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THE SPOKEN ARABIC OF EGYPT

BY

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APPEAL AT CAIRO

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INTRODUCTION

PROFESSOR SHELDON AMOS once remarked to me that Egyptian Arabic had been a hopeless puzzle to him, which he despaired of ever being able to master, until he fell across Spitta Bey's grammar of the language. Then all became clear at once. Spitta's work was indeed a model of the way in which a spoken living language should be scientifically studied. But it was necessarily the work of a pioneer. It opened the way which others should follow and complete.

The work that was begun by Spitta seems to me to have been finished by Mr. Willmore. The present volume contains an exhaustive account of the Cairene dialect of Egyptian Arabic as it is spoken to-day. On the practical side it will be welcomed by those who live in Egypt and wish to understand and be understood by the natives. But it will be quite as much welcomed by the student of scientific philology. It tells him what he wants to know—how a living Semitic language pronounces its words and forms its grammar. For language consists of sounds, not of written symbols, and its grammar is that of ordinary conversation. What has been termed antiquarian philology is doubtless important to the historian or the literary scholar; for linguistic science it is of little use. The living organism alone can yield scientific results; the spellings of a past age or the grammatical forms which exist only in books are a hindrance rather than a help to scientific research. It is, of course, essential that the living organism should be represented as accurately and exactly as possible. In other words, we must have a notation which shall reproduce the pronunciation of a language with approximate accuracy. The defective Arabic alphabet, with its diacritical marks and poverty

of vocalic symbols, is out of the question. It belongs to a pre-scientific age and people, and is wholly unfitted to represent the living sounds of a modern Arabic language. For this we must have recourse to some modification of the Latin alphabet. What this modification shall be will depend on the immediate object in view. If the object is purely scientific, we may make our choice between the alphabets of Lepsius, Alexander J. Ellis, or Sweet; if, on the other hand, it is mainly practical, there is nothing better than the alphabet adopted in the "Sacred Books of the East," or that adaptation of Spitta Bey's alphabet which is to be found in the present work. This latter reproduces the pronunciation of the Cairene dialect with all the accuracy needed by the practical student. It sets before us a Semitic language as it really exists, not an artificial jargon such as has been imagined by grammarians of the old school or the compilers of newspaper articles.

A. H. SAYCE.

PREFACE

A TREATISE on the Arabic language as spoken in Egypt, and particularly at the capital, was published by Wilhelm Spitta in the year 1880 under the title of *Grammatik des Arabischen Vulgärdialectes von Egypten*. To the scholarship and careful researches of this writer orientalists are indebted for the first and, perhaps, only serious attempt to sketch the distinguishing features of the literary and vernacular dialects. In the grammars of "vulgar" Arabic which already existed, as in others which have since appeared, we find a confusion between two spoken dialects, such as Egyptian and Syrian, or a hopeless mixture of forms and expressions used only in conversation with those which are peculiar to the written language. In some of these grammars the Arabic words are written in Roman characters without any method; in others the Arabic letters are employed. In the latter case the short vowels are omitted altogether; a single character (*w*) is used for *î*, *ô*, and *au*, another (*y*) for *î*, *é*, and *ay*, and a double consonant is printed single; so that it is impossible in almost every case to pronounce correctly a word with which we are not already orally acquainted.¹ Signs for such short vowels as occur in the literary language, in the form of accents above and below the consonants, are employed in copies of the Koran and occasionally in other books, as a guide to pronunciation; but new ones would have to be invented to express sounds peculiar to the spoken language if, in adopting the Arabic character, we "pointed" the words. To do so with any approach to completeness, we should have to employ a system of vowel-points and accents akin to that in use for Hebrew;

¹ Thus both katab *he wrote*, and kutib *it was written*, are represented by the letters *ktb*; malak *he possessed*, malik *king*, and milk *property*, by *mlk*, and the letters *mwt* will be read according to the context *mawt* or *môt death*, *mauwit he killed*, or *mauwitt I killed*.

but no Arabic type would admit of this. Natives would, no doubt, learn to read in the Arabic character without vowel-points the language which they speak, as they are already familiar with the words; but the language of the books is naturally in the keeping of the learned, who still regard with much jealousy the introduction of "vulgar" grammatical forms or even of words which do not figure in the *Qâmûs*. Hence the proportion of people who are able to read and write in Arabic-speaking countries is exceedingly small; for the working-man, having no time to study a strange idiom, and nothing to gain by learning the letters, remains, and will ever remain under the present system, illiterate. No doubt there is a certain benefit in having a common written language for the whole of the Arab world, so that a man of education brought up in Algeria can read a book published in Egypt or Syria; but it is a benefit enjoyed at the expense of the lower classes.

The foreigner who seeks a practical knowledge of the language is at another disadvantage. Whether he engage a professor or study from the books, he generally acquires a vocabulary of words only understood by the educated, and in the latter case he is confronted with the difficulties resulting from the absence of the vowels.

The dialect of Cairo presents many forms of very high antiquity. Its precise place in the Semitic family could be more easily determined if the influence which the Koreish dialect has had upon it could be removed. There can be no doubt that it is more closely allied, in structure at least, to the Hebraic and Aramaic branches of the family than is the language of the Koran and subsequent Arabic literature. Hebrew and Syriac, for instance, have, like Cairene and other spoken dialects, no final vowel in the 3rd person singular of the verb, making *kâtab* and *ktab* respectively (lit. Arab. *kataba*¹) in the past tense, nor in any person of the aorist except in the 3rd person plural. The vowel of the preformative syllable is in Hebrew *i*, in Syriac *e*, but *a* in the primitive form of the literary Arabic verb. The dual is wanting in the verb and pronoun,² and the nouns have no case-endings. In Hebrew we may note the following further points of resemblance: *h* has no consonantal power at the end of words, though it may take

¹ Literary Arabic drops the final short vowels in the jussive only.

² It is wholly absent in Syriac, and appears only in a few nouns in Hebrew.

the place of an accent, thus *malka queen*, *zé this*; ¹ *ay* becomes *é* and *au* *o* in certain cases, as *bêth house* (lit. Arab. *bayt*), *lô if*; a full vowel disappears under circumstances similar to those described in § 33 of the grammar, as *melek*, *malka*, *gevûl boundary*, *ligvûl*; ² *y* in the early stages of the language stands for *qaṭ'a* in such words as 'arbhiyim (later, but rarely, 'arbhi'im) *Arabs*, or the *qaṭ'a* falls out, as *rêm* for *re'm* (cf. *râs*, &c.); the vowel of the first syllable in certain cases is thrown out and prefixed to the first radical, as in *eZRô'* (for *zerô'*) *arm*, *ezba' finger* (cf. grammar, § 15); the *e* and *i*-sounds frequently replace the *a*, as in the verbs (above), or as in *melek*, *ehad* ³ (lit. Arab. *malik*, *aḥad*), *ve* (but also *va*) *and*; there are traces of both *itfa'al* and *itfa'al*; the letter *dh* of the literary Arabic is unknown, being replaced by *z*; ⁴ *ve and* is softened to *l* before a labial and before a consonant moved only by a sheva; the pronoun of the 1st person is *hemma* (lit. Arab. *huma*, Cair. *humma*), the interrogative *mî* (lit. Arab. *man*, Cair. *min*); *anî* is sometimes used for the 1st person, as in Cairene; the 3rd person *hu* often accompanies the noun pleonastically (cf. § 375 of grammar), as *ha ish hu the man he*.⁵

In Syriac the verb system offers some very striking points of resemblance to Egyptian in addition to those already mentioned. The passive of the simple verb does not exist,⁶ though we have neuters of the form *p'el* (*fi'il*), with corresponding actives of the form *p'al* (*fa'al*), the vowel of the 2nd radical of the aorist being generally *a* in the first case, *e* in the second (see § 141 (3) of the grammar); in place of it we have the derived form *ethp'el*⁷ (= *itfa'al*, unknown even as *tafa'al* in literary Arabic); in the first derived form we have both *pa'al* and *pa'el* (= *fa'al*, *fa'il*), with *ethpa'al* (*itfa'al*, lit. *tafa'al*) for

¹ Syriac *bittô his daughter*.

² So also in Ethiopic.

³ Aramaic *had*.

⁴ Generally *l* in Cairene, but *z* in Nahwy. In Aramaic we have *talmîd*, as sometimes in Cairene. The fact that even the educated have great difficulty in pronouncing *dh*, and that all classes can pronounce *v* (the Hebrew equivalent of *w*) is very significant.

⁵ Such expressions, unknown to literary Arabic, are commoner in Aramaic even than in Hebrew.

⁶ It is hardly traceable either in Hebrew.

⁷ Hebr. *hithpahel* = *itfa'al*, a form known to literary Arabic only in its later stage.

its passive. Further, we have the forms par'al, par'el, pa'lal (given as quadrilaterals in the grammar). The termination *un* is possibly not a modern form, but the equivalent of the archaic Syriac *un*. Lastly, the Hebrew and Syriac syntax affords strong evidence of their close affinity to Cairene and other living dialects. On the other hand, there is a very important point which literary Arabic has in common with the spoken dialects, namely, the use of broken plurals, a form which seems to be preferred in Cairene Arabic to the "perfect" plural in *āt* (Hebrew *ōth*);¹ and further, the use of the dual, even in nouns, is hardly known to the other branches of the Semitic family.

It results, from the above considerations, that the so-called Arabic dialects of the present day present a combination of the peculiarities of several branches of the Semitic family. The development which some of them display in common with Hebrew is evidence of their great antiquity, while the fact that in most cases the stronger forms have been retained by the Koreish dialect indicate that this latter separated at a comparatively late period from the common parent. Allowance must, of course, be made for the circumstance of its growth having been arrested when it became the sacred language of Islam, but the thinning of the vowels and other signs of advance had begun, as we have seen, in almost prehistoric times in other branches of the family.²

In the following pages the everyday speech of the people is presented to the student, and care has been taken to avoid words which are not familiar to all classes. It is generally called the vulgar dialect of the country, but it is vulgar only in the sense that it is popular and universal.³ Men of all conditions employ it in conversation, though naturally many words are used by the higher classes, especially as technical terms, which are not understood by the uneducated. A discussion of the reasons for the existence of one dialect for literature and

¹ Ethiopic is the only other member of the family which admits of broken plurals.

² In Assyrian the vowel of the preformative syllable of the aorist was *i* in the 3rd person. Syriac has the weak vowel even in the 1st person. The final *a* of the perfect appears in Ethiopic (a language which has more in common with classical Arabic, except for the absence of the dual, than either Hebrew or Aramaic), and is retained in Amharic.

³ "Ἡ κοινὴ διάλεκτος." The term "vulgar" is often applied contemptuously to spoken Arabic.

another for conversation would be out of place here.¹ There can be no doubt that the progress of the nation is thereby impeded, and great advantages would be gained if one only were used for both purposes. The written language is regarded by the educated as *pure* ('arabî naḍîf), the spoken as *unclean* or *broken* ('arabî maksûr),² while the lower classes term the spoken 'arabî and the written naḥwî.³ To us it seems strange that it should be necessary to write of *bread* and *water* as khubz and ma', while we speak of them as 'êsh and moiya,⁴ or to read from a document yaktub or yaktubu,⁵ while we regularly hear yiktib in conversation. If we were to speak English and write Dutch our literature would be understood, by the educated at least, over a wide area; but it would not appeal to our senses. The force of words consists in the associations which they recall—in the subtle reminiscences they awake of bygone days. No word or expression which we meet only in books will enter into our life like those which have become

¹ See the preface to Dozy's *Supplément aux Dictionnaires Arabes*. He points out that the early dictionaries composed by the followers of the Prophet excluded all words not considered classic or "sacred," and, as modern compilations have added but little to the store by independent research, no collection of words in general use in any way approaching to completeness has as yet been made.

² Apparently from the notion that the spoken dialect is nothing but a corruption of the Koranic.

³ Naḥwî means literally *grammatical*, and is commonly applied to the mongrel language employed in official correspondence. It is the "classical" language artificially adapted to modern wants. The Koranic forms are mostly retained, but foreign and in particular French idioms are largely introduced, and words are given meanings which they do not bear in the classical language. It is used in speeches and in pleadings at the courts (intermingled often in the same sentence with the vernacular), or in the discussion of technical subjects, and pedantically even in ordinary conversation. A brief sketch of its accidence is given in an appendix to the Accidence.

⁴ Khubz is colloquial in the dialect of Syria.

⁵ As the vowels are not printed, yaktub and yaktubu will be written with the same letters as yiktib. In the reading of correspondence and official documents the final short vowels are often not pronounced, the clerks not being sufficiently versed in the classical language to insert them.

familiar to us through our intercourse with our fellow-beings.¹

To resume, the spoken language of Cairo represents in its structure the distinguishing features of at least three branches of the Semitic family. It has borrowed some words from Coptic, which it has thoroughly assimilated, as *ṭimsâh* *crocodile*, *libsh* (Copt. *lebsh* *bush, reed*), whence we have the verb *labbish*, &c., and others from the languages of Europe, including Turkish. Further, a great many expressions belonging in reality to the written language have, owing to the influence of the Koran, become familiar even to the lowest classes, some of them in a slightly altered form, others without any change. But the importations from abroad are by no means numerous, and on the whole Cairene has preserved, unlike some other Semitic idioms, as Maltese and the modern dialects of Abyssinia, an essentially pure character. Such is the language which the people have evolved for themselves, and history warns us that all attempts to "educate them up" to express themselves in an idiom not of their choosing will meet with failure. The wiser course would be to throw aside all prejudice² and accept it, at least for secular purposes, as the only language of the country. There is reason to fear that, unless this be done and a simpler system of writing be adopted, both the colloquial and literary dialects will be gradually ousted, as the intercourse with European nations increases, by a foreign tongue.

And let it not be supposed that the Cairene or any other spoken dialect is unworthy of a literature. They are many of them richer in their phraseology than any of the European languages, and with the introduction from the Nahwy vocabulary of the necessary technical terms would be capable of expressing every idea of modern times, and this in a living form. A movement in favour of the vernacular would best be

¹ Dozy says of the early "purists": "*Méconnaissant la nature des choses, ne comprenant pas et ne voulant pas comprendre que tout dans ce monde est sujet à varier, que les langues se modifient à mesure des modifications de la pensée, qu'elles subissent la dépendance de la société qui les parle et des écrivains qui s'en servent, ils voulaient rendre immuable et perpétuer celle du livre de Dieu et n'avaient que du dédain et du mépris pour les innovations plus ou moins involontaires de leurs contemporains.*"

² "C'est ainsi qu'en France au X^e siècle on n'avait pas l'idée que l'idiome vulgaire fût susceptible d'être écrit."—RENAN.

started by the press,¹ but it would need to be strongly supported by men of influence. Should it succeed, a short time of compulsory education, say two years, would be sufficient to spread a knowledge of reading and writing throughout the country.

The system of transliteration employed in the grammar will, it is hoped, recommend itself to the English student. There is some inconvenience in representing a single Arabic letter by two in the Roman character, as also in the use of dots below the letters; and should the Oriental system ever be superseded by a European one for general use it will no doubt be found more suitable to invent a separate character for all those Arabic letters which have no equivalent in the Latin alphabet.

I venture to believe that Arabic scholars,² as well as those who seek a practical knowledge of the language, will find matter of interest in the following pages. They have been written at odd moments, chiefly in vacation time, in railway trains and steamboats—a circumstance which I must urge as a plea for any imperfections which may be detected in the work.

I must not conclude without expressing my indebtedness to the heads of some of the Departments of the Egyptian Government and others for subscribing for a number of copies of the book, and thereby enabling me to carry it through the press, and also to Professor Sayce for his patience in reading through the manuscript in the midst of his manifold preoccupations. The notes marked with the letter S. are contributed by him.

J. S. WILLMORE.

NOTE.—Since writing the above, an essay on the Egyptian alphabet by an American philologist, who takes a deep interest in the welfare of the Egyptian people, has come to my notice. I quote the following passages from it to illustrate the coinci-

¹ Some half-hearted attempts have already been made.

A Cairene of the lower class known to me spent several years at school when he was a boy. He there learned the letters and part of the Koran by heart. Of the latter he remembers but little, but he still makes use of the letters for his correspondence, which he writes phonetically in the colloquial language, with here and there a nahwy phrase. Asked why he did not read the papers, he replied that he could not throw away his piastres on a literature which he did not understand.

² Though not all. It was startling to learn from a professor of Semitic languages at one of the English universities that he excluded the living Arabic dialects from his studies.

dence of both his and Spitta's views with my own convictions. Not having referred to Spitta's work for many years previously to the completion of my own, I was unaware that he himself desired to see the vernacular adopted for literary purposes.

"No one who has read the deeply-interesting preface to the *Grammatik* can doubt the warmth of the hope which he [Spitta] entertained that the work—as his biographer expresses it—'might contribute to the elevation of the spoken dialect into a written language, thereby bridging over that deep chasm between the idiom of the people and the idiom of literature, which is the greatest obstruction in the path of Egyptian progress.'

"The striking and forcible paragraph which closes the preface has been frequently cited, but a translation of it here can hardly be out of place: 'Finally, I will venture to give utterance to a hope which, during the compilation of this work, I have constantly cherished; it is a hope which concerns Egypt itself, and touches a matter which, for it and its people, is almost a question of life or death. Every one who has lived for a considerable period in an Arabic-speaking land knows how seriously all its activities are affected by the wide divergence of the written language from the spoken. Under such circumstances there can be no thought of popular culture; for how is it possible, in the brief period of primary instruction, to acquire even a half-way knowledge of so difficult a tongue as the literary Arabic, when, in the secondary schools, youths undergo the torture of its study during several years without arriving at other than the most unsatisfying results? Of course the unfortunate graphic medium—the complex alphabet—is in great part to blame for all this; yet how much easier would the matter become if the student had merely to write the tongue which he speaks, instead of being forced to write a language which is as strange to the present generation of Egyptians as the Latin is to the people of Italy, or the Old-Greek to the inhabitants of Greece—a language which, without being the popular speech, is no longer even the classical Arabic! A real literature cannot be thus developed; for only the limited cultivated class knows how to use a book; to the mass of the people a book is really a thing unknown. If he have need to write a letter, or execute a document, the ordinary man of the people must put himself blindly into the hands of a professional scribe; he must trustingly sign the most important papers with a seal which he cannot read, and which may be and is easily imitated. Why can this lamentable condition of things not be changed for the better? Simply because

there is a fear, if the language of the Koran be wholly given up, of incurring the charge of trespassing upon the domain of religion. But the Koranic language is now nowhere written; for wherever you find a written Arabic it is the Middle-Arabic of the offices. Even the dubious unity of the Islamitic peoples would not be disturbed by the adoption of the spoken vernacular, since the language of prayer and of the ritual would still remain everywhere the same. It is also asserted that the New-Arabic is wholly unfit to become the language of the pen because it obeys no fixed laws, and flows on without any syntactic restrictions. I venture to believe that the present publication proves that the speech of the people is not so completely incapable of discipline; that, on the contrary, it possesses an abundance of grammatical niceties; and that it is precisely the simplicity of its syntax, the plasticity of its verbal construction, which will make it a most serviceable instrument. Did the Italian seem any more promising when Dante wrote his *Divine Comedy*? And would a commission of the most learned and most expert men of Egypt not be able to do infinitely better that which it has not appeared to me, a foreigner, too difficult to undertake?" . . .

"Careful study of its details—especially if supplemented by a short period of use—can hardly fail to convince the investigator that it would be difficult, to say the least, to create an alphabet better adapted to its purpose than that of Spitta.¹ . . . Its general application to the national dialect of Egypt would forthwith immensely facilitate the extension of knowledge, and inestimably lessen the task of the teacher throughout all the Nilotic lands; and this may well be brought about without, in any measure, affecting the position of the Old-Arabic alphabet as the medium of the venerated classical literature. Nor would such a step detract from the sanctified character of that alphabet, with which the sacred Koranic scriptures are written. The Bible of the Russians is printed by means of the Cyrillic alphabet,²

¹ The system of transliteration adopted in the present work differs very considerably from Spitta's. In a book written for English students, English tastes had to be consulted, and I am sure that they would, for example, have been puzzled by the use of *j* to represent the *y* sound, though philologically it may be the right letter to employ.

It is strange that Spitta should not have recognised the existence of the thick *z* (*ẓ*) in the vernacular.

² The old Slavonic Bible of Cyrillus is still the authorised version wherever a Slavonic language is spoken.

notably differing from that made use of in the modern Russian. Our own English Bible, in its existing version, has many verses and phrases which can hardly be pronounced to be strictly modern English. The Catholic Church regards only the Latin vulgate scriptures as authoritative, but the Catholic nations all have secular literatures in their own vernacular. The Copts daily use the Old-Arabic alphabet and the 'chancery' Arabic in their correspondence, while speaking the Egyptian idiom, although their holy books are in the ancient Coptic, having its own alphabet. There are other instances, even in the East, of similar alphabetical and literary evolutions and revolutions; and there seems no good reason why these examples should not be followed to advantage by nationalities of whatever race or creed. Religion in no wise suffers thereby, while the progress of the people is immeasurably accelerated. . . .

"There is little need of waiting for the new Dante, whose advent Spitta, in the closing phrases of the preface to his *Grammatik*, seems to hint at. Other efficient forces are already at hand. Hundreds of young men are now constantly receiving an excellent training in the higher schools of the Egyptian cities—schools which are yearly growing better. These sons of Egypt are both intelligent and patriotic. Let all these youth of the newer generation put their shoulders to the wheel. Let them give their influence—great, if properly applied—to the development of the popular tongue, and there will soon follow the unapproachable blessing of universal education, with its inevitable result of a broad literature 'for the people, of the people, and by the people.' The present Government of Egypt might well lend its aid—as it is at last in a position to do—to such an effort. An American writer has characterised the marvellous financial, commercial, agricultural, and moral transformation of Egypt, effected in these later years, as 'the most splendid Anglo-Saxon achievement of the century.' Why cannot the men who have been the potent factor in bringing about this beneficent material revolution, now open the gate, as well, to the spiritual development of the people they rule so ably and so honestly? There is but one path that passes through that gate, and that path can be traversed only by a nation educated in the language it understands. That language is already the daily speech of social intercourse, of the family, the shop, and the farm. Why should it not become the medium of an education, destined not only to elevate the nation which has its home under the palms of the Nile, but perhaps to revive, under a noble form, the ancient glory of the whole Saracenic world?"

THE SPOKEN ARABIC OF EGYPT

ACCIDENCE

THE ALPHABET

§ 1. The alphabet of Cairene Arabic consists of the following thirty letters:—

VOWELS.	NAME.
a	â <i>or</i> naṣba
e	ê <i>or</i> khefda
i	î <i>or</i> khifda

VOWELS.	NAME.
o	ô <i>or</i> rof'a
u	û <i>or</i> ruf'a

CONSONANTS.	NAME.
b	bê
t	tê
ṭ	ṭâ
g	gîm
gh ¹	ghên
h	hê
ḥ	ḥâ
d	dâl
ḍ	ḍâd
r	rê
z	zên
ẓ	ẓâ
s	sîn

CONSONANTS.	NAME.
ṣ	ṣâd
sh ¹	shîn
'	'ên
f	fê
q	qâf
k	kâf
kh ¹	khâ
l	lâm
m	mîm
n	nûn
w	wau
y	yê

In addition to the above there are three diphthongs: *ai*, *au*, and *oi*, and the hiatus ('), colloquially called *yaṭ'a*. The circumflex is used to lengthen the vowels.

In the few cases where *g*, *s*, *ḥ* are followed by *h* without forming one letter with it, they will in the following pages be separated from it by a hyphen, as in the words *ag-har*, *yis-ha*, *dik-ha*.

REMARK *a*.—Naşba, khifda, and ruf'a are by the learned termed respectively fatha, kasra, and damma. *e* and *o* are regarded as mere corruptions of the *a* and *u* sounds peculiar to the spoken dialects, so that it has been necessary to invent names for them. *e* no doubt results from the thinning (*imāla*) of *a*, but as its sound approaches more nearly that of khifda, the name adopted seems suitable.

REMARK *b*.—The following is, in outline, the system of spelling in use in Egypt:—

The syllable	ba	is pronounced	bânasab or bânasâb ;
„	bi „ „		bîkhifad or bîkhifâd ;
„	bu „ „		bûrufa' or bûrufâ' ;
„	ta „ „		tânasab ; ¹
„	ti „ „		tîkhifad ; ¹
„	tu „ „		tûrufa' ; ¹

similarly kânasab,¹ kîkhifad,¹ kûrufa',¹ and so on throughout. Or, *a* and *u* being in the Arabic character written above the consonant which they follow, and *i* below, we may spell ba, bê fôqha² naşba; bi, bê taḥtiha,³ khifda; bu, bê fôqha ruf'a. When a word begins with a short vowel, that is, strictly speaking, qat'a followed by a vowel, that vowel will be pronounced— if *a*, â qat'a u⁴ naşba; if *i*, î qat'a u khifda; if *u*, û qat'a u ruf'a. Bâ is spelt bânasab alif waşl; bî, bîkhifad yê waşl; and bû, bûrufa' wau waşl.

Consonants not followed by a vowel are called: abbigazam (*b*), attigazam (*t*), akkigazam (*k*), &c., or bê fôqha gazma, &c.

Thus the name Ibrâhim may be spelt—î qat'a u khifda abbigazam rânaşab alif waşl hîkhifad yê waşl ammigazam; or alif taḥtiha qat'a u khifda we bê fôqha gazma we rê fôqha naşba we alif waşl (la fôqha wala taḥtiha) we hê taḥtiha khifda we alif waşl we mîm fôqha gazma.

PRONUNCIATION OF THE VOWELS

§ 2. *a* is strictly the English *a* of the words *and*, *pat*, as in *alf thousand*, *katab he wrote*, but the following modifications of its sound must be noted:—

(*a*) After ' it is practically lengthened to *â*, and this even before two consonants, as in the words 'ala *on*, yig'al *he makes*, gum'a *week*, 'ammu *his uncle*.

¹ Or tânasâb, &c.

² Above it (pronounced also fuqha).

³ Below it.

⁴ Or we (*and*).

(b) It becomes of necessity broadened when in proximity to the consonants *t*, *q*, *s*, and *z*.¹

(c) It usually has, when surrounded by weak consonants, the obscure sound of *a* in the words *against*, *final*, or the unwritten vowel of *didn't*, as in *nazzil bring down*, *laban milk*, or the second syllable of 'abdalla, *pr. n.*, and 'arbagi *driver*.

(d) It is thinned to *ä* or *e*, as *baläd village*, *ginène garden* (for *ginêna*), *maşriye an Egyptian* or *Cairene woman* (for *maşriya*). After *y* this modification is not uncommon, but in other cases it is seldom heard from the lips of true Cairenes.²

§ 3. Long *a* (*ä*) retains its original pure sound (as in *father*) when preceded or followed by *r* or *h*, and when preceded by *kh* or '*,* as in *râb it curdled*, *nâr fire*, *râh he went*, '*âd he returned*, *khâliş entirely*; but its usual value is that of a lengthened *ä*, such as is heard in the Italian word *padre*; e.g. *bâb door*, *hâga thing*. The Fellaheen and others weaken it to short *ä*, but a Cairene will never say *riggâla men*, though he pronounces the *a* in that word much less broadly than in *nâr*. A sound approaching to that of *ä* is, however, sometimes heard before *qaṭ'a* or *y* replacing *qaṭ'a*,³ and *q*, as in *bâ'in (bâyin) appearing*, *shâ'if (shâyif) serving*, *zabâ'in customers*, *bâqî remaining*, *telâqî you will find*. Under the influence of the emphatic consonants *t*, *q*, *s*, *z*, *ä* becomes so much broadened that an inexperienced ear might confound it with the sound heard in the English word *water*: e.g. *ṭâb he recovered*, *ḍâf he added*, *ṣâm he fasted*, *ẓâlim oppressor*, *bâṭ armpit*.

§ 4. *e* sounds as *e* in *men*. It occurs mostly in unaccented open syllables, and is then hardly distinguishable from short *i*, as in *yeshûf* (or *yishûf*) *he sees*.⁴

¹ See remarks on these letters (§ 19).

² Most of the numerous examples given by Spitta of *imâla* or thinning of the *a*-vowels are illustrations of foreign (fellah, bedawi, or berberi) pronunciation. Such forms as *kelâm*, *lamde*, do not occur in the dialect of Cairo as spoken by natives.

³ As in the pres. particip. of verbs whose middle radical is *w* or *y*. See §§ 19 and 27, under the letter *y*.

⁴ *e* is used for *i* throughout the grammar in the preformative syllables of the aorist and participles of some of the forms of the verb whenever these syllables are pronounced with great rapidity. Practically it makes but little difference whether *i* or *e* is written in this position, provided that no stress is laid on them. *e* is particularly preferred, as in Hebrew, in the

ê has the value of English *a* in *lane* or *ai* in *lain*, as 'êsh *bread*. It is thickened in syllables containing *h*, *t*, *d*, *s*, or *z*, as in *hêta a wall*, *bêd eggs*, *șêf summer*. After 'ên it sounds much as *ai* in *aisle*, as in *far'ên two branches*, and before *w* as the French *eu*, as in 'ilêwî *high*.

REMARK.—*ê* often stands for *ai* (*ay*), as *dêr monastery*, for *dayr*, *șhêyâl*, or *șhaiyâl* (= *șhayyâl*) *porter*.¹

§ 5. *i* as in *did*; e.g. *bint girl*, *misik he seized*. When followed by ' it has the value of the French *eu*, as in *li'b game*; and when preceded by that consonant it approaches very closely to the sound of *e*, or even that of the diphthong *ai*, as in *șan'itu his profession*, *ma sim'itsh she did not hear*, and this even in an unaccented syllable, as in *șam'idân candlestick*. The emphatic consonants give it a pure *u* sound, as in *didd against*, while *w* following it converts it to the French *ü*, as in *yistiwi it gets ripe*. After, and, to a less degree, before the gutturals, it approaches the sound of *e* (though *h* exerts but very little influence upon it), as *hinna henna* (nearly *henna*), *khidêwî Khedive*, *hina here* (with a slight tendency only to *e*), *yikhtať he snatches* (*i* slightly darkened). *Yeghdar he is able*, is regularly heard for *yighdar*. Before *r* it is occasionally pronounced as *î*, though as a rule it is short, as *îrmî throw*, for *irmi*.

The conjunction *wi and*, is often pronounced *wew* when there is a pause between it and the next word.

î sounds as long *i* in French and Italian, as in *dîb wolf*, *hîya she*. It is more liable than the other vowels to become shortened at the end of a word (§ 13). As in the case of *i*, its sound resembles that of *ê* or *ai* after 'ên, as in *tal'in going out* (pl.), *tisma'ish thou (f.) dost not hear*, *tis'in ninety* (practically *tal'ên*, &c.), *'iyâl children* (pron. 'aiyâl). Before *h* it becomes a rounded *ê*, as in *riť spirit*. It has a sound between *u* and *eu* after *t*, *d*, *ș*, *z*, as in *yedifû they add*, and sometimes in the Turkish termination *bâșî*, as in *yuzbâșî captain*, in imitation of the Turkish pronunciation.

participles. Uniformity of spelling will be to some extent sacrificed in the following pages to the desire to represent as far as possible the exact pronunciation of each word in its varied surroundings. There is perhaps in no case so clear a distinction between *î* and *ê* as there is in English, an intermediate sound being heard in many words, as in *imsht go*, and in the article *il*.

¹ So Hebr. *bêth* for *bayth*, &c.

REMARK.—The ‘ in arbê’in *forty*, and Ismâ’in, *pr. n.*, is too slightly pronounced to influence the final syllable.

§ 6. *o* and *ô* are the rounded continental short and long *o*, but they are not quite so closed as in French; *e.g.* ahó *there he is!* hôn *mortar*, yôm *day*.¹ In foreign words long *o* is retained, while short *o* usually gives place to *u*, as banṭalôn *trowsers*, but qunṣul *consul*.

§ 7. *u* as in *full*, û as in *fool*; *e.g.* shuft *thou sawest*, darabu *he struck him*, fûl *beans*. In juxtaposition to the emphatic consonants and the gutturals their sound approaches that of broad *o* and *ô*, as in uṣbur *have patience* (almost oṣbur), qutṭa *cat* (nearly qotṭa), burqu’ *veil*, ‘umr *life*, ‘uṣmân, *pr. n.* (pron. almost burqo’, ‘omr, ‘oṣmân).² In the word ‘uzt *I wanted*, *u* is sometimes given the sound of *u* in *cup*.

THE DIPHTHONGS

§ 8. *ai* (originally *ay*) is pronounced as *ai* in *aisle*; *e.g.* shuwayya *a little* (for shuwayya), ithaiyar *he was perplexed*.³

Au as in German or as *ou* in *house*; *e.g.* auwil *first*, bauwaz *he squandered*.

Oi is very rarely heard. It is less open than *oy* in *boy*, and its true sound seems to lie between that and the diphthong *ai*; *e.g.* moiya *water*, istughummoiya *a game of the nature of hide-and-seek*, ‘oiyâq (for ‘iyâq), plur. of ‘âyiḳ *fop*, *larkspur*.

REMARK.—Maiya and ummaiya are occasionally heard for moiya, but they belong to the provinces.

CONNECTING OR HELPING VOWELS

§ 9. As the Arabs of Cairo are unable to pronounce three consonants in quick succession, it becomes necessary, when they occur together, to insert a short vowel between the second and

¹ So yôm, môth, dôr in Hebrew = literary Arab. yawm, mawt *death*, dawr *turn*. Note that dôr means *age* in Hebr. as in colloquial Arabic.

² Or rather ‘ôṣmân, the *u* being doubly broadened by the combined influence of ‘ and ṣ.

³ When the *y* is not doubled it retains its value as a consonant, and no diphthong is formed, as in *nay raw*. Even when it is doubled, the transformation into a diphthong often seems incomplete.

the third.¹ This vowel, it will be understood, plays no part in the structure of the words themselves, and is merely requisitioned by the speaker to break up a combination of consonants. Nouns, verbs, prepositions, and conjunctions are, under these circumstances, linked to the pronominal suffixes by the vowels *i* or *u*, their choice being regulated by the laws of euphony. Thus *u* is the connecting vowel when the suffix is *kû*, *kum you*, *your*, or *hum they, their*, while *i* is employed in most other cases. Thus we say *darabtuhum I struck them* (for *darabthum*); while from *shuft I saw*, and *ha her*, is formed *shuftiha I saw her*; so *umm mother*, *ummiha her mother*, *ummukû your mother*.² When the second vowel is not so closely attached to the first as to form one with it, the connecting vowel will be *e*, or (if the least stress is laid on it) *i*; ³ e.g. *shuft I saw*, *râgil a man*, *shufte râgil I saw a man*, *darabte walad you struck a boy*, *shiribte ketîr*, but *shiribti ktîr* or *shiribti ketîr you drank much* (a slight pause being made in the latter case between the two words to assist the emphasis falling on *ketîr*), *il hâqqe lik* or *il hâqqî lak you are right*, *il binte dî* or *il bintî dî this girl*.

REMARK *a*.—*e* is sometimes heard after the negative suffix *sh*, although neither preceded nor followed by another consonant, as *ma fishe there is not*, *ma yiswâshe it is not worth*; but possibly it here represents the long *e* of *shê thing*, from which the negative form is abbreviated.

REMARK *b*.—When there is a pause between the second and third consonant, the helping vowel is usually dispensed with, as it has no purpose to serve. This occurs not infrequently when stress is laid on the first word, as in the expression *ikhs 'alêh! shame upon him!*

REMARK *c*.—The connecting vowels, though as a rule pronounced with the greatest rapidity, have often the same value as those which are used in the structure of the words themselves, and may be subject to the same changes. They may be lengthened under the influence of the accent (§ 12), and, by the principles of contraction, may even oust an original vowel; thus from *ukht sister*, and *nisîbî my brother-in-law*, is formed *ukhti nisîbî my brother-in-law's sister*; from *ṣaḥn dish*, and *naḥâsopper*, *ṣahni ḥâs*.

REMARK *d*.—As, strictly speaking, no syllable begins with a

¹ Cf. the use of *shêva* and of *segol* in Hebrew.

² *e* is occasionally used for *i*, as *ummeha* for *ummiha*; and *immaha*, &c., will be heard, especially in the *midîna* or “city.”

³ Note that it becomes *î* when lengthened, as in *waqtîha*.

vowel (§ 21), the insertion of *e* in such combinations as *ibne aṣl* *a man of a good stock*; *qumte ana* *I got up*, is in accordance with the rule.

§ 10. A helping vowel is also inserted in foreign words between two consonants which an Egyptian is unable or loath to pronounce consecutively, or the vowel is placed before the first so as to form a separate syllable with it, as *sibinsa* or *isbinsa* *pantry* (Ital. *dispensa*), *iksibiriss* *express*.¹

GENERAL REMARKS ON THE VOWELS

§ 11. A long vowel followed by two consonants, whether in the same word or in two pronounced together without a pause, becomes shortened,² *ê* and *ô* being generally changed to *i* and *u* respectively,³ as:—

qâm	<i>he rose</i>	rêt!	<i>would that!</i>
qam qal	<i>he rose and said</i>	ya ritna!	<i>would that we!</i>
qîma	<i>value</i>	bêt	<i>house</i>
qîmtu	<i>its value</i>	bitna (or	<i>our house</i>
qûra	<i>forehead</i>	betna)	
qurtu	<i>his forehead</i>	gôz	<i>husband</i>
ṭin min dih?	<i>whose land is</i>	guzha	<i>her husband</i>
(for ṭin this?			
min dih)			

When one of the two consonants is a liquid or *h*, the vowel occasionally, and in some cases optionally, remains long, though not quite full and pure. Examples:—

hâthum	<i>bring them</i>	iṣhâbna	<i>our friends</i>
yegîb lî (ye-	<i>he brings to me</i>	mafiḥsh (or	<i>there is not</i>
gib lî)		ma fiḥsh)	
gôzha, bêtna, &c. ⁴			

¹ Or *siksibriss*. See § 22 for the combinations of consonants which an Egyptian is able to pronounce.

² The syllable containing the originally long vowel does not, however, lose its accent by reason of the vowel being shortened; thus we say *yeqûm* *yeqûl*, not *yîqum* *yeqûl*. It is very important to keep this fact constantly in mind, as the vowels will henceforth be marked long only when they are so pronounced.

³ The *ê* is sometimes maintained, as in *kêfkum* *as you like*, *ma gêtsh* *I did not come*, *ma 'alêksh*, *not on you*.

⁴ Most of the words cited by Spitta in illustration of this exception are pronounced with a short vowel.

§ 12. Short vowels may become lengthened :—

(a) By the accent being thrown upon them, as by an enclytic, as is *sana the year*, is *sanâ-dî this year*; *bi l kêfiyâ-dî in this way*, *qablî dih* (also *qabli dih*) *before this*, from *qabl* and *dih*, the *i* being a helping vowel.

(b) By a stress being laid on the syllable in which they occur, as *yigî* (for *yigî*) *he'll come*, *fi anî giha* (for *giha*)? *in what direction?* *waqtiha* *at that moment*, *mahlikû* *gently (you)*, *w Allâhî* *by God* (for *w Allâhi*).

REMARK.—The vowels are often lengthened without apparent reason in the words *ba'dîna*, *ba'dikû*, *ba'dihum* *some of us*, *of you*, *of them*, *tauwîna* *as soon as we*, *bîk in or with you*. They are, however, more frequently pronounced short.

§ 13. A long vowel may become shortened :—

(a) By two following consonants (§ 11).

(b) In continuous discourse, the vowel being hastily pronounced in order that the speaker may pass on at once to a final syllable or the following word, as : —

<i>iyâm</i> (for <i>îyâm</i>)	<i>days</i>
<i>idêh</i> (for <i>îdêh</i>)	<i>his hands</i>
<i>yeshufûhum</i> (for <i>ye-shûfûhum</i>)	<i>they see them</i>
<i>mudîriya</i> ¹	<i>province</i>
<i>tani marra</i> (for <i>tânî</i>)	<i>another time</i>
<i>manish 'ârif</i> (for <i>mânish 'ârif</i>)	<i>I don't know</i>
<i>ma rahitsh</i> (for <i>râhitsh</i>)	<i>she did not go</i>
<i>qam ir râgîl qal lu</i> (for <i>qâm</i>)	<i>thereupon the man said to him</i>
<i>yeqîdu n nâr</i> (for <i>yeqîdû</i>)	<i>they light the fire</i>

The preposition *fî in* is almost invariably pronounced *fi* in conjunction with its substantive, as *fi maṣr in Cairo*. The negative particle *mâ* becomes *ma*; *yâ*, the sign of the vocative, *ya*; *illî*, the relative pronoun, *illi*; *tânî*, *tani*; and sometimes it is only the last long vowel in a sentence which is able to retain its value, as *ahlu illi matû lu* (for *illî mâtû lu*) *his people who have died*, *wala hish masalan râhit* (for *walâ hish*, &c.) *nor indeed has she gone*.²

¹ And thence *mudriya*.

² Experience will show how thoroughly this principle pervades the spoken language. *Mâ not* is frequently written in the Arabic character by the lower classes as *mîm* only, affixed to the verb, and *ya* similarly as *yê* sometimes even in the books. The

(c) When in a final open and therefore unaccented syllable, as :

hâtî	bring (f.)	·	sufragi	table-waiter
intu	you		mishi	he went
tigi	you come		giri	he ran
irmi!	throw!		ghani	rich
berberi	native of Berber		qara	he read
katabu	they wrote			

(for hâtî, intû, &c.).

§ 14. In certain positions, or under certain influences described below, the vowels *e*, *i*, *u*, and occasionally *a*, sink to the rank of semi-vowels, and are pronounced with great rapidity.

(a) When unaccented and playing the part of helping vowels, as *gibte kursî I brought a chair*, 'andîha with her, innîha that she (for the more usual 'andîha, innîha).

(b) When the preposition *li*, *le*, *lu* to forms, together with the pronominal suffixes, the indirect object of a verb and remains unaccented, as *qal luhum* (for the more usual *qal lûhun*) *he said to them*.

(c) In the first syllable of the participles and verbal nouns of the second and third forms of the verb, as *meshaiya' sending*, *medammis baked*, *Meḥammad, pr. n.*, *melâqî finling*.¹

(d) In the first syllable of the aorist of verbs whose second and third radical letters are identical, or whose middle radical is *w* or *y* (§ 182), as *yî'idd* (or *ye'idd*) *he counts*, *teqûl thou sayest*, *yeshîlu they carry away*.

(e) Where they do not disappear altogether according to the rules of contraction, as *mi'âkhîza* (for *mi'akhza*) *blaming*.

(f) Where *û* is followed by its homogeneous consonant *w*, as *shuwaiya a little*, *kuwaiyis pretty* (practically *shwaiya*, *kwaiyis*).

(g) In a few other words and syllables whose meaning or position naturally calls for a hurried pronunciation, as *we hûwa and he*, *û'û yâ wad! look out, boy!* (pron. *u'ay wad*), *ketîr much* (the final syllable being much emphasised).

suffixes *nî* and *î* were sometimes written *nî* and *î* in the classical language. A native uneducated, but acquainted with the letters and writing phonetically, will omit the *alif* in such words as *shafni he saw me*. In such nouns as *babûr steamer, engine*, *kanûn stove*, written in the literary language with *alif*, the *a* can hardly be said to be pronounced long unless the whole word is emphasized, and is generally written in this work without the circumflex.

¹ This syllable is sometimes pronounced *mû* after the literary dialect.

§ 15. The vowel *i*, when unaccented and long neither by nature nor by position, is seldom very distinctly heard when the word in which it occurs ends in a long closed and consequently accented syllable, as in *birâm earthen bowl*, *dirîs dry clover* (*drîs*), *siyûf swords*.

It occurs more frequently than any other vowel except, perhaps, *a* in the colloquial language, and is in many situations hardly distinguishable from the helping vowel *e*. In the preformative syllables of the aorist and in some forms of plurals it replaces the Koranic *a*, as *yiktib he writes*, *yiqûl* (or *yeqûl*) *he says*, *ignâs kinds* (Kor. *yaktubu*, *yaqûlu*, *agnâsun*).

Even before two consonants at the beginning of a word it has sometimes only a minimum value, or it may fall away altogether and reappear between them as a helping vowel; e.g. (i)ddinî *give me*, (i)tfaddal! *pray!* diri'ti *my arms* (for idri'ti), zîrîra *buttons* (for izrîra, the accent still remaining on the second syllable), sinân *teeth* (for isnân), imrât or mirât *wife*, ibriq or birîq *jug*,¹ Ibrâhîm or Birâhîm,² Ismâ'in or Simâ'in. *Vice versâ*, Islêmân is used for Silêmân when it is desired to lengthen or emphasize the word, as when calling one of that name for the second or third time; similarly Imbarka for Mebarka (Mebârîka).

REMARK.—Short initial *u* more rarely changes places with the consonant, but instances are not wanting, as Luqşûr (*i.e.* il uqşûr = il quşûr) *the castles*, *Luxor*, uşbâ' (for şubâ') *finger*.³

§ 16. The vowels are one and all thicker and more rounded in Arabic than they are in our language,⁴ a fact which should never be forgotten by those who wish to speak without an English accent. But they will never receive their true colouring unless the consonants surrounding them are correctly pronounced. "Take care of the consonants and the vowels will take care of themselves,"⁵ is an excellent piece of advice if properly understood; and it will be found that the thickness or comparative thinness of a vowel depends to some extent not only on the consonant

¹ Cf. Hebr. z'rô' and ezrô' *arm*. Lee (Hebr. gram.) cites *stablish* and *establish*, χθές and ἐχθές.

² In Birahîm the *i* is not always pronounced very rapidly, and sometimes Barahîm is heard.

³ Hebr. ezba'.

⁴ Vowels are in English pronounced more in the front of the mouth, in Cairene Arabic more in the upper part of the throat.—(S.)

⁵ This is the substance of Spitta's remark.

immediately preceding or following it, but upon the whole weight or measure of the word, resulting from the conflicting influences of the consonants which it contains. Thus the vowels of a word, or even of a phrase, in which one or more of the letters *t*, *d*, *s*, *z* occur, will be pronounced heavily throughout unless the weaker consonants exert a contrary influence; and this they will only be able to do if not in immediate proximity to the stronger ones. In the word *ṣamūla nut* (*screw*), the first *a* is thick, the *i* slightly so, while the final *a* scarcely feels the influence of the *s* at all; in *balṭa axe*, both *a*'s are thick, the first in spite of the *b* and *l*, because by pronouncing it thick we can get the tongue more quickly into the position required for the pronunciation of the *t*. The consonants which tend to resist the thick shading of the vowels are *b*, *t*, *h*, *d*, *z*, *s*, *f*, *l*, *m*, *n*, *y*.

§ 17. The following words spelt in Arabic dictionaries with the dentals *t*, *d*, or the sibilants *s*, *z*,¹ are pronounced in the dialect of Cairo with *t*, *d*, *s*, or *z*, and are cited here in view of the effect which these consonants have upon the vowels, as explained above. In some instances (marked with an asterisk) the value of the *t* and *d* is nearer that of the English dentals than the Arabic palatals. It will be observed that an emphatic consonant, by acting on a whole word or phrase, is able to assimilate a dental or sibilant to its own class; also that the letter *r*, especially when preceded by a long vowel, and the vowel *a* attract the emphatic consonants; and lastly, that *t* is never immediately preceded by *s*, nor (on the other hand) *d* by *s*.

t for *t* :—

ihṭâr ²	<i>be bewildered</i>	ṭâratân	<i>sometimes</i>
ikhṭâr ³	<i>choose</i>	ṭâza	<i>fresh</i>
iṣṭanaṭ ⁴	<i>listen</i>	ṭarabêza (or	<i>table</i>
iṭṭazar ⁵	<i>wait</i>	tarabêza)	
baṣṭûn	<i>stick</i>	ṭurâb (or	<i>dust</i>
ṭâr	<i>vengeance</i>	turâb) ⁶	
ṭâr	<i>sort of drum</i>	ṭamar	<i>bear fruit</i>

¹ *s* includes the Koranic *th*, and *z* the Koranic *dh*, pronounced respectively *z* and *s* in *Nahwy*.

² So partic. miḥṭâr, &c.

³ So mukḥṭâr *chosen*, and ikḥṭiyâr *choice*, *old man*.

⁴ So qata' iṣ ṣanṭ *keep quiet*.

⁵ So partic. *munṭazar, but mintizir.

⁶ So ṭarrab *to cover with dust*, and pass. iṭṭarab, &c. The

ṭamr (or tamr)	<i>dates</i>	ṭaiyâr	<i>current</i>
ṭumbâk (or tumbâk)	<i>Persian tobacco</i>	ṭôr (but pl. tirân) ²	<i>ox</i>
ṭamṭamṭ		ṭâtûra	<i>thorn apple</i>
ṭurumbêṭa	<i>tambourine</i>	za'ṭar	<i>thyme</i>
iṭ ṭaurât	<i>the pentateuch</i>	ṣanṭî	<i>centimetre</i>
ṭûnis (and pl. ṭawânis)	<i>sakieh rope</i>	ṣoṭ ³	<i>voice</i>
ṭawa (and de- rivatives)	<i>fold</i>	ṣiṭ ⁴	<i>repute</i>
		natar (or *naṭar) ⁵	<i>throw</i>

The *t* used in the formation of the dual of feminines is partially assimilated to a palatal when the *i* falls out, as *uḍṭen (for ôḍitên) *two rooms*, *fuṭṭên *two towels* (for fûṭitên); also in the first and second person singular and second person plural, and even in the third person fem. singular of the past tense of verbs whose final radical is *t* or *d*, as *ghuluṭṭ *I made a mistake*, *aiyaṭiṭ *she wept*. Indeed it would hardly be possible to pronounce it otherwise without a pause between the two syllables. In "heavy" words forming their plurals in *ât* the final *t* is necessarily pronounced thick, and in ṭâṣât *cups*, its conversion to the palatal is complete.

verbs are more conveniently translated by the infinitive, though they are quoted in the third person singular of the past tense. Where the aorist is not mentioned it also, as a rule, has the thick consonant.

¹ The *d* being at the end of the word does not exert so strong an influence on the initial *t* as it does in ṭandîf. Note that *ṣ* and *z* do not affect the dental in the same degree as *t* and *d*; thus we say ṭanṣîr (not ṭanṣîr) *baptism*; nor does *t* usually influence *s* and *z* unless in close proximity to them.

² The effect of the *r* being counteracted by the long final syllable and the short *i* of the first.

³ So ṣauwaṭ *shout*, &c.

⁴ So ṣaiyîṭ, missaiyaṭ *reputed*.

⁵ So manṭûr *angry*. We say naṭaru 'ala ṭûl dirâ'u *he thrust it an arm's length off*, but *naṭaru fi l ard *he threw it on the ground*.

d for *d* :—

bârûd ¹	<i>gunpowder</i>	didd (or	<i>against</i>
bardu ²	<i>also</i>	didd) ⁵	
bađâra ³	<i>young hens</i>	dufda ⁶	<i>frogs</i>
ghaddâr ⁴	<i>treacherous</i>	dahrag	<i>to roll</i>
hidâshar (or	<i>eleven</i>	dâr, dauwar ⁷	<i>to turn</i>
hidâshar)		radî	<i>bad</i>
darb (and	<i>street</i>	radâwa	<i>badness</i>
pl. durûb)		şaiyâd,	<i>fisherman</i>
dabbûr (also	<i>hornet</i>	sêyâd	
dabbûr)		şadar	<i>proceed</i>
darfa (or	<i>leaf of shutter</i>	‘aşîda (or	<i>soup of flour</i>
darfa)	<i>or door</i>	‘aşîda)	
darra	<i>udder</i>	quşâd	<i>opposite</i>
dura	<i>maize</i>	mabrađ	<i>file</i>
durra (or	<i>parrot</i>	namrûd (but	<i>tyrant</i>
durra)		pl. na-	
daştûr	<i>by your leave</i>	marda)	

In şuduf *to chance*, the dâl is very thick, and in the aorist yisdaf practically *d*, the ş being changed to *s* in conformity with the rule stated above.

London becomes *Lundura* or *Lundura* (or *Lundra*).

ş for *s* :—

aştâbl	<i>stable</i>	buşât (and	<i>carpet</i>
aţlaş	<i>satın</i>	pl. ibşiţa)	
aşşar	<i>impress</i>	burnuş (pl.	<i>cloak</i>
işmarr ⁸	<i>get brown</i>	barânîş)	
uşta	<i>master</i>	başta	<i>step</i>
başat ⁹	<i>spread out</i>	Buluş	<i>Paul</i>

¹ So barûda *gun* (but also barûda).

² But more generally bardu.

³ But singular bidriya.

⁴ So maghdûr *deceived*, but generally ghadar *he deceived*.

⁵ So diddiyât *animosities*, though diddiya in the singular on account of the thin *a* after *y*.

⁶ In the dictionaries dufda’.

⁷ So dôr *turn*. Dâr, &c., are often pronounced with *d*; we say in nâr-dârît *the fire spread*, id darbe dâr *blows fell thick*, though dâr when it stands alone.

⁸ So aşmar *brown*, &c., but mismirr *getting brown*, *brownish*.

⁹ And derivatives inbaşat *be pleased*, inbişât *pleasure*, &c., but başt *simple*. These words are all also pronounced with *s*.

baṣṭawīya	<i>roll of stuff</i>	ṣahrân ⁸	<i>sitting up at night</i>
baṣṭ	<i>reed pen</i>	īṣṣarmah ⁹	<i>to live fast</i>
baṣṭarma	<i>dried meat</i>	ṣara (but	<i>be in force</i>
buṣṭa	<i>post</i>	aor. yisrî)	
buṣṣumât	<i>biscuits</i>	ṣagar, ṣagara	<i>trees, a tree</i>
(usually)		īṣṣaṭṭah ¹⁰	<i>to lie flat</i>
bulīṣ	<i>police</i>	ṣaṭṭar ¹¹	<i>to rule lines</i>
tāṣa	<i>bowl</i>	ṣaṭarang	<i>chess</i>
tāṣa	<i>to cheat</i>	ṣaṭal	<i>intoricate</i>
ṭaṣṣ	<i>to strike</i>	ṣaṭl	<i>bucket</i>
ghuṭuṣ (and	<i>to dive</i>	ṣaṭa (and de-	<i>to attack</i>
deriva-		rivatives)	
tives)		ṣallaṭ, &c.	<i>incite</i>
ḥaruṣ ¹	<i>to guard</i>	ṣaṭṭah	<i>to smooth</i>
ḥaṣra ²	<i>pity</i>	īṣṣaṭṭan, &c. ¹²	<i>be overweening,</i>
ḥuṣûm (fre-	<i>hot days in</i>		<i>&c.</i>
quently	<i>month of</i>	ṣalaṭa (or	<i>salad</i>
also hu-	<i>Baṭna</i>	salata	
sûm) ³		ṣamaṭ, &c.	<i>to scald</i>
râṣ (pl. rūṣ) ⁴	<i>head</i>	ṣandara	<i>loft</i>
rufaṣ (and	<i>kick</i>	ṣandarûs	<i>varnish</i>
deriva-		ṣanṭil	<i>sort of harp</i>
tives)		ṣammar (us-	<i>to nail down</i>
ṣaṭûr	<i>chopper</i>	ually) ¹³	
ṣakhaṭ ⁵	<i>revile</i>	ṣamfar, &c.	<i>smooth with</i>
ṣarr ⁶	<i>to cheer</i>		<i>sandpaper</i>
ṣarâb ⁷	<i>feces</i>	ṣanṭ	<i>acacia nilotica</i>
ṣarâya	<i>palace</i>		
ṣarba ⁴	<i>to hurry</i>		

¹ So ḥârīṣ *guardian*, il Maḥrûṣa *Cairo*, &c.

² So ithaṣṣar *regret*, &c.

³ Though double pl. form ḥuṣûmât.

⁴ But rismâl *capital*, itrasmil *acquire capital*, &c.

⁵ So maṣkhûṭ *turned into stone*, &c.

⁶ So ṣurûr *joys*, maṣrûr *joyous*, but masirrât *joys*.

⁷ And ṣarabâtî *scavenger*.

⁸ And sometimes ṣihir, &c., *to sit up*.

⁹ So ṣarmah *debauchery*, but sirmâh *debauchee*.

¹⁰ So ṣiṭiḥa *lying flat*, ṣaṭḥ ṣuṭûḥ *roof*.

¹¹ So ṣaṭr *line*, maṣṭara *ruler*, &c.

¹² But perhaps more usually issaṭṭan, suṭṭan, &c.

¹³ So muṣmâr or miṣmâr *nail*.

simşâr (or simsâr)	<i>broker</i>	faşşar	<i>explain</i>
şinnâra	<i>fish-hook</i>	fiş (and de- rivatives)	<i>be killed</i>
şôt	<i>lash</i>	fiñtâş	<i>cistern</i>
şôgar ¹	<i>insure</i>	qarnaş	<i>be chilled</i>
şûra	<i>chapter of Koran</i>	qassat, &c.	<i>divide</i>
şufra (or sufra), &c.	<i>table</i>	qışt	<i>pitcher</i>
şukkar (or sukkar), &c.	<i>sugar</i>	kharâşân	<i>stones broken small</i>
şultânîya (or sultânîya	<i>basin</i>	khalbaş ⁵	<i>to lie</i>
şuqut ²	<i>to fall</i>	khuruş ⁶	<i>be dumb</i>
‘aşalla	<i>may be</i>	khurş ⁷	<i>be spoilt</i>
‘arûşa ³	<i>bride</i>	lauwaş ⁸	<i>bespatter</i>
‘iţis, &c.	<i>to sneeze</i>	mâşûra ⁹	<i>pipe</i>
‘uşmân	<i>Osman</i>	maşkhara ¹⁰	<i>buffoonery</i>
faraş ⁴	<i>mare</i>	nâghôş (pl. nawâghîş)	<i>large bell</i>
		numrûşî (or numrûşî ¹¹	<i>dealer in china, lamps, &c.</i>
		waşt, wuşt ¹²	<i>middle</i>

z for z :—

almâz	<i>diamond</i>	bazabart	<i>passport</i>
az‘ar	<i>tailless</i>	bazramît	<i>mongrel</i>
izzantar	<i>get morose</i>	tâza	<i>fresh</i>
it‘antâz	<i>be arrogant</i>	tarabêza (or tarabêza)	<i>table</i>
izzafât	<i>to slip</i>	tuzzîna	<i>dozen</i>
izzarbin	<i>storm at</i>		

¹ But sukurtâh *insurance*.

² So şaqt *miscarriage*, şuqqâta *door-latch*, &c.

³ But ‘arîs *bridegroom*.

⁴ But fâris *horseman*.

⁵ So khalbûş *liar*.

⁶ So ikhraş, khuruş *dumb*, &c., but occasionally we hear khurus, &c.

⁷ And derivatives kharân *spoilt*, khurâra *loss*, *pity*, &c.

⁸ Literary lauwaṭha.

⁹ So dual mâşurtên, but pl. mawâşîr.

¹⁰ With verb itmaşkar, &c.

¹¹ Pl. namarsa.

¹² So itwaşşat *intervene*, wuştânî *middle*, &c.

ṭuzze fishsh	nonsense	zallaṭ, &c.	strip
ṭiz	buttocks	zalaṭ	stone pave- ment
garaz (garaz)	bell		
gaẓar ¹	to butcher	zambaliṭa	brawl
gaẓar	carrots	zamar, &c.	play on a reed
gambaz	deal in horses		
gumbâz	gymnastics	zammaṭ	tighten
ganzar	be rusty	zahr, zuhûr ⁹	flowers
ginzâra ²	kind of eye- lotion	zaura ¹⁰	a choking
		zôr	throat
hazzûra ³	story, riddle	zûr	force
ẓauwar ⁴	forge, tell lies	‘arîza	petition
ẓafar ⁵	fat, grease	fazar, &c.	burst
ẓâr ⁶	to visit	fantâz ¹¹	make display
zât ⁷	make merry	farûzi, farôzi	of turquoise
zabaṭ	mud	kharazân (or khazarân)	cane
za‘bûṭ	woollen cloak		
za‘tar	thyme	lazhar	college of El Azhar
za‘faran	saffron		
zagar	glare at	lazlaz	plump
zaghraṭ ⁸	shriek from joy	ma‘zûr ¹²	excused, excus- able
zagaṭ	swallow		
zaqṭaṭ	be in high spirits	mazmûr	tight
		mazyara ¹³	stand for zîr

and a few others.

REMARK.—It will be observed that a final long syllable, bearing as it were most of the weight of the word, tends to check the thickening of the consonants of the other syllables.

¹ So gazzâr *butcher* and other derivatives, but we frequently hear *gaẓar*, &c., and always *yingizir*, &c.

² But *ginzârî nile-blue*.

³ But *hazzar* or *hazzar* to guess. Children say *hazzûra*.

⁴ So *zûr false*, but *tazwir forging*.

⁵ So *ẓaffar*, &c., but *zifir greasy*.

⁶ And most derivatives, but *ziyâra* or *ziyâra a visit*.

⁷ So *zêta noise*.

⁸ And substantive *zaghriṭa*, &c.

⁹ But double pl. *zuhûrat*, and *zuhriya a flower vase*.

¹⁰ So *yizwar he chokes*, but *ziwir he choked*, and *zaurân choking*.

¹¹ So *fantâziya parade*.

¹² But *‘uzr excuse*.

¹³ Although *zîr (an earthen filter)* is itself pronounced with *z*.

§ 18. On the other hand, a few words written in the literary language with a palatal or hard sibilant are pronounced with the corresponding softer consonant:—

t for *ṭ*:—

tangara	<i>saucepan</i>	tuzluk (pl.	<i>gaiter</i>
tarram	<i>break the teeth</i> ¹	tizâlik)	
tarraz	<i>embroider</i>	turnâta ²	<i>ton</i>

In mabsûṭ *content*, the *t* is sometimes pronounced as a dental, and in ṭaiyib *good*, it resembles the English *t*.

d for *ḍ*:—

dâq ³	<i>be narrow</i>	dufda'	<i>frogs</i>
dirs (pl.	<i>molar tooth</i>	madagh, na-	<i>masticate, chew</i>
dirûs)		dagh	
dihik, &c.	<i>laugh</i>		

s for *ṣ*:—

sabagh ⁴	<i>dye</i>	sandûq	<i>box</i>
saqal, &c.	<i>polish</i>	sâgh ⁷	<i>work in gold</i>
samgh, &c.	<i>gum</i>	sâgh ⁸	<i>sound</i>
sakk	<i>strike</i>	sidr ⁹	<i>breast</i>
sadaq ⁵	<i>speak true</i>	siqâla (Ital.)	<i>scaffolding</i>
sâr (usually)	<i>become</i>	simâkh	<i>orifice (of ear)</i>
sidgh	<i>cheek</i>	sinêbar (or	<i>fir</i>
sifr	<i>cipher, blow</i>	sinêbar)	
siqi ⁶	<i>be cold</i>	sôl (Turkish)	<i>warrant-officer</i>
saḥra	<i>desert</i>	misfir ¹⁰	<i>turned yellow</i>
saqqaf	<i>clap the hands</i>		

z for *ẓ*:—

qazâra (also qazâra) *filth*

¹ Of a serpent.

² But more usually turnâta.

³ And derivatives daiyaq *narrow*, &c.

⁴ So sabbâgh *dyer*, &c.

⁵ So sadiq *true*, &c.

⁶ So saq'a *frost*, saq'ân *frosty*.

⁷ So siḡha, masâgh, *jewellery*.

⁸ As in sâgh salim *safe and sound*, qirshe sâgh *a tariff piastre*.

⁹ So sidêri *waistcoat*.

¹⁰ Though aşfar *yellow*.

PRONUNCIATION OF THE CONSONANTS

§ 19. *b* is pronounced a little thicker than in English; *e.g.* *bên between*, *gâb he brought*; *nb* at the end of a word approaches the sound of *np*, as in *zanb fault*.

t and *d* are more dental than they are in our language, being akin to, if not identical with, the Italian, Spanish, and Celtic dentals. The tongue should be brought well against the front teeth and quickly withdrawn; *e.g.* *tarak to leave*, *birid grow cold*. *t* occasionally sounds as *d* at the end of a syllable, as *kadbu writing it* (for *katbu*, contracted from *kâtibu*), *kânid it was* (for *kânit*), *yidba' he follows* (for *yitba'*), *il bid da this house* (for *il bêt da*, *il bit da*), *ḥadrid iz zâbit his honour the officer*. On the other hand, *d* sounds as *t* in the aorist of many verbs whose past tense begins with *d*, especially when the middle consonant is *f*, as *dihik laugh*, *dafa' pay*, *dafan bury*, aor., *yidhak*, *yidfa'*, *yidfin* (pronounce *yithak*, &c.); *shuhhâd witnesses*, generally sounds *shuhhât*.

t is a strong palatal. The tongue is made convex and brought sharply against the palate, towards the middle; *e.g.* *ṭâb become well*, *ṣôt voice*; as a final it sometimes sounds as *d*, as *yidbukh he cooks* (for *yitbukh*).

g sounds very much as the hard *g* in the English word *get*. The tongue should strike high about the upper row of teeth; *e.g.* *gum they come*, *gîr lime*, *môg waves*.

gh is perhaps identical with the Northumbrian *r*, and is nearly equivalent to the Provençal *r* *grasségé*. The uvula lies along the back part of the tongue, the tip of which touches the bottom of the lower row of the front teeth, while the centre is arched; *e.g.* *ghâb to be absent*, *balagh to reach*.

h is the English *h*, but is more distinctly pronounced, the lips being well opened. It is always sounded whatever its position in the word, as in *huwa he*, *afham I understand*, *nadah to call*; though between two vowels it is sometimes rather slovenly pronounced, as *shehadtu his evidence* (almost *shadtu*).

ḥ is a smooth but very strong guttural aspirate (see remarks under '). A portion of the breath is forced with some violence through the nostrils¹; *e.g.* *ḥâga thing*, *balah dates*.

¹ Spitta says that a short *a* (of the nature of a *furtive pathakh*?) is inserted between *î* or *â* and *ḥ* (thus—*ri^aḥ*, *râ^aḥ*), but this appears to be the case only when the syllable is emphasized and drawn out. *Rîḥ* and *rûḥ* can both be pronounced purely.

ḍ is, like *ṭ*, a strong palatal. The tongue is placed high above the upper row of front teeth, the tip curled upwards against the palate. Its peculiarly strong explosive sound, so difficult to acquire, is less marked in Cairo than among the Arabs of the desert; *e.g.* *ḍāf* *he added*, *ḥādir* *ready*, 'add to *hite*.

r is pronounced more strongly and more forward in the mouth than in English, and only very slightly trilled, if at all. It is always sounded distinctly and with its full value, wherever its position; *e.g.* *riḡl* *foot*, *ḍarar* *damage*.

z as in the word *zeal*; *e.g.* *zīna* *ornament*, *ghāz* *petroleum*. In *yizkur* *he mentions, speaks well of*, and a few other words, it sounds as *s*. *ẓ* is a very strong *z*, partaking of the nature of a palatal. It is pronounced at the back of the mouth, and the breath is expelled with considerable force; *e.g.* *ẓālim* *oppressor*.

s as in *seal*, but rather more forward in the mouth; *e.g.* *sūs* *weevil*. At the end of a syllable it is often sounded as *z*, as in the words *isma'*! *hear!* *masdūd* *blocked*, *maskūn* *inhabited*, *ḥisba* *account* (pronounced optionally *izma'*, &c.).

sh as in English; *e.g.* *shabb* *youth*, *shāsh* *muslin*. It generally represents the Turkish *tch* in words borrowed from that language. In the foreign words *shakk* *cheque*, *shaketta* *jacket* (also pronounced *zaketta* and *gaketta*), and occasionally in the word *mush* *not, it is not*, it has the sound of *zh* or English *sh* in *pleasure*.

ṣ is a very strong sibilant pronounced well back in the mouth. The tongue should be held tight, so to speak, and the tip pressed against the lower front teeth. It often sounds as *z*, as in *qaṣd* *intention*, *uṣbur*! *wait!* *ṣugaiyar* *small* (pronounce optionally *qazd*, &c.).

' is a strong guttural of the same nature as *h*, and peculiar to the Semitic languages, but is not quite so strongly articulated in Cairene as in some other Arabic dialects;¹ *e.g.* 'ēn *eye*,

¹ Its exact sound in conjunction with the different vowels can only be acquired by practice. The following description of ' and *h* is given by Max Müller from Czermak. "If the glottis is narrowed and the vocal chords brought near together, not, however, in a straight parallel position, but distinctly notched in the middle, while at the same time the epiglottis is pressed down, then the stream of breath in passing assumes the character of the Arabic *hha* (*ḥ*), as distinguished from *h*, the spiritus asper. If this *hha* is made sonant it becomes 'ain. Starting from the configuration as described for *hha*, all that takes place

bâ' to *sell*. Sometimes it is barely audible, as in the numeral 'ishrîn *twenty*, or in the expression, 'abal ma yigî *until he comes*; and it has fallen out altogether from the numerals between 10 and 20, and from a few other words, as lissa¹ *still* (for li s sâ'a), bid 'annak *far be it from you* (for bi'id).

f as in English, except before *d, z, ẓ, s, sh,* and *ṣ*, when it approaches very near to the sound of *v*, as in yifdah *he disgraces*, yifdal *he remains*, khifda *the vowel i*, yifza' *he frightens*, meḥafza *government*, lafz *word*, yifshakh *he cuts in two*, yifsaḥ *he explains* (pronounce yivdah, &c.).

q. The deep guttural *k*-sound of this letter is often heard even in conversation, especially where the words in which it occurs are technical terms, or denote religious objects, or are as a rule confined to the literary language. There are still, perhaps, a few of the higher and learned class who admit no other pronunciation, and the foreigner who adopts it will pass with the mass for a man of great erudition. In the words Qur'ân *Koran*, qâmûs *dictionary*, qaṭ'a² (where equivalent to *hemza*), all classes give it the guttural sound; but its usual value, whatever its position in the word, is a strong hiatus, such as is generally heard before words beginning with a vowel in German, or in the French word *haut*. The "educated" *q* is the English *q* without its *u*; and if, while the muscles of the throat are still compressed preparatory to its vocalisation, a simple vowel sound only is allowed to escape, the value of the spiritus *q*, as heard at the beginning of a syllable, will be obtained. When it occurs at the end of a syllable the muscles are placed in position for the full *q* sound, but almost immediately released; e.g. qâl *to say*, fâq *to awake*. It may of course be doubled like any other consonant. Between two vowels it is liable to be slovenly pronounced and reduced to the value of a weak qaṭ'a, as in faqaṭ *only*, daqâ'iḡ *minutes*, laqêt *I found*, baqêt *I remained*, yeqûm *he gets up*. Bi qadde êh? *by how much?* becomes

in order to change it into 'ain is that the rims of the apertures left open for *hha* are brought close together, so that the stream of air striking against them causes a vibration on the fissura larangea, and not, as for other sonant letters, in the real glottis."

¹ Cf. fisa (= fi is sâ'a) *at once*, in Algerian.

² Qamûs, however, is also pronounced with the aspirate; qur'ân very rarely. The word qaṭ'a is only known to those who have been to school, where of course only the guttural sound is admitted at lessons.

practically badde êh, and haqqîqatan *truly*, hayâtan.¹ *iq* before a consonant sometimes sounds almost as *ê*, as in itkhâniqt *I quarrelled*.

REMARK.—The hard *g*-sound of this letter, sometimes heard in Cairo, is peculiar to natives of Upper Egypt and some other parts of the country, and must not be imitated.²

k is perhaps slightly aspirated. The tongue should touch the roof of the mouth and not be too hastily withdrawn; e.g. kân *he was*, lik *to thee*. Before *b* and *l*, and sometimes at the end of a syllable, its sound approaches that of *g*, as in shuwayia kbîr *somewhat large*, yikdib *he lies*.

kh as *ch* in Scotch *loch*. The vocal chords are compressed and the back part of the tongue arched; e.g. khad *he took*, akhkh *brother*.

l sounds much as in German, more liquid, trilled, and emphatic than in English; e.g. lêl *night*, kalb *dog*. The double *l* in Allâh *God*, is very strongly pronounced.

m as in English, but usually more emphatic at the beginning of a syllable; e.g. moiya *water*, Maryam *Mary*.

n as in English; e.g. nôm *sleep*, khân *inn*, bazaar. Before *b*, and generally before *f*, it sounds as *m*, as in ganbu *his side*, min ba'd *after*, manfûkh *blown* (pronounce gambu, &c.).³ When *ng* occur together, they are pronounced as in English *ring*, as in yingah *he recovers*, gets out of a difficulty, sifinga *sponge*.

w as in English, except that its character as a semi-vowel is more apparent. It is pronounced almost as *u* at the end of a word, as dilw *bucket* (pronounce almost dilû).⁴ With *a* it forms the diphthong *au*, as in battauten (for battawtên contracted from battâwiten) *two loaves of coarse bread*, daudih (foi' da we dih) *this and that*, yauliya (yawliya for ya wiliya) *O lady!* It is from its nature frequently interchanged with *u*.

y slightly weaker than in English. Its true value seems to

¹ The word is contracted to haqqatan, then to ha'atan, and the qat'a converted to *y*.

² It is a very old pronunciation; the Babylonian dialect was distinguished from the Assyrian as far back as B.C. 2500 by pronouncing *q* as *g*.—(S.)

³ Some words seem to be more easily pronounced when *n* retains its value before *f* than when it has that of *m*, as manfûs (not mamfûs) *jealous*, *angry*.

⁴ It bears the same relation to *u* that *y* does to *i* or to qat'a in such a word as tiyâtro (ti'âtro) *theatre*.

lie halfway between *q* and qat'a; ¹ e.g. yi'mil *he makes*, izzâyak *how are you?* bahâyim *cattle, gay coming*.

§ 20. Care must be taken to "finish" the consonants, that is, to give each of them its full value. Occasionally the first of two consecutive consonants is dropped before it is quite completed; but the habit of hurrying from one letter to another, to which we are accustomed, is quite strange to an Oriental language. Until he realises this, the foreigner will have difficulty in making himself understood, however good his pronunciation may be in other respects.

THE HIATUS (qat'a)

§ 21. The Arabs consider, and no doubt rightly, that no syllable can begin with a vowel; but the hiatus (or *spiritus lenis*), which they say precedes it, only becomes perceptible before a vowel immediately following a closed syllable, or after an open syllable. It is called qat'a *a piece cut off*, or (less commonly), hamza *compression*, and in the above-mentioned positions is not easily distinguished from the Cairene pronunciation of *q*. That it has the value of a consonant is shown by the fact that, when following a closed syllable in the same word, it throws the accent on the vowel which it introduces (§ 39, *b.*), as in the word mas'âla *question*, and that the helping vowel *e* may stand between the last two consonants of one word and the (apparently) initial vowel of the next, as in qumte ana *I got up*; that it is weaker than *q* follows from the circumstance that it is constantly elided, as qumt ana (pronounce qum-tana), w ana *and I* (for we ana), &c., besides having wholly disappeared from many words. It sometimes closes a syllable or even follows a consonant, in both of which cases it has the value of a weak 'ê, as in isti'nâf *appeal*, guz' *part*. It is often pronounced with the least possible exertion, and there is a tendency to drop it altogether at the end of a syllable.²

DOUBLE CONSONANTS

§ 22. The Arabs are said to be unable to pronounce two consonants at the beginning of a syllable without the help of a vowel, and therefore, where they occur together in foreign words, they detach them by placing a short *i* or *e* either before or after

¹ With which it is often interchanged.

² Qat'a is not, as a rule, printed in this work before the vowels, but its presence must not be forgotten.

the first, as Ifransa, or Fīransa¹ (or Fēransa) *France*, ifrank (or ferank) *frank*, berimo *first* (Ital. primo), sifing (isfing) *sponges*; but the natives of Cairo often pronounce *br*, *gr*, *fr*, *kr*, and *gl*, as in *krumb cabbage*, inglīz *English*, as nearly as we can do ourselves without the intervention of a helping vowel.²

§ 23. When a word not followed immediately by another ends in two consonants which cannot be pronounced consecutively, a scarcely audible vowel sound appears between the two, or after the second, as in tib^hn³ (or less frequently tibn^e) *straw*, duh^er *dawn*. 'in this position causes the preceding consonant to be sounded very sharply, while it has but little value itself,⁴ as in rub^e *a fourth*.

§ 24. The doubling of a particular consonant is called by the Arabs tashdid (*strengthening*), and may be either *necessary*, as being required by the structure of the word itself, as in falhim *to cause to understand* (from filim *to understand*), fakk *to untie*; or *euphonic*, as being due to assimilation of one letter to another, as ish shams *the sun* (for il shams).

REMARK *a*.—Observe that the final consonant of the words abb⁵ *father*, akhkh *brother*, fumm *mouth*, and yadd⁶ *hand*, is single in the literary language and doubled in the colloquial. In the construct form the two former are, however, abû, akhû, not abbû, akhkhû (§ 121). Thus we say abbe min[?] *whose father?* il akhkhe dih *this brother*, but abûh *his father*, akhûhum *their brother*.

REMARK *b*.—The doubled consonants must be distinctly pronounced twice over, though when *g*, *h*, *r*, *sh*, *‘*, *f*, *q*, *kh*, and *y* are doubled, the first is not quite so fully sounded as the second.⁷

¹ The *i* here is of the nature of that described above (§ 15).

² We generally hear itnên ifrank, talâta (or tâlata) frank. "I always hear kûrumb, as in 'umb-ê-rella.'"—(S.)

³ There is a vast distinction between this sound and the *tibin* of Upper Egypt or of the inattentive foreign resident. The half vowel inserted is equivalent to the Hebrew sh^eva, and the fifth order of the Ethiopic vowels.

⁴ Spitta.

⁵ Cf. Syr. and Chald. abba, whence Lat. *abbas*, Eng. *abbot*.

⁶ Yadd is used for *id* in the spoken language, but only in certain expressions borrowed from the literary dialect. So in Syriac we have both *yad* and *ida*, Chaldee *ayda*.

⁷ The double *l* of walla *or*, is not always distinctly pronounced in hurried talk, as wala tnên *or two* (for walla tnên, *i.e.* walla itnên).

But when there is a pause after them, either the first only will be heard, while the stress laid upon it causes a slight aspirate to be heard; or, as is the case with two different consonants not pronounceable together, a helping vowel is placed after the second, as rag^h (or ragg^e) *he shook*. Occasionally the second is dropped even where there is no pause, as khash 'aléh (for khashshe 'aléh) *he went into his presence*.

§ 25. Euphonic tashdîd may take place:—

(a) When the *l* of the article *il* is assimilated to the first letter of the noun to which it is attached, that letter being one of the following: *t, ṭ, g, d, ḍ, r, z, ḏ, s, sh, ṣ, k, n*; e.g. *it tibn the straw*, *id ḍarba the blow*, *is sêf, the sword*, *is sêf the summer*, *in nâr the fire* (for *il tibn, il ḍarba, &c.*).

REMARK.—The *l* not uncommonly remains unchanged before the letters *g* and *k*, as *il gazzâr* (or *ig gazzâr*) *the butcher*, *il gum'a* (or *ig gum'a*) *the week*; *il kursî the chair*, is preferred to *ik kursî*, while *ig gîrân the neighbour*, is more used than *il gîrân*. It is purely a matter of euphony, such harsh combinations as *ik kull the whole*, being mostly avoided. *g* appears to assimilate more easily than *k*. The article occasionally remains intact before the other letters when the word is emphasized.

(b) When the *t* of the fourth, fifth, and sixth derived forms of the verb is assimilated to the radical, being one of the above-mentioned letters, with the exception of *r* and *n*, or when the sign of the second pers. sing. or third fem. sing. of the aorist is assimilated to *t, ḍ, or ḍ*; e.g. *ittallaqit she was divorced*, *iggannin he went mad*, *ishsharmat it was torn*, *ikkabb it was poured* (for *ittallaqit, itgannin, &c.*), *biddauwar* or *bidḍauwar* (for *bitḍauwar*) *she turns*.

REMARK.—Here again *g* and *k* often exert no influence, as *itgad'an* (or *iggad'an*)¹ *to behave bravely*. The imperative *itkallim speak* is more emphatic than *ikkallim*.

(c) When, in the first or second pers. sing. or the second pers. pl. of the past tense of the verb, *ḍ* is assimilated to *t* or *ṭ*, as *khattu* (for *khadtu*) *I took it*, *rabattû* (for *rabattû*) *you bound*. As a rule, however, only a partial assimilation takes place here, *khadtu* more often than not sounding as it is written, and the second *t* of *rabattû* being less palatal than the first.

(d) Where the third consonant of the third pers. sing. of the past tense of the triliteral verb is a sibilant, and assimilates the negative sign *sh*, or is itself assimilated to it, as *ma yin'iss* (or *yin'ishsh*) *he does not doze*, *ma yikhlass* (or *yikhlashsh*) *he does not*

¹ Also *idgad'an*. (See § 19.)

finish, ma yihbishsh (from yihbis) *he does not imprison*, ma yikhbishsh *he does not bake* (from yikhbiz). The negative of yiggauwiz *he will marry*, is ma yiggauwizz, ma yiggauwiss, or ma yiggauwishsh.

(e) Where one liquid is assimilated to another, as kal lu (for kan lu) *there was to him*, i.e. *he had*; so yekul lu *he has*, il la (for in la) *if not*, lazmil lu (for lazmin lu) *necessary* (pl.) *to him*, bal li (for ban li) *it appeared to me*, mil litnên (for min litnên) *from the two*, sakkhkhal lu (for sakkhkhan lu) *he heated for him*, mir riglêh (for min riglêh) *from his feet*, khulkhar riglêha (for khulkhâl) *the anklets on her feet*, khamma (for khalna) *our uncle*, qunna (for qulna) *we said*, ishtiri nna (for ishtiri lna, i.e. ishtiri lina) *buy for us*, ana minni r rûhî (for minni l rûhî, i.e. minni li rûhî) *I of myself*, ir ra'adit (for in ra'adit) *if it thunders*, il laqêt (for in laqêt) *if I find*, kam mâsik (for kan mâsik) *he was holding*.

REMARK.—The *f* of the preposition *fi* is sometimes assimilated to a *b* following it (the *i* dropping out), as qa'adu b Bariz *they stayed in Paris*; and *sh* of *mush not*, to another sibilant, as muz zanbî *it is not my fault*, muş sahih *it is not true*. Kunt *I was*, thou wast, is very frequently pronounced kutt, as kutte fên? *where were you?* and bint *daughter*, girl, bitt.¹

INTERCHANGE OF CONSONANTS

§ 26. The Koranic *th* is regularly pronounced *s* in nahwy, while it is represented in the colloquial language by *t*, and occasionally by *s*; thus, Kor. thaqil *heavy*, thalâtha *three*, nahw. saqil, salâsa; colloq. talâta, tiqil, ittâqil, or (less usually) issâqil *'ala to be harsh*.

The Koranic *dh* (dhâl) is *z* in nahwy, *d*, and occasionally *z* in Cairene; thus Kor. akhadha *he took*, nahw. akhaz; Cair. akhud, but (from the same root) âkhiz *blame*; Kor. dhimma *conscience*, nahw. zimma; Cair. dimma.

§ 27. *b* interchanges with *m*, as manṭalôn (or banṭalôn) *trousers*, minâdim (for bin âdam) *son of Adam*, rubatizm *rheumatism*. It regularly represents the *p*, and occasionally the *v* of foreign languages, as bâba *papa*, batâtis *potatoes*, baltô *palefôt*, bâra *para* (a small Turkish coin), babûr *train*, steamboat (Ital. *vapore*).

g with *b*, as bagûr for babûr; with foreign *j*-sound, as ginninâr *general*.

¹ Hebrew and Syriac batt *daughter*.

gh with *q*, as *yighdar* *he is able* (for *yiqdar*); with *kh*,¹ as *khishi* (for *ghishi*) '*alĥ* (aor. *yikhsha*) *to faint*, *yikhshil* (more usual than *yighsil*, though the past tense *ghasal* is more usual than *khasal*) *he washes*, *khafar* (or *ghafar*) *to watch*, *ikhtalas* (for *ighthalas*) *to embezzle*.

h with ' very commonly, in fact whenever the surrounding letters are such as to render it easier to pronounce;² e.g. *betahtu* *his*, for *beta'tu* (less usual), *biht* (for *bi't*) *I sold*, *rauwalh* *go away*, but *rauwa'* *ala betak* *go away home*, *ihtaraf* *to confess*, '*afaq* (or *hafaq*) *to seize*.

d with *b* (or *p*) in *lamda* (pl. *lumaḍ*) or *lamba* *lamp*.

r with *n*, as *dundurma*³ (or *durdurma*) *ice-cream*, *Bonṭe Sa'id* (or *Burṭe Sa'id*) *Port Saïd*; with *l*, as *râkhar* *the other also* (for *lâkhar*, i.e. *il âkhar*), *raṣṭabl* *the stable* (for *laṣṭabl*). *Revolver* becomes *lifurfur*.

z and *ẓ* with *s* and *ṣ*, as *izbitalya* *hospital*, *bazabort* *passport*. (See also under pronunciation.)

sh with *s* and *ṣ* in a few words, as *sams* (or *shams*) *sun*, *ṣakhsh* (or *shakhs*) *person*, *ṣaṭrang* (or *shaṭrang*) *chess*, *ṣagara* (*nahwy* *shagara*) *tree*; ⁴ with *ẓ* in *inglîz* *English*.

f represents *v* in *lifurfur* and a few other words; but the Arabs are able to pronounce *v*, and *revulver* is often heard. (See § 19.)

q with *k* in a few Turkish words, as *kalfa* or (less usually) *qalfa* *chief female servant in a harem*.⁵ Eau gazeuse is called *gazzûsa* or *kazzûza*. The *nahwy* *tilqâ'i nafsû* *of his own accord*, is pronounced *tilka nafsû* in the spoken language; with *kh* in *baqshish*⁶ *largess, present*, from Pers. *bakhshîsh* (through Turkish); with *q* (see above).

¹ 'ĥn, when = *ghĥn*, is represented by *kh* in Assyrian.—(S.)

² The Hebr. 'ayn is said to have been pronounced very much as *h* at one time.

³ The Turkish form.

⁴ *sh* is preferred in all these words by the higher class, who regard the other forms as corruptions, though they are perhaps in reality of a higher antiquity.

⁵ A few are pronounced with *k* only in Arabic, though written with *q* in Turkish, as *karakôn* (Turkish *qaraqôl*), there being very little difference between the two letters in that language; both *qarnabiṭ* and *karnabiṭ* *cauliflower*, are said.

⁶ This form is universal, not "children's talk," as Spitta says.

k with *kh* in a few foreign words, as *khartûsh cartouch*, *kharrûb carrob*.

l with *n*, as 'ilwân or (less usually) 'inwân *address, superscription*, inbâriḥ (pronounce imbâriḥ) for il bâriḥ *yesterday*, Isma'în *Ishmael*, in fingân (sometimes) for il fingân¹ *the cup*, kabsûna *capsule*, malifâtûra *manufacture*, armalî (Turk. *ermenî*) *Armenian*, barakât warsal (Turk. *berekat versin*) *thank you*, tantana (or tantilla) *lace* (Ital.), 'ala ṭubbil ghâfil (for ṭubbin) *unexpectedly*. (See also under pronunciation.)

n with *b* (see above); with *n*, as naṭarîṭ and maṭarîṭ *it rained*, madagh and nadagh *chew tobacco*, Faṭna and Faṭna, *pr. n.*, malîn *millième*, shindî (Turk. *shimdi*) *at once*. (See under this letter, § 19.)

w with the *v* of foreign languages, as wabûr (though more often babûr) *rapore*, warsîn or warsal (above); with *y* in some parts of weak verbs and verbal nouns, and in the expression ya bûwa (sometimes) for ya bûya! *my father!*

y with *w* (see above); with qaṭ'a, as qâyil (for qâ'il) *saying*, tiyâtro *theatre* (Ital. *teatro*);² conversely in'al! *curse!* (for yin'al) (§ 140).

TRANSPOSITION OF LETTERS

§ 28. It is not an uncommon thing in Arabic for a word to have two alternative forms with the letters in different positions, as in the following examples: ḥafar (or faḥar) *to dig*, lakhbaṭ (or khalbaṭ) *confuse*, arânib or (rarely) anârib *hares*, na'al *to curse*, and yin'al *he curses* (or la'an and yil'an), iggauwiz *to marry*, and (nahwy) izzauwig, gôz *husband*, gôza *wife*, and (nahwy) zôg and zôga, bartamân and martabân *earthen pot*; so gamadâna *demijohn*, ginninâr *general* (*n* = 1).

CONTRACTION

1. ELISION

§ 29. When two vowels meet in different words, one of them generally gives way, together with the qaṭ'a, and falls out, unless,

¹ Assimilation of course plays a part here; *l* and *n* are, owing to their natural affinity, interchanged whenever euphony seems to demand it.

² Cf. literary bi'r with Cairene bîr (= biyr), *a well*.

of course, there is a pause between the words;¹ and the weaker usually yields to the stronger. *E.g.* :—

da na (for da 'ana)	<i>it is I</i>
w ana (for we ana)	<i>and I</i>
bidd albis (for biddi albis)	<i>I want to dress</i>
ya ḥmad (for ya Aḥmad)	<i>Ahmed!</i>
ya llī (for ya illī)	<i>O thou who!</i>
w ummu (for we unimu)	<i>and his mother</i>
lagl (for lī agl)	<i>for, in order that</i>
ill aṭwal minnī (for illī aṭwal)	<i>he who is taller than</i>
da na mmak or da n ummak (for da ana unmak)	<i>it is I, your mother</i>
fi l bêt (for fi il bêt)	<i>in the house</i>
ya akh ana bahazzar waiyāk (for ya akhī ana, &c.)	<i>I am only joking with you, my friend</i>
but ya akhī ana 'auzak	<i>my friend, I want you.²</i>

REMARK *a*.—The *i* throws out the *a* sometimes, as in *bi smi llah* (for *bi ismi Allah*) *in the name of God*, *bi zni llah* *by God's permission*. We may say either *inta smak êh?* or *int ismak êh?* *what is your name?*

REMARK *b*.—Elision is by no means obligatory upon the speaker, and experience alone will enable the foreigner to make a proper use of it. Euphony and emphasis both play an important part, and it must be remembered that in Arabic, as in other languages, it is important to lay a little stress upon, or to

¹ A pause is often useful for the purpose of emphasizing the word that follows, as *ana we abūya kemān* *I and my father too*.

² Vowels elided are not printed in the grammar, in order that the exact pronunciation of the words in a sentence may be clearly represented. It must be remembered that where the initial vowel of a word disappears, the first syllable of that word will in pronunciation form one with the last syllable of the preceding word, and when the final vowel of a word is thrown out, the last consonant of that word will belong to the first syllable of the following word; thus *da bne mīn?* (for *da ibne mīn?*) *whose son is that?* will be pronounced *dab-ne mīn*; *int ismak êh*, *in-tismak êh*. This system has the disadvantage of presenting the words wherever elision takes place in a truncated form; but as they are all given in full in the vocabularies, no confusion will arise. The only alternatives would be to enclose the missing vowels in every case in brackets, or indicate their omission by an apostrophe, the sign universally adopted to represent the hiatus *qaṭ'a*.

pause slightly after, one of the words comprising a sentence, though none of them be particularly emphatic, in order to give the listener time, as it were, to look around him. Thus it may be preferable at one time to say, *lamma ruhte ana when I went*, 'ande ukhtu *at his sister's house*, at another, *lamma ruht ana* (pronounce ruḥ tana), or 'and ukhtu (pronounce 'an dukhtu).

REMARK c.—The vowel of the definite article is almost invariably elided; that of the prepositions bi, li, is occasionally retained and pronounced very rapidly, as li (or lē) ummu (or l ummu) *to his mother*. It never coalesces with the *i* of the conjunction inn.

2. OMISSION, OR FALLING OUT OF A LETTER

§ 30. Qaṭ'a may be dropped, not only when its vowel coalesces with a preceding one, but after a consonant or vowel, whatever its position in the syllable; e.g. mi-nên (for min ên) *whence*, ki sêh? (for kis êh?) *what purse?* râs head (*nahwy ra's*), in sha llah (or in sha Allah) *if God will* (both qaṭ'as disappearing).

REMARK.—When a verb in the third person plural is followed immediately by the definite article, the qaṭ'a, which falls away from the vowel of the latter to allow of the elision, is not infrequently thrown back behind the *u* of the verb by way of compensation, so that we may hear wagad ur râgil (for wagadu r râgil) *they found the man*.

§ 31. The letter *h* will often disappear at the end of a word, as Alla (for Allah) *God*, luh (or lu) *to him*, buh (or bu) *in, by, him*; fiqî (literary fiqih) *reciter of the Koran* (but plural fuqaha), fî (or fih) *there is*.

§ 32. ' has fallen out from a few words (see § 19). In umma' li *Aly's mother* (name also of a plant), it has changed places with the *a*.

§ 33. The short vowels may disappear:—

(a) From an open penultimate syllable, where the vowel of the antepenult (if the word is of more than two syllables) is not one long by position; or from a final syllable if the penultimate is long and open, and a word beginning with a vowel follows;² e.g. lazma (for lâzima) *necessary* (fem.), khaṭru (for khâtîru) *his desire*, qimtu (for qîmitu) *its value*, kifaytu (for kifâyitu) *its*

¹ Comp. *i-tis* in English for *it is*.

² For the shortening of the long vowels see § 13 *seq.*, and comp. Hebr. *melek king*, *malka queen*, &c., and Ethiopic for the disappearance of the vowel. The principle is not unknown to other languages. Thus in Bulgarian we have *malök small*, f. *malka*. &c.

sufficiency, wirmit (for wirimit) *it swelled* (fem.), khadtu (for khaditu) *she took it*, itkhanqu (for itkhaniqu) *they quarrelled*, walditu *his mother*, ṣaḥb il bêt (for ṣāḥib il bêt) *the owner of the house*. ‘âyisha and ‘êsha are both in use as distinct names.

REMARK a.—A very short *i* or *e* is sometimes heard in such words as mu‘âkhîza *blaming*, lâzîma *necessary*, ya Bêshîr! *Beshîr!* instead of the contracted form, the vowel of the antepenult being pronounced half long. We hear ‘âlimîn as the plural of ‘âlim *learned*, because it hardly belongs to the colloquial language, but ‘alma (for ‘âlima) *a female singer*.¹

REMARK b.—*a*, being the strongest of the vowels, generally retains its place, especially when surrounded by strong consonants, as baladu *his village*, ḍarabît *she struck*, baṭaḥu *they wounded*; but katabu (or katbu) *they wrote*, katabitu (or katbitu) *she wrote it*, wi hyâtak! (for wi hayâtak!) *by your life!* ma lqêtûsh (for ma laqêtûsh) *I did not find it*, ṭaratan (or ṭartan) *sometimes*, ṣaḥni nhâs *a copper dish*, and even talâta nsâra (for talâta naṣara) *three Christians*.

REMARK c.—The short vowel rarely falls out from the penult of adverbs in -an (the accusative ending in the literary dialect), as ghâliban *probably*, sâniyan *secondly*, such words being retained, as strangers, in their borrowed form; but ṭartan (above) for ṭaratan.

REMARK d.—When the vowel of the antepenult is *î* standing for *iw*, or *î* followed by *y*, the vowel of the penult does not, as a rule, fall out, as yûlidu (for yiwlidu) *they give birth*, subḥîyitu (= subḥiyyitu) *its morning*; it does, however, sometimes in the latter case, as baqiyyt (or baqît) il fulûs (for baqîyit² il fulûs) *the rest of the money*.

(b) From the prepositions bi, li (bu, lu), and from most of the syllables described in § 14, and other unaccented short syllables at the beginning or in the middle of a word, as ḍarabu bha (for ḍarabû biha) *they struck with it* (fem.), qultî lhum (for qulte luhum) *I said to them*, nahârak sa‘îd wi mbârak (for mu-bârak, mebârak) *good morning!* fi kmânu (for kumânu) *in his sleeves*, biteqûl (for biteqûl) *she says*, yalla bna, imshî bna (for yalla bina, &c.)³ *let us be going*; ma lqu lhumshê ḥâga (for ma laqû luhumshe) *they found nothing for them*, moiya ndîfa (for

¹ This word is the Hebr. ‘alma *a maid*. Rules might possibly be laid down as to the cases where the vowel disappears altogether, and where it has an almost imperceptible value, as the Hebrew sh^eva.

² The *y* here sounds as a weak *qaṭ‘a*.

³ The fuller forms are very frequently used.

niḍifa) *clean water*, mît ginêh wi ksûr (for we kusûr) £100 *odd*, ma msiktûsh (for mâ misiktûsh) *I did not seize it*, huwa mn ên ? (for min ên ?) *whence is he ?* hîya ukhti mn abûya (for ukhti min abûya) *she is my sister by my father*.

(c) From a few final syllables, including those of some dissyllabic participles in constant use, though in this case the vowel does not completely disappear when a word beginning with a consonant follows, and two or three monosyllables; e.g. ‘âwiz (for ‘âwiz) and ‘ayz (for ‘âyiz) *wanting*, says (for sâyis) *grooming, groom*, rayh (for râyih) *going*, ittaub¹ (for ittâwib) *yawn*, illau (for illâ we) *except, only that*, ‘al (for ‘ala) *on*, âḍin, adin (for âḍinî) (though the final *i* is originally long) when immediately followed by another word, as adin gêt *see I have come*, u f waqtina (for fi waqtina) *and in our time*, ana f fikrî ḥaga *I have something in my mind*.

REMARK.—The negative sign *sh* doubtlessly stands for *shê thing*.

§ 34. The vowel of the article is sometimes dropped, as laḥsan *the best*, litnên *the two*, laẖhar *the university of El Aẖhar*, listambûli *the man from Stamboul*, lâkhar or (more usually) râkhar² *the other*, lihmâl *the burdens*, liswid *the black*, laḥmar *the red*,³ Luqşûr (for il uqşûr = il quşûr),⁴ as litnên gumî *both came*, il waraq labyaḍ *the white paper*, imrât lefendî *the gentleman's wife*.

REMARK.—The article here forms one word with the noun, as in Maltese, in which dialect it universally drops the vowel when followed by a word beginning with another vowel.

ABBREVIATION OR OMISSION OF MORE THAN ONE LETTER

§ 35. The semi-consonant *y*, when both preceded and followed by *i* or *e*, may coalesce with them before a single consonant, and form the long vowel *î*, as bîqûl⁵ (= biyqûl) for biyiqûl (or biyeqûl) *he is saying*.

REMARK *a*.—Similarly uwi and iwu may form *û*, but in this

¹ Here also the contraction will not take place when a word beginning with a consonant follows.

² See § 27.

³ The vowel is very commonly omitted when the noun is one of those described in § 61.

⁴ See § 15, *Remark*.

⁵ The *î* of bîqûl is not pronounced very long in hurried conversation. The *iy* often remains unchanged, as in miyten *two hundred*.

case the union is not so complete, as *ûliftu* (for *u wiliftu*) and *his companion* (f.), *bi wugudhum* (almost *bûgudhum*) *in their presence*.

REMARK *b.*—The *iyi* of the continued present of the perfect verb occasionally contracts to *i*, as *biktibu* (for *biyiktibu*) *they write*.

§ 36. The final syllable of *‘ala on*, and the *in* of *min from*, often fall out before the definite article, as *‘al huṣân* (for *‘ala l huṣân*) *on the horse*, *‘ag gimâl* (for *‘ala g gimâl*) *on the camels*, *‘ash shibbâk* (for *‘ala sh shibbâk*) *on the window*, *mir riglên* (for *min ir riglên*) *from the feet*, *mir riggâla* (for *min ir riggâla*) *from the men*.¹ The *la* of *‘ala* has also disappeared in the words *‘ashân* (for *‘ala shân*) *for, in order that*, and *‘abâl* (for *‘ala bâl* in the conjunction *‘abal ma*) *until*.

§ 37. The article itself sometimes falls out after the relative pronoun *illî*, as *il akl, illî nsân yaklu* (for *illî il insân*) *the food which man eats*.

§ 38. The following are examples of other forms of abbreviation: *ḥayatan*² (or *ḥaiyatan*) *truly*, *sa‘âtak* or *sa‘tak* (for *sa‘âditak*)³ *your Excellency*, *sîd*⁴ or *sî* (for *saiyid*) *lord, master*, *lissa* (for *li is sâ‘a*) *yet, still*, *mahûsh, mûsh, mush, mish* (for *ma huwâsh*) *he, it, is not, not*, *ma hish* (for *ma hiyâsh*) *she is not*, *wala hish* *nor is she*, *wad* (for *walad*) *boy*, *ta‘û* (for *ta‘âla!*) *come!* *u m ba‘d* (for *û min ba‘d*) *and after*, *kur rismâlu* (for *kulle rismâlu*) *all his capital*, *kulle shin kân* (for *kulle shê in kân*) *whatever it be*, *min-admîn* (for *beni âdamiyîn*) *sons of Adam, mortals*, *sal khêr* or *misa l khêr* (= *yimassîk bi l khêr*) *good evening*, *ḥamdilla* for (il) *ḥamdu li llah praise be to God*.

REMARK.—Corruptions from foreign languages, as *warsha* *workshop*, *sibinsa* (Ital. *dispensa*) *pantry*, *kishk* (or *kushk*) *almâz* (Turk. *qûsh qonmâz*) *asparagus*, occur in Arabic as in other languages.⁵

¹ We cannot say *‘atibn on straw*, *‘ashibbâk on a window*, nor can *at tibn*, *‘ash shibbâk* stand for *‘ala tibn*, *‘ala shibbâk*, as *Spitta*.

² See § 19, *note*.

³ *Sa‘adtak* is also in use, as indeed are all the full forms of the examples except *li s sâ‘a*.

⁴ Whence Spanish *Cid*.

⁵ The last example is an instance of “popular etymology,” the Turkish words having been changed into others of similar sound but different meaning. Comp. *Rotten Row* from *Route du Roi*.

ACCENT

§ 39. The accentuation of the syllable is more than usually marked in Egyptian Arabic, and is a distinguishing feature of the dialect. It is important, therefore, to master the rules by which it is governed. They are as follows:—

(a) The accent is on the last syllable:—

1. When it contains a long closed vowel or a short vowel closed by two consonants; e.g. *bardān cold*, *birīdt I became cold*.
2. In the following words when standing alone: *anhǎ, anhĭ, anhĕ, anhúm, minhú, minhĕ, minhúm which, who, &c.*; *ahó, ahé, ahúm there he, she is, they are*; *ikhkhĭ! pugh!* *adĭ see here!* *iyĭ!* (pronounce *iyi-i-h*!) *how now!* *ikhshĭ!* *for shame!* *iffĭ!* *jĭe!*¹
3. Exceptionally, by way of emphasis, the other syllables being also, but not to an equal degree, accented, as *abadān never!* *hāsĭb look out!* *tannu qā'id henāk lammā . . . dār abūh u gĭh he remained sitting there till at last his father came (or right on till, &c.)*.
4. In a few foreign words, as *rabô*² (Fr. *rabot*) *plane*, *sukurtâ*² *insurance*.

REMARK.—*Da, dih, dĭ this, lu to him, lak to you, &c., bu in him, bak in you, &c.,* and even *liha to her, biha in her, luhum to them, buhum in them*, may be used as enclitics, and throw their accent back to the last syllable of the word preceding them,³ as *ir ragĭl da this man*, *il bintĭ dĭ this girl*, *'alá da on this*, *da wĭ dih this and that*, *makhṭūbā*⁴ *lu betrothed to him*.

¹ A slight aspirate is heard at the end of all these words, so that they might perhaps be classed under 1.

² Sometimes a consonant is added in foreign words so that the accent shall not fall on a final open syllable, as *hanṭûr* (Turk. *hinto*, Hungar. *hintó*) *carriage, victoria*. *Rabô, sukurtâ, &c.,* may also be written with a final *h*.

³ As *ze* in Ethiopic and *za* in literary Arabic, in the expressions *lĭza, minza*.

⁴ For the lengthening of the vowel see § 12. *Li* and *bi* with the pronominal suffixes, when attached in sense to a preceding word, always, unless emphasized, throw back their accent to the final syllable of that word; thus we pronounce *iddĭhum lu give him them*, but *iddĭhum luh give them to him*, with emphasis on *him*.

(b) It falls on the penult:—

1. In words of two syllables, when the last syllable does not contain a long closed vowel or a short vowel closed by two consonants.
2. In polysyllabic words, when the penult contains a long vowel or one closed by two consonants, or when it contains a short vowel and the antepenult contains a vowel closed by two consonants; or, in a word of more than three syllables, when the antepenult is short and open; provided that, in each of these cases, the last syllable do not contain a long closed vowel or a short one closed by two consonants. *E.g.* bārid *cold*, birīdtū *you (plur.) took cold*, shāfitu¹ *she saw him*, ‘askārī *soldier*, wagadītu *she found him*, ṣagaritī² *my tree*.
3. For emphasis, as da‘īman *always* (for dā‘īman).

REMARK a.—In the words khadītu *she took it*, kalītu *she eat it*, the accent is sometimes on the antepenult, but more often on the penult, as in the longer forms, akhadītu, akalītu.

REMARK b.—When the accent would be on the penult, but for a long final syllable, it is generally divided between the two, the former sometimes receiving the greater stress, while the vowel of the latter is slightly shortened; *e.g.* arbē‘īn *forty*, mewallā‘īn *lighting (plur.)*, Ismā‘īn, *pr. n.*, Ibrāhīm, *pr. n.*

REMARK c.—When the antepenultimate is long, but followed by a short helping vowel connecting it with the suffix, the accent, though usually on the penult, may fall either entirely on the antepenult or partially on the antepenult and partially on the penult, as in kulluhum *all of them*, biddukum *you want*, tanniha *she went on*, agranniha *inasmuch as she*, zēyukum *as you*, keinniha *as if she*, which may be pronounced kūlluhum, kullūhum, or kullūhum, &c., according to where the speaker desires to lay the stress. Kūllūhum is, of course, more emphatic than either kulluhum or kullūhum.

REMARK d.—In a few adverbs ending in *an*, derived from the literary language, the accent, though generally on the antepenultimate, occasionally falls on the penultimate syllable, as tāratan (or tārātan) *sometimes*.

REMARK e.—The first syllable of the construct form of the numerals talatt, khamast, and tamant is accented, because in pronunciation the *t* passes on to the next word, as khāmas tuwad *five*

¹ Sometimes pronounced shāfitu or contracted to shaftu.

² Substantives of this form are usually contracted, as ṣagartī, baqartu *his cow*, while verbs as a rule remain unchanged.

rooms, taman tunfus *eight persons* (for khamast uwad, tamant unfus).

(c) It falls on the antepenult in words of three syllables when the penult and antepenult are both open and the vowel of the former is short; and in words of more than three syllables, when the antepenult is long and open and the penult short and open, provided in both cases that the final syllable do not contain a long closed vowel, or a vowel closed by two consonants; e.g. *dārabu they struck, bāladu his village, me'ākhīza¹ reproach, ṣōgaru he insured it.*

REMARK.—Where the vowel of the antepenult is *ū* standing for *iu* or *uw*, the accent will be on the penult, as *yūlidu they give birth.*

(d) It is never placed farther back than the antepenult, and sometimes in hurried speech does not fall on any particular syllable, as in the word *tani* in *tani marra ma ti'milshe kede!* *don't do so again!*

Monosyllabic words ending in a short vowel, as *wi, we and, bi, li, &c.*, are generally unaccented, but sometimes a following word is emphasized by a stress being laid on them, as *ana qulti lak marra wi t tanya wi t talta I have told you once and twice and thrice, inta ṭli'te kaddāb bī kalāmak nafsū you have proved to be a liar by your own statement.* The prepositions *bi, li*, with the pronominal suffixes and the demonstrative *da, di*, become enclitics when not emphatic, and are regarded as part of the preceding² word. Even *dau* (for *da we*) throws back its accent, as in *kulle mā dau.*

EXERCISE IN PRONUNCIATION AND ACCENTUATION³

Hikāyit il ḥarāmī l mazlūm.

Kān fī ḥarāmī rāḥ yōm min dōl yisraq bēt wāḥid tāgīr. Qam ṭilī' 'ala l ḥēṭa we mīsik fī sh shibbāk. Ṭilī' ish shibbāk fī ḥdu, wīqī' 'ala l arḍ, inkāsarit rīglu. Khad bā'du we rāḥ yī'rug 'and il qāḍī; qal lu: "Ana kunte rayh āsraq bēt it tāgīr il fulānī; ṭilī'te 'ala l ḥēṭa we mīsikte fī sh shibbāk; qām ish shibbāk ṭilī' fī ḥdī; wīqī't, inkāsarit rīglī." Qam il qāḍī āmar wāḥid 'askārī yerūḥ⁴ yegīb ṣaḥb il bēt. Rāḥ gābu we gih quddām il qāḍī.

¹ But words of this form are generally contracted.

² Though they are not so printed in this work, to prevent confusion.

³ The words contained in the following story will be found in the vocabularies.

⁴ See § 11, note.

Sá'alu l qâdî: "Izzêy, yâ râgil, shibbâkak mush mesámmar tayyib? Áhu l harâmi da l maskín kân râyih yisraq bêtak; tîli' 'ala l hêta; mísik fi sh. shibbâk; qâm ish shibbâk tîli' fi idu; wiqî', inkasarit riglu; báqa l haqqê 'alêk dilwâqt." Qal lu sahîb il bêt; "W ana mâ lî, yâ sídî? húwa ana illî rakkibt ish shibbâk? da shughl in naggâr illi 'ámalu." Qâl il qâdî: "Hâtu n naggâr!" Râhu gâbûh; qal lu l qâdî: "Izzêy inta ma rakkibtish ish shibbâk da zêyi n nás? Áho bi sábabak il harâmi da lli kân râyih yisraq bêt ir râgil da wiqî', inkasarit riglu." Qal lu: "W ana mâ lî, ya sídî? da mush shúghlî: da shughl il bannâ illi rakkib ish shibbâk da fi l hêta." Qâl il qâdî: "Tayyib, hâtu l banna." Râhu gâbûh. Sá'alu l qâdî: "Lêh ma rakkibtish ish shibbâk da tayyib?" Qal lu: "Wallâhi, ya sídî, da w ana bábnî l bêt da kânit binte hlîwa fayta 'alêya lábsa gallâbíya masbûgha sâbgha kuwaiyisa. Bassêt lîha, qunt itlahêt 'an shughlî we mâ 'iriftish arakkib ish shibbâk zêyi n nás." Qal luhum il qâdî: "Rôhu hâtu l bint illi kânit lábsa g gallâbíya k kuwaiyisa dí." Qâmu râhu, gabûhá lu. Qal lîha l qâdî: "Lêh kunti lábsa g gallâbíya l masbûgha?" Qâlit lu: "W ana mâ lî? da l haqqe 'ala s sabbâgh illi sâbagh il gallâbíya lli kunte lábsâha." Amar il qâdî yegîbu s sabbâgh. Râhu gâbûh; lâkin ma 'irífshe yeqûl hága. Qâm il qâdî qal lûhum: "Khudûh, ishnuqûh 'ala bâb dukkânu." Khadûh yishnuqûh, laqûh tawîl we bâb id dukkân wâti. Râhû qâlû lî l qâdî: "Da r râgil tawîl qawî we bâb id dukkân şughaiyar; rayhûn nishnúqu zzêy?" Qâl lûhum il qâdî: "Râhû shîfû lkum wâhid quşaiyar, ishnuqûh." Râhum dauwáru 'ala wâhid quşaiyar, khadûh, shanaqûh.

THE ARTICLE

§ 40. There are two articles in Egyptian Arabic—the definite article il¹ *the*, which is indeclinable, and the indefinite wâhid, which agrees in gender and number with its noun, whether expressed or understood, as il bâb *the door*, il mara *the woman*, ir riggâla² *the men*, wâhid râgil *a man*, wahda marra *a woman*, wahda gat *a (woman) came*.

REMARK a.—The adjective follows its substantive, and when

¹ Not el, as it is generally written, though the very liquid and semi-vowel nature of the Arabic *l* tends to give the *i* a slight *e*-colouring. The full value of the vowel returns in euphonic *tashdîd*. It is written *il* in Maltese. It often has an obscure, neuter sound.

² For the assimilation of the *l*, see § 25.

the latter is definite the article is repeated with the adjective, as *il bâb il kibîr the big door*.

REMARK b.—The indefinite article is very commonly omitted, or its placé is supplied by a noun of unity (§ 42).

VOCABULARY

umm	<i>mother</i>	darab	<i>he struck, fired</i>
abûh	<i>his father</i>	ðarabû	<i>they struck</i>
bêt	<i>house</i>	wiqi'	<i>he fell</i>
walad (pl. wilâd)	<i>boy</i>	kân	<i>he was</i>
bint (pl. banât)	<i>girl, daughter</i>	râh	<i>he went</i>
kitâb	<i>book</i>	'add	<i>he bit</i>
qalam	<i>pen</i>	yigî	<i>he will come</i>
hawa	<i>wind</i>	shidîd	<i>strong, violent</i>
huşân	<i>horse</i>	kuwaiyis	<i>pretty</i>
kalb	<i>dog</i>	'agûz	<i>old</i>
bâbûr	<i>steamboat,</i> <i>train</i>	taşa	<i>fresh</i>
kursî	<i>chair</i>	şaiyib	<i>good</i>
râş (f.)	<i>head</i>	iswid	<i>black</i>
îd	<i>hand</i>	kibîr (f. kibîra)	<i>big, old</i>
quţta	<i>cat</i>	şughaiyar	<i>small, little</i>
şufra, sufra	<i>dining-table</i>	batţâl	<i>bad</i>
gih	<i>he came, has</i> <i>come</i>	gi'an, ga'an	<i>hungry</i>
iddînî	<i>give me</i>	huwa, hûwa	<i>he, it</i>
shuft	<i>I saw</i>	hina	<i>here</i>
katabna	<i>we wrote</i>	bukra	<i>to-morrow</i>
		-u ¹	<i>his, him, it</i>
		-ha ¹	<i>her, its, it</i>

Note.—The present tense of the substantive verb is not generally expressed in Arabic in positive sentences.

EXERCISE 1

Ummî gat. Iddînî qalam. Shufte huşân iswid. Ir riggâla hina. Katabna l kitâb. Il banât ðarabu ummî. Il walad wiqi'. Il huşân kuwaiyis. Ir râgil 'agûz. Il hawa kân shidîd. Hûwa râh. Il kalbe 'add il bint. Il babûr yigî bukra. Il kursî iswid. Il 'esh taşa. Waḥda mara gat. Abûh râgil şaiyib. Kalbu ga'an. Qalamha batţâl.

¹ Attached as inseparable suffixes to verbs, nouns, prepositions, and conjunctions.

EXERCISE 2

The steamboat is small. The horse is hungry. The house has fallen. A big dining-table. A little boy has come. Give me (a) good pen. The men struck the boy. A large steamboat came. The horse bit the dog. A big boy came (and) struck the girls. Her head is large.

THE NOUN

THE NOUN SUBSTANTIVE

§ 41. The noun in Arabic may be either primitive, as *bâb door*, or derivative, as *merkib ship* (from *rakab he rode*). Of the latter the majority are derived from verbs,¹ but a large number are denominative, *i.e.* derived from other nouns, as *merakbî boatman* (from *merkib*), *bauwâb doorkeeper* (from *bâb*), and a few from other parts of speech, as *ma'îya court, suite*, from the preposition *ma' with*.

§ 42. Denominatives include:—

(a) Nouns of unity, denoting the individual of a class. These are formed by the addition of *a* to the primitive noun, or *ya* where the noun ends in a vowel; *e.g.*:—

baqar	<i>kine</i>	baqara	<i>a cow</i>
ghanam	<i>sheep</i>	ghanama	<i>a sheep</i>
gâmûs	<i>buffaloes</i>	gâmûsa	<i>a buffalo</i>
samak	<i>fish</i>	samaka	<i>a fish</i>
şagar, shagar	<i>trees</i>	şagara, shagara	<i>a tree</i>
fâl	<i>beans</i>	fûla	<i>a bean</i>
baţâtis	<i>potatoes</i>	baţaṭsa (for baţâtisa)	<i>a potato</i>
sillim	<i>steps, ladder</i>	sillima	<i>a step</i>
ţûb	<i>bricks</i>	ţûba	<i>a brick</i>
baskawît	<i>biscuits</i>	baskawîta	<i>a biscuit</i>
shughl	<i>work</i>	shughla ³	<i>a job, some- thing to do</i>
qatta	<i>a kind of cu- cumber</i>	qattâya ⁴	<i>a cucumber</i>
kummitra	<i>pears</i>	kummitrâya	<i>a pear</i>
yusfendî ²	<i>mandarin oranges</i>	yusfendîya	<i>a mandarin</i>
bunţî (or bultî)	<i>a kind of fish</i>	bultîya	

¹ For the formation of these nouns see under the verb (§§ 228–39).

² For Yûsif Efendî.

³ Shughlana is used in the same way.

⁴ The *a* is lengthened by the accent falling on it.

REMARK *a*.—The primitive forms *baqar*, *ṣagar*, &c., are collective nouns, denoting the whole class, not, strictly speaking, plurals.¹ They generally themselves admit of a plural form as well as the nouns of unity. They are used more frequently of natural than artificial objects, and in the case of animals the same form denotes both the male and female individual.

REMARK *b*.—From *bunduq guns*, is formed *bunduqiya a gun*; *khara dung*, makes *kharya*.

REMARK *c*.—The foreign word *fulûka* means both *skiffs* and *a skiff*; *gân* and *ginn geni* and *genius* (but the adjective *ginnî* and its fem. *ginniya* are also used of the individual). On the other hand, *qamar* and *qamara moon*, *sikkîn* and *sikkîna a knife*, *shûm* and *shûma a thick stick*, and some others are used indifferently of the single object only.²

REMARK *d*.—The noun of unity sometimes denotes a portion of the whole, as *qamḥ wheat*, *qamḥa a field or a small quantity of wheat*, *bedingân the egg-plant*, *bedingâna a field of egg-plants* (or *a single egg-plant*), *maqât cucumbers*, *maqâta a bed of cucumbers*. From *qamḥa* is formed *qamḥâya a handful of wheat* (or *a grain of wheat*); so *qashsh straw*, *qashsha a little straw*, *qashshâya a very little straw* (or *a blade of straw*).

Not a few words denoting nationalities form their nouns of unity by adding the adjectival termination *î*, as:—

linglîz	<i>the English</i>	inglîzî	<i>an Englishman</i>
il ‘agam	<i>the Persians</i>	‘agamî	<i>a Persian</i>
il ‘arab	<i>the Arabs</i>	‘arabî	<i>an Arab</i>
ir rûm	<i>the Greeks</i>	rûmî	<i>a Greek</i>
ish sharkas	<i>the Circassians</i>	sharkasî	<i>a Circassian</i>
il arna’ût	<i>the Albanians</i>	arna’ûtî	<i>an Albanian</i>
il ifrang	<i>the Europeans</i>	ifrangî	<i>a European</i>
il malakân	<i>the Americans</i>	malakânî	<i>an American</i>
ish shilikht	<i>the Bohemians</i>	shilikhtî	<i>a Bohemian</i>

¹ We may compare *pea*, *peas*, *pease*; *fish*, *fishes*, *fish*, in English. But the English collective nouns have no plural. It is strange that the plural of the Arabic collectives should denote the individual. There is very little difference in meaning between the plural of the noun of unity and that of the collective.

² We say *bi l lâl by night*, *fi l lâl in the night*, *lâl u nahâr night and day*, but *lêla a night*, *il lêla to-night*. The higher classes use *qamara* only in the sense of *moonlight*, if at all.

Relative adjectives used as substantives and denoting a profession, trade, or quality are formed by the vowel *i* or the Turkish termination *-î* being added to the plural, and occasionally to the

sâ'ât, pl. of sâ'a *watch*), barad'î *maker of donkey-saddles* (from barâdî, pl. of barda'a *a donkey-saddle*). masha'li (for mashâ'ilî)

books), tashrifatgî *master of ceremonies* (from tashrifât, pl. of tashrifâ), barâmilgî *cooper* (from barâmil, pl. of barmîl *barrel*), gazmagî *shoemaker* (from gazma *a pair of shoes*).

REMARK.—The termination *gî* becomes *shî* in a few words, as tumbakshî *a seller of tumbak (Persian tobacco)*, gumrukshî *a custom-house officer*, ashshî *a cook*.¹

The primitive noun, whether in the plural or singular, often undergoes some change when receiving the termination; e.g. dakaknî *a shopkeeper* (from dakâkin, pl. of dukkân *shop*)—the *i* falling out;² farargî *poulterer* (from farârig, pl. of farrûg), turshagî *seller of pickles* (from turshî *pickles*), burûgî *bugler* (from bûrî *bugle*), tazkargî *ticket-collector* (from tazkara *ticket*)—the *a* falling out; so 'arbagî *coachman* (from 'araba ³ *carriage*), huşarî *mat-maker* (from huşr *mats*). In turabî *grave-digger* (from turâb *earth*), and khudârî *greengrocer* (from khuḏâr *greens*), the *a* is shortened. In sanadgî *trunk-maker* (from sanâdîq, pl. of sandûq *box*), the consonant as well as the vowel has fallen out.

Some nouns of this class are formed from fictitious or unused plurals; e.g. barasmî *vendor of clover*, dakhakhnî *tobacconist*, faṭaṭrî *pastry-cook* (from supposed plurals barâsîm, dakhâkhîn, faṭaṭîr), gizamâti *shoemaker*, from an unused plural of gizam (itself the plural of gazma).

A few take the termination *ânî*, and others are quite irregular in their formation; e.g. fasakhânî *seller of fasîkh (salted fish)*, ḥalawânî (or ḥalwagî) *confectioner* (from ḥalâwa *sweets*), fakahânî *fruiterer*, from fakha (for fâkiha) *fruit*, nashashqî *seller of snuff* (from nishûq), bûzâtî, bûzawâtî, or buzwagî *keeper of a beershop* (bûza), *a drunkard*, şuramâti *cobbler* (from şarma *a kind of shoe*), quradâtî *a keeper of monkeys* (qurûd), khamurgî *innkeeper* (from khamamîr, pl. of khammâra), ma'addâwî *ferryman* (from ma'addiya *ferry*); 'utuqî *cobbler*, seems to be formed from the adjective 'atîq *ancient*;

¹ These words are borrowed direct from Turkish, in which language *g* is pronounced soft.

² It is retained, however, in sakâkinî *cutler*, and some others.

³ A Turkish word for which 'arabiya is used in Arabic.

'azabangî *bachelor*, is a lengthened form of 'âzib; so falasangî *bankrupt* (from fâlis).

(b) The abstract idea of the primitive noun.

Substantives of this class end in *îya*, and are often identical with the feminine singular of the relative adjective or of a supposed relative ending in *î*; e.g. *insâniya* *humanity* (from *insânî* *human*), *ittifâqiya* *agreement* (from *ittifâqî*), *bâshawîya* *pashaship*, *bêhawîya* *beyship*, *shitwiya* *winter season*, *maghribîya* *time of sunset*, *subḥîya* *morning*,¹ *'asriya*² *afternoon*, *safarîya* (or *sifarîya*) *time spent in travelling, trip*,³ *ḥimârîya* *donkeyishness*, *'umadiya* *the office of 'umda (headman of a village)*, *mashghûliya* *a being busy* (from partic. *mashghûl*), *mafḥûmiya* *comprehension*, *maq-ṣûdiya* *purposing*, *nuṭû'îya* (adj. *naṭ'*) *uncouthness*, *'uzûbiya* *celibacy* (adj. *'âzib*), *gumûdiya* *hardness*, *khushûniya* *roughness*.

The same form sometimes denotes concrete objects; e.g. *nâmûsiya* *mosquito curtain*, *raqabiya* *collar*, *sukkariya* *sugar basin*, *'ishrîniya* *a piece of 20 piastres*, *mashrabîya* *window in a wooden screen or the screen itself*.

REMARK a.—In some cases a feminine adjective is used absolutely, its substantive being understood (§§ 331, 332), as *il ḥarbiya* *the war-office*, for (*nazart*) *il umûr il ḥarbiya*.

REMARK b.—Sometimes there is no noun in use to which the substantive can be referred for its origin, as *fisqîya* *fountain*, *ḥanafiya* *tap*, *batṭâniya* *blanket*.

(c) The diminutive of the original noun. This class is more limited in Cairene Arabic than the literary dialect. The forms it takes will appear from the following examples: *binaiya* *a little daughter, girl* (from *bint*), *shuwaiya* *a little* (from *shê* *thing*), *wilaiyid* *small boy* (from *walad*), *Ruḥaiyim*,⁴ *pr. n.* (from *raḥîm* *merciful*), *biḥêra* *lake* (from *baḥr* *sea*), *quṭêṭ* *kitten* (from *quṭṭ* *cat*), *kulêb* *puppy* (from *kalb* *dog*), *shuwêsha* *a little tuft of hair* (from *shûsha*), *'ubêd* *little slave* (in *pr. n.* *'ubêd Alla*), *suwêqa*⁵ *a little market-place* (from *sûq*), *ḥinênî* *small loaf* (from *ḥanûm*), *sattûta* (or *sattût*) *young lady* (from *sitt*), *fashûsa* *small abscess*, *qarqûsha* *small biscuits*, *dallû'a* *spoilt child* (no primitive noun), *Faṭûma* and *Faṭûm* *little Fatma*, *'aiyûsha* *little Aisha*, *Zanûba*

¹ *Matinée*, as distinguished from *subḥ* *matin*.

² As distinguished from *aṣr*.

³ *Safar* *a voyage, journey*.

⁴ A *bedawi* name.

⁵ Not much used in Cairo.

little Zénab, baḥrâya *pond* (from baḥr), gabalâya¹ *hillock, grotto* (from gabal *mountain*), ṣagarâya *shrub*, moiya (for muyya, for mawâya) *water*, from ma' (not used).

(d) A collection or multitude of things, as maqât *a bed of cucumbers* (from qatta).²

VOCABULARY

hât	<i>bring</i>	lî	<i>to me</i>
iddâ	<i>he gave</i>	fên?	<i>where?</i>
gâb	<i>he brought</i>	fôq	<i>on, up, over</i>
yegîb	<i>he will bring</i>	qawî	<i>very</i>
fataḥ	<i>he opened</i>	min	<i>from</i>
Efendî	<i>gentleman, sir</i>	'ala	<i>on</i>
kabrit	<i>matches</i>	min 'ala	<i>from off</i>

EXERCISE 3

Is sukkarîya 'as sufra. Il 'arabîya baṭṭâla qawî. Is sâ'atî yegîb is sâ'a bukra. Shuft il kalb fi l maqât. Lefendi wiqî' min 'ala ḥuşânu. Il kulêb 'add il quṭṭa. Il gazmagî gâb il gazma. Ir râgil idda l ḥuşân bersîm. Gih hina râgil 'agûz qawî.³ Il 'azabangî râh il bêṭ (*home*).

EXERCISE 4

The boy will bring the book. The doorkeeper opened the door. The gentleman is very hungry. The pastry-cook gave the boy a biscuit. The dog saw the kitten up the tree. The cows are very small. Give me (some) water. The pickles are on the table. The fountain is very large (f.). He gave me a little. Bring me a watch.

THE NOUN ADJECTIVE

§ 43. The derivative adjectives, like the substantives, may be either verbal or denominative.

§ 44. Relative adjectives are formed by the addition of the

¹ Compare those of the same form mentioned above (*a. Rem. d.*). They may also be regarded as diminutives.

² The only instance, perhaps, in the spoken language. The literary form is maqtha'at, from qiththat (= qatta).

³ The adverb follows the adjective it qualifies.

terminations *î*, *wî*, *awî*, *âwî*, *ânî*, *âtî*, or *lî* to the primitive noun ;
e.g. :—

turkî	<i>Turkish</i>	from turk	
‘arabî	<i>Arabic</i>	„ ‘arab	
sukkarî	<i>sugary</i>	„ sukkar	<i>sugar</i>
shahrî	<i>monthly</i>	„ shahr	
rigâlî	<i>belonging to</i> <i>men</i>	„ rigâl (pl. of râgil)	
sanawî	<i>yearly</i>	„ sana	<i>year</i>
ghalabâwî	<i>chattering,</i> <i>talkative</i>	„ ghalaba	<i>chatter</i>
auwilânî	<i>first</i>	„ auwil	
tarfânî	<i>at the end, last</i>	„ turf	<i>end, point</i>
yômâtî	<i>daily</i>	„ yôm	<i>day</i>
lêlâtî	<i>nightly</i>	„ lêl	<i>night</i>
bughdadlî	<i>of Bagdad</i>		

REMARK a.—Many adjectives in *âwî* are used only as substantives, as :—

galabâwî	<i>a mountaineer</i>	tantâwî	<i>a native of</i> <i>Tanta</i>
simmâwî	<i>magician (from</i> <i>simmpoison)</i>	dungulâwî	<i>a native of</i> <i>Dongola</i>
maşrâwî	<i>an Egyptian</i>		
turkâwî (or tirkâwî)	<i>a Turk</i>		

REMARK b.—Fôqânî *upper*, is formed from the preposition fôq, tahtânî *lower*, from taht *beneath*, qablânî from qabl.

REMARK c.—As in the case of substantives, a letter is sometimes added to the primitive noun, as khulaqî *quick-tempered* (from khulq *temper*). Most substantives in *a* form their relative adjectives by changing that vowel into *î*, as khilqa *nature*, khilqî *natural*, shitwa *winter*, shitwî. Damîn *blood*, makes damawî, akhkh *brother*, akhawî; sharaq *drought* lengthens the *a* of the final syllable and makes sharâqî; sharqâwî, though formed from sharq *east*, is the relative adjective of sharqîya, the province of that name; so gharbâwî *native of Gharbiya*, baḥrâwî (from baḥr) *native of Behera*. A few in *î* are formed like substantives denoting trades, &c., from plurals (some unused or fictitious), as qabâqîbî *belonging to the shoe called qabqab* (pl. qabqîb),¹ farayḥî (for farâyiḥî) *relating to a wedding* (from farah), fasafîs *whimsical* (from fasfisa).

REMARK d.—The termination *lî* is borrowed from the Turkish, and but sparingly used.

¹ Muşmâr qabaqîbî is used of *small nails, tin tacks*.

§ 45. Diminutive forms of adjectives are restricted to a few words, which are, however, themselves in constant use; *e.g.* :—

qulaiyil	<i>very little</i>	from qalil
qūṣaiyar ¹	<i>short</i>	
ṣughaiyar ¹ (or zughaiyar)	<i>small</i>	
khufaiyif ²	<i>thin</i>	from khafif <i>thin</i>
kuwaiyis ³	<i>pretty, neat</i>	
ḥilwa	<i>dainty, sweet</i>	from ḥilw.

Zughannan, ṣughattat, zughattat, zughannūn *tiny*, are doubly diminutive.

COMPOUND NOUNS

§ 46. It is contrary to the genius of Arabic to form a new noun by the union of two primitive ones; but a few words of this construction have crept into the language, chiefly through the influence of Turkish; *e.g.* :—

'ardahâl	<i>petition</i>	<i>drugs, and</i>
maward	<i>rose-water</i>	Turk. khâna)
'anbarshay	<i>amber-tea</i> ⁴	kitabkhâna <i>library</i>
rismâl (for râṣ mâl)	<i>capital</i>	'urbakhâna <i>coach-house</i>
qâyimmaqâm	<i>lieutenant- colonel</i>	antikhâna (for antikakhâna) <i>museum</i>
bâshkâtib	<i>head clerk</i>	tahşildâr <i>tax-collec- tor</i>
(Turk. bash and Arab. kâtib) ⁵		(Arab. with Persian ter- mination)
agzakhâna	<i>pharmacy</i>	yuzbâshî <i>captain</i>
(Arab. agza		sirdâr ⁶ (Pers.) <i>commander- in-chief</i>

REMARK.—A compound is sometimes formed in sense by two words placed one after the other without a conjunction to connect them, as baḥrî gharbî *north-west*, shamâsî sūd zarq *bluish black shutters*.

¹ From the rarely used forms qaṣîr, ṣaghîr.

² Rarely used.

³ From a supposed form, kawîs.

⁴ I.e. *tea like amber* (a street cry).

⁵ So bashmuhandiz, bashshawish (often pronounced bitshawish), bashmufattish, &c.

⁶ Pronounced sidredâr by the uneducated.

VOCABULARY

wishsh	<i>face</i>	laqêt	<i>I found, have</i>
gawâb	<i>letter</i>		<i>found</i>
Maşr	<i>Cairo</i>	illi	<i>who, which</i>
qalam ruşâş	<i>lead-pencil</i>	inbârih	<i>yesterday</i>
waraq	<i>paper</i>	fi	<i>in</i>
shibbâk	<i>window</i>	wi, we, û	<i>and</i>
kitf	<i>shoulder</i>	kemân, ka-	<i>too, also, still</i>
sikka	<i>street</i>	mân	
ṭawîl	<i>long, tall</i>	lâkin	<i>but</i>
‘âlî	<i>high, loud</i>	li, le, lu	<i>to</i>
shâtîr	<i>clever</i>	bi, be, bu	<i>in, with</i>
şallah	<i>he repaired</i>	êwa, aywa	<i>yes</i>
râhû	<i>they went</i>		

EXERCISE 5

Ir râgil gâb il bunduqiya min il bêt we darabha fi wishshu. Hât il kitâb illi fôq is şufra. It tashrifatgî katab gawâb ṭawîl li ummu. Shuft abûh, lâkin fên ukhtu? Il huşârî gih inbârih we gâb il huşr wi s sanadqî yigî bukra bi s sanâdiq. Il ḥala-wânî wi l fakahânî râhû ‘ala bêtha we gâbu l baskawit wi l kummitra. Is sâ’âtî şallah is sâ’a; hûwa râgil shâtîr qawî.

EXERCISE 6

The lady and her daughters went to Cairo yesterday. I have found a short pencil on the dining-table. Bring it here and bring a pen and some paper too. He is very tall, his shoulder comes above the window. Will he come here to-morrow? Yes, and he will bring his father and his mother too. The window is very small, but the house is big. The custom-house officer came and opened the door. I saw a tiny dog in the street. An old coachman brought me to the war-office. He gave the girl a pear. The man is very ill-tempered; he has struck the little boy and the girl too.

COMPARISON OF ADJECTIVES

§ 47. The comparative is expressed:—

(a) By the positive followed in construction by the preposition ‘an, or (less usually) *min than*.

(b) By a new form derived from the positive, and followed in construction by the preposition *min*, or (less usually) ‘an.

§ 48. The superlative is identical in form with the derived comparative, of which the following are instances:—

akbar	<i>greater</i>	from kibîr
aşghar	<i>smaller</i>	„ şughaiyar (şaghîr)
aktar	<i>more</i>	„ kitîr (<i>much</i>)
arkhaş	<i>cheaper</i>	„ rikhiş
andaş	<i>cleaner</i>	„ niđîf
akwas	<i>prettier</i>	„ kuwaiyis
aḥsan	<i>better</i>	„ ḥasan (unused except as a <i>pr. n.</i>)
aqall	<i>less</i>	„ qalîl
akhaḥf	<i>lighter</i>	„ khafîf
aghla	<i>dearer</i>	„ ghali
aulḥaṣ	<i>wylier</i>	„ wiḥiṣh
al'an	<i>more accursed</i>	„ mal'ûn
ahamm	<i>more important</i>	„ muhimm
adna	<i>least</i>	with no corresponding positive in use

REMARK.—Observe that these words are of uniform construction, with the exception of those which end in a double consonant; aqall is for aqlal, ahamm for ahmam. Shidîd *strong*, has the two forms ashḍad and ashadd.

VOCABULARY

tiffâḥ	<i>apples</i>	qamîş	<i>shirt</i>
barqûḥ	<i>plums</i>	môz	<i>bananas</i>
·bîra	<i>beer</i>	taman	<i>price</i>
nibît	<i>wine</i>	tiqîl, teqîl	<i>heavy</i>
tarabêza	<i>table</i>	shâl	<i>he carried</i>
ginêna	<i>garden</i>	ishtara	<i>he bought</i>
ginêḥ	<i>£ sterling</i>	-hum ¹	<i>them, their</i>
abûya	<i>* my father</i>	-na ¹	<i>us, our</i>

EXERCISE 7

Huwa shtara şufra we kursî rikhiş we gabhum 'ala l bêt. Il kursî ghali 'an iş şufra. Iddinî qalam ruşâş ṭawîl. Il bâb akwas mish shibbâk. Is sandûq tiqîl, lâkin akhaḥfe min il barmîl. Il binte aṭwal min ummî, wi l walad quşaiyar 'an abûya. Il bîra arkhaş min in nibît wi l moiya arkhaş w aḥsan mil litnên. Il walad ishtara qamîş aṭwal min baṭṭâniya. Huwa laşghar wi l akwas.

¹ Inseparable suffixes.

EXERCISE 8

The barrels (are) cheaper than the boxes. The shoemaker, who was in the garden yesterday, is taller than the fruiterer who brought the apples and the pears to the house. The native-of-the-province-of-Sharqiya is stronger than the cobbler; he carried a sheep in a heavy box on his shoulder. The chair is very large, but the table is still larger. The price is less than a pound; it is very cheap. The pear is bigger and dearer than the apple. Give me (some) good bananas and bring an apple and a plum from the garden. His dog is the largest and the best.

THE GENDER OF NOUNS SUBSTANTIVE AND ADJECTIVE

§ 49. There are two genders only in Arabic, the masculine and the feminine.

§ 50. A noun may be feminine by signification, form, or usage.

§ 51. By signification are feminine:—

(a) Nouns and proper names which denote females,¹ as *umm mother*, *bint girl*, *faras mare*, *Zênab*, *pr. n.*

(b) The names of countries, towns, villages, &c., as:—

ish Shâm	<i>Syria</i>	Bughdâd	<i>Bagdad</i>
Maşr	<i>Cairo</i>	Istambûl	<i>Constantinople</i>
Barîz	<i>Paris</i>		

(c) The letters of the alphabet, words, and syllables, as *il mîm*, *il mu*, *manţûqa qawî the mîm*, *the (syllable) mu is strongly pronounced*.

§ 52. By form are feminine:—

(a) Nouns ending in *a* (or *e*),² whether Arabic or of foreign origin, unless masculine by signification, as:—

gin'cna	<i>garden</i>	da'wa	<i>claim</i>
dunya (or	<i>world</i>	gazma	<i>pair of shoes</i>
dinya) ³		ôda	<i>room</i>
sana	<i>year</i>	bulitka	<i>politics, craft</i>
kitâba	<i>writing</i>	warsha	<i>workshop</i>

¹ A woman is often addressed in poetry (in the colloquial as in the literary dialect) in the masculine, and impertinently in conversation by such terms as *ya sidna*, *ya akhîna*.

² See § 2 (d).

³ A few words, which are pronounced in two different ways,

(b) The following ending in *a* :—

imdâ	<i>signature</i>	salâ	<i>prayer</i>
gizâ	<i>punishment</i>	shitâ	<i>winter</i>
ghinâ	<i>riches</i>	ma'nâ	<i>meaning</i>
himâm,	<i>fever</i>	mihmâ	<i>bath-heater</i>
humâm		mirsâ	<i>anchor</i>
durâ	<i>maize</i>	wafâ	<i>decease</i>
samâ	<i>sky, heaven</i>		

REMARK *a*.—When the final *a* is long, as in the above words, it represents one of the radical letters of the word. It is, however, generally pronounced short in conversation.

REMARK *b*.—Shitâ is sometimes masculine; lughâ *language, dialect*, is sometimes feminine. We hear lughâhum tikhîn, but lughâthum tikhîna (§ 67).

§ 53. By usage the following words are feminine :—

ard	<i>earth</i>	râs	<i>head</i>
id (and yadd)	<i>hand</i>	rigl	<i>foot</i>
baṭn	<i>belly</i>	rûḥ	<i>spirit; barrel</i>
balad	<i>town, village</i>		<i>of gun</i>
bîr	<i>well</i>	sikkîn	<i>knife</i>
tôb	<i>dress, robe</i>	shams, sams	<i>sun</i>
ṭiz	<i>buttocks</i>	fâs	<i>mattock</i>
ghêt	<i>field</i>	furn	<i>oven</i>
dâr	<i>fellah's hut</i>	maghrib	<i>sunset</i>
daqn	<i>beard</i>	merkib	<i>ship</i>
dimâgh	<i>brain, head</i>	nâr	<i>fire</i>
dukkân	<i>shop</i>	nafs, nifs	<i>soul, self; spite</i>

REMARK *a*.—Tôb, ghêt, furn,¹ and maghrib are generally regarded as masculine by the upper classes; bîr is occasionally masculine; sikkîn *knife*, is sometimes masculine, as it has a duplicate form in *a* (sikkîna); hêt *wall*, is occasionally feminine; sibânîkh *spinach*, masc. or fem. Lahw *diversion*, and hamm *worry*, are feminine only in the expressions gatak lahw, gatak il hamm *the plague take you!* ḍahr² is fem. in one of its meanings.

are, in order that the student may become accustomed to both, spelt differently in different places of the grammar. One man will say Rabbîna *our Lord*, another Rabbûna, or both may be used at different times by the same person.

¹ A fem. form, furna, also exists.

² Masc. when meaning *back*.

REMARK *b*.—*Manâkhîr* *nose*, *fulûs* *money*, *nâs* *people*, *suṭûh* *roof*, *terrace* are in reality “broken plurals,”¹ although the singular of the last only exists, and are construed either with a feminine singular or a plural adjective or verb. *Îmân* (or *ênân*) *oath* (from the little used sing. *yemîn*) is generally construed with a feminine singular, never with a plural.

§ 54. All other nouns are of the masculine gender, as *walad* *boy*, *bêt* *house*, *Khalîfa* *Caliph*, *‘aiyâ* *illness*.

§ 55. The feminine is formed from masculine nouns by the addition of the vowel *a*, as :—

<i>kibîr</i>	<i>great</i>	fem. <i>kibîra</i>	
<i>farḥân</i>	<i>happy</i>	„ <i>farḥâna</i>	
<i>ḥilw</i>	<i>sweet</i>	„ <i>ḥilwa</i>	
<i>wâhid</i>	<i>one</i>	„ <i>wahda</i>	
<i>malik</i>	<i>king</i>	<i>malika</i>	<i>queen</i>
<i>gôz</i>	<i>husband</i>	<i>gôza</i>	<i>wife</i>
<i>ghassâl</i>	<i>washer</i>	<i>ghassâla</i>	<i>washerwoman</i>
<i>humâr</i>	<i>ass</i>	<i>humâra</i>	<i>she-ass</i>

REMARK.—In the literary language the feminine termination is *at*, and the *t* is retained in a few Turkish proper names, borrowed from Arabic words expressive of virtuous qualities, as *‘izzet* (or *‘izzit*, for *‘izzat*). The final *t* is found also in *bint* (from *ibn*, *bin* *son*) and in *ukht* *sister* (from *akh*, *akhh* *brother*).

VOCABULARY

<i>ṭabbâkh</i>	<i>cook</i>	<i>kânit</i>	<i>she was</i>
<i>kûra</i> , <i>kôra</i>	<i>ball</i>	<i>shîl</i>	<i>carry, take</i>
<i>bêd</i>	<i>eggs</i>		<i>away</i>
<i>fûṭa</i>	<i>towel</i>	<i>ḥutt</i>	<i>put</i>
<i>siggâda</i>	<i>carpet</i>	<i>rama</i>	<i>he threw, threw</i>
<i>kubbâya</i>	<i>glass</i>		<i>away</i>
<i>miskîn</i>	<i>poor, wretched</i>	<i>ṭalla‘it</i>	<i>she took out</i>
<i>wisikh</i>	<i>dirty</i>	<i>shufna</i>	<i>we saw</i>
<i>ḥâr</i>	<i>hot</i>	<i>bass</i>	<i>only</i>
<i>gidîd</i>	<i>new</i>	<i>la‘</i>	<i>no</i>
<i>qadîm</i>	<i>old</i>	<i>gûwa</i>	<i>in, inside</i>
<i>bi‘id</i>	<i>far</i>	<i>barra</i>	<i>out, outside</i>
<i>metallim</i> , <i>mitallim</i>	<i>blunt</i>	<i>zêy</i>	<i>like</i>
<i>ana</i>	<i>I</i>	<i>lissa</i>	<i>still</i>
<i>hîya</i>	<i>she, it</i>	<i>min</i>	<i>from</i>

¹ See § 76.

EXERCISE 9

Ana laqêt is sanadqî fi l warsha. Il merakbî gâb fulûka kibîra. Il furn illi f bêtû şughaiyara qawî, lâkin hîya akbar min furnina. Shufna kalbe gi'ân we quţta miskîna 'ala ş şuţûh. Il gazmagî ishtara bunduqîya min il 'utuqî, we shalha 'ala kitfu. Il malik gih? La', il malika gat. Fên il kûra? Kânit qadîma, wi r râgil ramâha fi l fasqîya. Ish shitwa gat, lâkin ish shamse lissa hâra. Binte hîlwa zêy il qamara. Il walad rama l quţta fi l bîr, lâkin walda mara taiyiba ţalla'itha minha. Ṭabbâkh aḥsan min ṭabbâkha. Is sikkîn metallima.

EXERCISE 10

The boy has thrown a dirty old pair of shoes into the room ; take them out. Bring a large bottle and a clean glass. The carpet was very old ; he has brought a new (one). His beard is long and dirty. Her shop is very far from here. The boy struck the poor little girl in the eye.¹ Put a clean towel in the room and take away the dirty (one). He has thrown the ball from the window ; bring it in. The woman who brought the eggs to our house is very tall, but her husband is taller. The sun was very hot yesterday. Her dress is very pretty.

§ 56. The feminine of living beings is sometimes, as in other languages, indicated by a distinct word. *E.g.* :—

râgil	<i>man</i>	mara	<i>woman</i>
walad ²	<i>boy</i>	bint	<i>girl</i>
abb	<i>father</i>	umîn	<i>mother</i>
ḥuşân	<i>horse</i>	faraş	<i>mare</i>
ṭôr	<i>bull</i>	baqara	<i>cow</i>
dakar	<i>male</i>	nitâya	<i>female</i>

§ 57. On the contrary, many form their feminine regularly, where a different word is used in English, as :—

gôz	<i>husband</i>	gôza	<i>wife</i>
wâlid ³	<i>father</i>	awalda ³	<i>mother</i>
'amm	<i>paternal uncle</i>	'amma	<i>paternal aunt</i>
khâl	<i>maternal uncle</i>	khâla	<i>maternal aunt</i>
kalb	<i>dog</i>	kalba	<i>bitch</i>

¹ Translate *her eye*.

² The plur. wilâd is used of *children*—*boys or girls*.

³ Lit. *parent*.

§ 58. Some inanimate objects form a feminine without any change in the meaning, as :—

qamar	or	qamara	moon
sikkîn	or	sikkîna	knife

Gabân *a coward* is used without change of a man or a woman.

§ 59. Verbal nouns ending in *i* form their feminines by shortening the long vowel and adding the syllable *ya*, as :—

tânî	<i>second</i>	tanya (for tâniya)
‘âlî	<i>high</i>	‘alya

§ 60. Denominatives add that syllable without shortening the vowel, as :—

tamargî	<i>a hospital attendant</i>	tamargiya
‘arbagî	<i>coachman</i>	‘arbagiya
baḥrî	<i>naval</i>	baḥriya
barrânî	<i>outer</i>	barrânîya
Talyânî	<i>Italian</i>	Talyânîya

REMARK.—Gâhil *ignorant*, and the participle *mistiḥaqq deserving*, have the forms gahlîya, mistiḥaqqîya, as though from gahlî, mistiḥaqqî.¹

§ 61. A few adjectives denoting colours, and some others denoting mostly a personal defect, form their feminine by transposing the first two and again the last two letters ; e.g. :—

aḥmar	<i>red</i>	ḥamra
akhḍar	<i>green</i>	khadra
aṣfar	<i>yellow</i>	ṣafra
abyaḍ	<i>white</i>	bêḍa (for bayda)
a‘rag	<i>lame</i>	‘arga
akhraṣ	<i>dumb</i>	kharṣa
ahtam	<i>toothless</i>	hatma.

REMARK *a*.—The masculines of these adjectives are all of the same form, with the exception of iswid *black* (for aswad).

REMARK *b*.—A‘wag *crooked* makes ‘ôga (for ‘awga), azraq *blue* zirqa (for zarqa).

In the literary language âkhar *other* makes ukhra, and this

¹ Mistiḥaqqa is also used, especially by the educated, and gahla (pl. guhala) occasionally.

form is used in the spoken language preceded by the definite article; thus masc. lâkhar (or rākhar),¹ fem. rukhra.

Auwil *first* makes ūla; but this form is only used in a few connections, as daraga ūla *first class*, auwilâniya and occasionally auwila taking its place.

§ 62. Some adjectives have no separate form for the feminine. They include:—

(a) The comparatives,² as il binte aṭwal, il kummitra arkhaṣ.

(b) Those which already end in *a*, as:—

bamba	<i>pink</i>	ḥilêwa	<i>sweet</i>
sitiha	<i>lying on the back</i>	sâda	<i>plain, pure</i>

(c) Foreign words (with the exception of most of those ending in *î*), as:—

finu	<i>fine</i>	dughrî	<i>straight</i>
falsu	<i>false, bad</i>	werdinârî	<i>ordinary</i>
berîmu	<i>first</i>	sâgh	<i>sound</i>
ṣukundu	<i>second</i>		

(d) The following:—

tamâm	<i>complete</i>	shamurt	<i>young</i>
hah ³	<i>little</i>	‘âl	<i>excellent</i>
ḥâf	<i>plain, by itself</i>	khâbîs ⁵	<i>imprisoned</i>
dûn	<i>low, vulgar</i>	khalâṣ	<i>finished, ready</i>
ḍaiyân ⁴	<i>sound</i>	khâm	<i>rare</i>
ṣughâr	<i>small</i>	khummm ⁶	<i>lethargic</i>
shemâl	<i>left</i>	yemîn	<i>right</i>

¹ See § 27, p. 26; lukhra is not used.

² The literary feminine form of comparatives is hardly, if ever, heard in conversation. It occurs, however, in the name of the village Il Kubra (from akbar *greater*).

³ Used also substantively.

⁴ Used generally with sâgh, as qirshe sâgh ḍaiyân *a tariff piastre*.

⁵ In the expression ôḍa khâbîs, *i.e. a room without windows*. Adjectives of this form do not generally take the feminine termination in the literary language.

⁶ In khumm in nôm.

DECLENSION

§ 63. In the literary language most nouns have three case endings—*u* or *un* for the nominative; *i* or *in* for the genitive, dative, and ablative; and *a* or *an* for the accusative, according as they are defined¹ or undefined.

These terminations, with the following exceptions, do not exist in the spoken language:—

(a) The nominative ending *u* is sometimes heard in the word Allâh *God*, and a few others, mostly in expressions of a religious character, as:—

Allâhu akbar	<i>God is very great</i>
shakkar Allâhu fadlak	<i>God reward your kindness</i>
il hamdu li llâh	<i>praise be to God</i>
is salâmu ‘alêkum ²	<i>peace be on you</i>

(b) The genitive and dative ending *i* and the accusative ending *a* are used in oaths and religious formulas—

as w Allâhi (or w Allâhi!)	<i>by God</i>
bi smi llah (i.e. bi ismi Allah)	<i>in the name of God</i>
fi amâni llâh	<i>God preserve you!</i>
bi zni llah (bi izni Allah)	<i>D.V.</i>
la haula wala quwwata illa bi llâh	<i>there is no power nor strength but in God</i>

(c) The case ending *in* is heard:—

(1) After the indefinite pronoun *êy*,³ and occasionally after *kull all*, as:—

êy insânin kan	<i>whatever man it may be</i>
min êye gihitin kânit	<i>from whatever direction it be</i>
kulle shin (contracted from shê'in) kân	<i>whatever it may be, everything</i>
kulle nafsîn	<i>every soul</i>

¹ *I.e.* preceded by the definite article, or followed by a noun in the genitive, or having a pronominal suffix. The stem of fem. nouns in *a* to which these terminations are added is *-at*.

² But more usually is *salâm* (or *salâm*) ‘alêkum—a form of salutation used only by one Mussulman to another.

³ But the *in* is here sometimes pronounced separately, as being equivalent to *ma*. (See §§ 264, 434.)

(2) In a few nouns used adverbially¹ or with a pre as:—

ghaṣbin ‘annu (more usually gaṣbe ‘annu)	<i>in spite of himself</i>
hâlin	<i>immediately</i>
enta wakîlin ‘annî	<i>you are as my agent</i>
ga’ ‘ala ṭubbin ghâfil	<i>he came unexpectedly</i>
meḥabbîtu abbin ‘an giddin	<i>the love for him is from grand- father to father (i.e. he is beloved of all the members of his family)</i>
‘âmin auwil (contracted to ‘amnauwil)	<i>last year</i>

(d) The ending *an* is heard in a few words used as adverbs, and occasionally as an accusative of limitation, as:—

hâlan	<i>at once</i>
dawâman	<i>for ever</i>
da’iman	<i>always</i>
marâran	<i>time after time</i>
ma ‘rafûsh la zâtan wala isman	<i>I know him neither personally nor by name</i>

REMARK.—The above expressions do not in reality belong to the dialect of Cairo, but are borrowed from the written language.

THE GENITIVE

§ 64. A noun limiting the meaning of another is placed immediately after it, and thus by its position performs the various functions of the genitive, although undergoing no change of form; but when the first of the two nouns ends in *a*, whether as a singular or plural termination, it weakens the *a* to *i* and adds the letter *t*.² *E.g.* :

¹ But in most of these the *in* is a thinning of the literary *an*, the sign of the objective case.

² Strictly speaking, it recovers the *t* from an older form *at*, a form preserved to this day in some words in Amharic. This in its weakened form is still the stem to which the pronominal suffixes as well as the dual and the case endings, when they exist, are appended.

bêt râgil	<i>a man's house</i>	'arabîyit	<i>is the lady's car-</i>
bâb il bêt	<i>the gate of the</i>	sitt	<i>riage</i>
	<i>house</i>	Khalîfit (or	<i>the Caliph of</i>
bâb bêtukht	<i>the gate of the</i>	Khalift) il	<i>Islam</i>
ir râgil	<i>house of the</i>	Islâm	
	<i>man's sister</i>	riggâlit (or	<i>the men of the</i>
qalam ruşâs	<i>a pencil of lead,</i>	riggalt) il	<i>village</i>
	<i>a lead-pencil</i>	balad	
kubbâyit	<i>a glass of wine</i>		
nibît			

REMARK. — An adjective as well as a substantive may assume this form, as 'aiyân *ill*, fem. 'aiyâna; 'aiyânit êh? *how can she be ill?* (§ 426).

§ 65. A few words ending in *î* add *t* without shortening the vowel,¹ as:—

şalâ	<i>prayer</i>	zakâ ²	<i>purity, charity</i>
hayâ	<i>life</i>	wafâ	<i>death</i>

thus:—

şalât il	<i>the prayer at</i>	wi hyât (for	<i>by the life of</i>
maghrib	<i>sunset</i>	wi hayât)	<i>the Prophet</i>
		in nabî	

Ma'na *meaning* may make ma'nât or ma'nit, or remain unchanged; mirsâ *anchor*, ghuwâ *jugglers*,³ shurakâ *partners*, zumalâ *comrades*, make mirsât or mirsit, shurakât or shurakit, &c. Ru'â *shepherds* and su'â *messengers* occasionally make ru'ât, su'ât, but generally remain as they are. Mugâzâ *punishment* generally makes mugâzât, but is sometimes left unchanged. Imda *signature*, himma *fever*, mihma *bath-heater*, and a'da *members*, make imdit, himmit, mihmit, a'dit only.

§ 66. Plurals of the form of shurakâ and zumalâ, with the exception of these two words, regularly change *î* into *it*, as fuqarâ *poor people*, fuqahâ *schoolmasters*; fuqarit, fuqahit Maṣr *the poor, the schoolmasters of Cairo*.

§ 67. All other words ending in *î* undergo no change. *E.g.*:—

¹ As in the written language.

² Zikâ is in more common use than zakâ.

³ Ghuwâ may also remain unchanged.

'aiyâha	<i>her illness</i>	istibda l	<i>the beginning of</i>
dawâna	<i>our medicine</i>	mas'ala	<i>the matter</i>
ghaṭa ¹ s	<i>the cover of the</i>	shifa l mara	<i>the woman's re-</i>
sandûq	<i>box</i>		<i>covery</i>
ikhfa l ḥāga	<i>the hiding of</i>	ishtiha l	<i>the father's long-</i>
	<i>the thing</i>	wâlid	<i>ing</i>
lughâ ² l	<i>the language of</i>	ghada, 'asha	<i>the boy's lunch,</i>
inglîz	<i>the English</i>	l walad	<i>dinner</i>
rida r râgil	<i>the man's con-</i>		
	<i>sent</i>		

REMARK *a*.—As the final *a* is usually pronounced short in all these words, a knowledge of the structure of the word is the only guide in determining the form of a noun ending in *a* or (original) *â* standing before another in the genitive.

REMARK *b*.—The *a* is sometimes, but rarely, retained before the *t* instead of being changed to *z*, as sanat alf *the year* 1000, ṣifatu *his qualification* (for sanit, ṣifit);³ so maratên *two women*, marratên *twice*.

§ 68. Abb *father*, and occasionally akhkh *brother*, add *u* when preceded by a genitive retaining only a single consonant, as:—

abu Faṭma	<i>Fatma's father</i>
akhkhe (or akhu) Silâmân	<i>Solyman's brother</i> ⁴

§ 69. Other ways of expressing the genitive will be noticed in the syntax; but it is necessary to introduce the learner at this stage to the use of the word betâ',⁵ originally a substantive meaning *property*. It is inserted pleonastically between a noun and its genitive, and in opposition to the former, as il bêt betâ' *ir râgil the house the property of the man, i.e. the man's house*. It has, however, the feminine termination *a* when the preceding substantive is feminine, and so is best regarded as an adjective meaning *of* or *belonging to*. When the feminine form is in construction with another noun it becomes betâ'it by the rule stated above, or, if followed by a vowel, beta't or betaḥt (§ 19), as il 'arabiya betaḥt is sitt *the lady's carriage*.

¹ The *a* is shortened according to rule before two consonants.

² Contrary to the literary form. Lughâ also exists; but neither of them are in common use, laghwa having taken their place and meaning both as *language* and *dialect*.

³ Ṣifit is perhaps never heard.

⁴ For the changes which nouns undergo in connection with the possessive suffixes, see § 121.

⁵ Said to be philologically connected with the literary mata'. It has dwindled to *ta* in Maltese.

VOCABULARY

Madrasa	<i>school</i>	kulêra	<i>cholera</i>
talagrâf	<i>telegram, telegraph office</i>	şâhib	<i>master, owner, friend</i>
Lundûra (Lundra)	<i>London</i>	taqrîbî	<i>approximative</i>
lôn	<i>colour</i>	nimsâwî	<i>Austrian</i>
makhzan	<i>cellar, store-room</i>	mîn ?	<i>who ?</i>
makhzan	<i>luggage-van</i>	dôl	<i>these</i>
fransâwî		yerûlî	<i>he goes, will go</i>
‘afsh	<i>luggage</i>	sâfir	<i>he travelled, left</i>
diwân	<i>compartment, ministry, office</i>	iqta‘	<i>cut, take (a ticket, &c.)</i>
buşta	<i>post</i>	saraq	<i>he stole</i>
burnêta	<i>hat</i>	kasar	<i>he broke</i>
farkha	<i>fowl</i>	şuqut	<i>it fell, has fallen</i>
laban	<i>milk</i>	warrînî	<i>show me</i>
dirâ‘	<i>arm</i>	shirib	<i>he drank</i>
khawâga	<i>merchant, gentleman</i>	shaiya‘	<i>he sent, send (imperative)</i>
gêsh	<i>army</i>	ya sîdî	<i>sir</i>
baħr	<i>sea, river</i>	tânî	<i>back, again</i>
in Nîl, baħr	<i>the Nile river</i>	quddâm	<i>before, in front of, near</i>
in Nîl		fih	<i>in it (masc.)</i>
says (sâyis)	<i>groom</i>		

Note that the demonstrative pronoun as a rule follows the noun, which is preceded by the definite article; also that the first of two nouns, of which the second is in the genitive, does not take the article even when it is definite in sense. Thus we say *bêt ir râgil*, not *il bêt ir râgil*.

EXERCISE 11

Fên ir râgil îlli kân fi l ôda l barrânîya betaht il makhzan? Ibn il kutubî yerûlî il madrasa l nimsâwîya. Ana laqêt sâ‘a fi l ard quddâm il bâb il barrânî betâ‘ bêtak; hiya betâ‘it mîn? Moiyit baħr in Nîl hîlwa. Taman it talagrâf itnên ginêh. Warrînî siggâda wardinârî, u waħda finu kemân. Iqta‘ lî tazkara daraga ûla u waħda şugundu kemân. Lôn il huşân betâ‘ Meħammad iswid. Huţt il ‘afshe betâ‘ il efendî fi l babûr—il kibîr fil makhzan il fransâwî, wi ş şughaiyar fi d diwân. Il

buṣṭa n nimsâwīya tigī bukra. Hawa l yômên dôl kân shidîd. Il babûr linglizî sâfir imbârċh w abûya sâfir fih. Il walad illî shirib il moiya l wiskha betâ'it baĥr in Nîl 'aiyân bi l kulêra. Ibn il merakbî gih bi l merkib betaĥt abûh, lâkin kull il 'afshe betâ' il efendî illî kân fiha wiqî' fi l baĥr. Hat lî kummitra tanya hah kede ṣughaiyara, asghar min il auwilanīya.

EXERCISE 12

Bring the gentleman's hat from the downstairs room. He came in his father's carriage. The city of London is much finer and bigger than Cairo. The book which was on the chair in the dining-room has fallen on the ground. The cook's little dog has stolen a fowl from the poulterer's shop. The greengrocer's son struck the poor Italian (woman), and broke her arm. The dining-table of his house is higher than the other.¹ The watchmaker repaired the old watch and brought it back to its owner's house. The grocer's daughter is very pretty, and she is taller than his son. Throw away the raw fruit; it is very bad. She is a low, bad woman. The boy's dog has drunk the cat's milk. The commander-in-chief² of the Egyptian army is an Englishman. Is the carpet finished? Yes, sir! Good!³ Send it to the house at once! I found the little boy's book on a chair in the upstairs room. A European woman cook, not⁴ an Arab man cook. The barrel of the man's gun was crooked.

THE NUMBERS OF NOUNS

§ 70. There are three numbers—singular, dual, and plural.

The dual, which is used to denote two objects, is formed by the syllable *ên* being added to the singular, as *kitâb a book*, *kitâbên two books*; *râġil a man*, *raġlên (for râġilên) two men*; *il Mehammidên the two Mohammeds*.

REMARK.—The use of the dual is confined to substantives, adjectives qualifying them being placed in the plural.

§ 71. The *t* added to feminines ending in *a*, when in construction with another noun, appears also in the dual, the *a* again being weakened to *i*,⁵ which is liable to fall out in accordance with the rules laid down in § 33; *e.g.* :—

quṭṭitên	two cats	fuṭṭên (from	two towels
ṣagartên	two trees	fûṭa)	

¹ tânî.² § 46.³ ṭaiyib!⁴ mush.

⁵ The *a* is occasionally retained, as in *maratên two women*, *ṣifatên two qualities*.

§ 72. The long vowels *ā* and *ī* are changed respectively to *ay* or *aw* and *iy*, as :—

ghatâ	<i>a cover</i>	ghatayên
samâ	<i>heaven</i>	samawên
kursî		kursiyên

while *ô* becomes *uw* or *iy*, as :—

mangô ¹	<i>mango</i>	manguwên
balțô	<i>overcoat</i>	balțuwên (or balțiyên)

REMARK *a*.—Where final *ô* is accented, the aspirate *h* is inserted,² as in barô³ *chest of drawers*, rabô³ *jack plane* (dual barôhên, rabôhên);³ abb *father* makes abbên, but the *nahwy* abuwên is sometimes used.

REMARK *b*.—Some nouns ending in *â*, having no dual themselves, borrow that of a kindred form, as :—

shitâ	<i>winter</i>	shitwitên <i>two winters</i> (from shitwa)
ghadâ	<i>lunch</i>	ghadwitên <i>two lunches</i> (from ghadwa)
‘asha	<i>dinner</i>	‘ashwitên <i>two dinners</i>
şalâ	<i>prayer</i>	şalwitên
lughâ		laghwitên ⁴

REMARK *c*.—Ukht *sister* makes regularly ukhtên, but occasionally ikhwatên is heard.⁵

REMARK *d*.—The plural form with the numeral itnên *two* is generally used instead of the dual where more euphonious, especially if the word is of foreign origin, as itnên yauriya *two aides-de-camp* (for yauriyên). Such forms as kuntrâtuwên *two contracts* (from kuntrâtu), karuwên *two carts*,⁶ bâshawên *two pashas*, can hardly be said to exist.

§ 73. A few nouns are used in the dual only, signifying the union of two objects which individually have no existence, as kalbitên *forceps, pincers*. Their own dual would be gôz kalbitên, *a pair of pincers*, &c. Widn *ear* has no dual form,

¹ Often called manga.

² Comp. § 39 *a*, note.

³ We might even write barôh, rabôh (as ginêh, from Eng. guinea). Barô is from Fr. *bureau*, rabô from *rabot*.

⁴ § 67, note.

⁵ It savours of Syrianism.

⁶ We say ‘arabîyitên karro or itnên ‘arabîyât karro.

the plural being used instead, as *widânî* (or *widânî litnen*) *my ears*.¹

§ 74. The duals of *dirâ' arm*, *rigl foot*, *'ên eye*, *îd hand*, and (optionally) that of *wâlid*, when meaning *parents*, drop their final *n* before a possessive suffix, as:—

<i>dirâ'êya</i> ²	<i>my arms</i>		<i>'ênêh</i> ³	<i>his eyes</i>
<i>riglêk</i>	<i>your feet</i>		<i>îdêhum</i>	<i>their hands</i>

For *tultên two thirds*, *tultây* is sometimes used, but only by the more educated classes.

§ 75. The dual form occurs in the prepositions *bênên* (in the expression *bên il bênên*) and *ḥawalên around*, and is added to the interjection *uff!* and occasionally to other words as an intensive particle, as *mush aḥsan? aḥsanên*, *mush aḥsan wâḥid isn't it, wouldn't it be better? not only better, but doubly, ever so much better*.⁴ *Ḥawalên* generally loses its *n* like *'ênên*, &c., under the influence of the pronominal suffixes, as *ḥawalêya around me*; but *ḥawalênî*, &c., are also heard.

THE PLURAL

§ 76. Plurals are of two kinds:—

(a) The Perfect Plural, so called because the singular form remains unaltered but for the addition of certain terminations, and

(b) The Broken Plural, in the formation of which the singular undergoes a radical change. In both cases there is only one form for the masculine and the feminine.

§ 77. The perfect plural is formed by the addition of *în*, *ât*, *ya* (or *îya*), or *a* to the singular.

§ 78. The following nouns form their plural in *în*:—

(a) Most verbal adjectives (including participles) which form their feminine by adding *a* to the masculine; *e.g.*:—

¹ There is no such form as *widnêya*, as asserted by Spitta. He is mistaken also in giving *abbahên*, *ummahên*, as the duals of *abb* and *umm*, instead of the regular forms *abbên* and *ummên*.

² Pronounce *dirâ'aiya* (see § 4); *diri'tî litnên* is also said.

³ Sometimes pronounced *'anêh*.

⁴ The name *Mehammadên* is given in Upper Egypt to children, in the hope, apparently, that they will be doubly blessed as bearing the name of the prophet twofold. A few other dual names are in use.

gâhiz	<i>ready</i>	kâtib	<i>writing</i>
taiyib		maktûb	<i>written</i>
baṭṭâl			

(pl. gahzîn, maktûbîn, &c.).

REMARK.—The termination *î* is changed to *iy*, and *â* to *uw*, as in the formation of the feminine; *e.g.* :—

‘âlî	<i>high</i>	pl. ‘alyîn (for ‘âliyîn)
mistannî	<i>waiting</i>	„ mistanniyîn
‘adû	<i>enemy</i>	„ ‘aduwin

(b) Many nouns of the form barrâk,¹ mostly substantives denoting a profession or trade. They were originally of the nature of intensive adjectives, and were thus applied to persons who performed a particular act repeatedly; *e.g.* :—

fallâh	<i>a cultivator</i>	baṭṭâl	
naggâr	<i>a carpenter</i>	gabbâr	<i>tyrannical,</i>
labbân	<i>milkman</i>		<i>tyrant</i>
kaddâb ²	<i>liar</i>		

(pl. fallâhîn, naggârîn, &c.). Substantives of this form ending in *â* change that vowel into *ay*, as saqqâ *water-carrier*, bannâ *builder* (pl. saqqayîn, &c.).

¹ The word *fa'al* (literary *fa'ala*) is used by the grammarians of the written language as the paradigm or model of all others which consist of a similar combination of radical consonants and vowels, as *ḍarab*, *balad*. By doubling the consonants, changing the vowels, or shifting the position of either or both, new paradigms (but always with the same consonants, *f*, *'*, *l*) are formed. Thus *kaddâb* *liar*, *misik* *he seized*, *imsik* *seize*, are said to be of the forms *fa'â'l*, *ji'il*, and *if'il* respectively. The convenience and necessity even of such a system in treating of a flexible language like the Arabic will be readily perceived. The letters *b*, *r*, *k* (which, with the vowel *i* placed after each of the first two consonants, form the word *birik* *he kneeled*) are used throughout this work in preference to *f*, *'*, *l*, as offering no difficulties of pronunciation. For words containing four radical letters, the word *lakhbaṭ* *confuse* is substituted for the *fa'lal* of the grammarians.

² Applied in "classical" Arabic only to an habitual ("professional") *liar*.

(c) Most relative adjectives in *î*. These insert a *y* between the vowel and the plural termination, as :—

gûwânî	inner	wuṣṭânî	central
fransâwî	French		

(plur. guwâniyîn, &c.).

Gâhil *ignorant* makes gahlîyîn (gâhiliyîn).

râkhar	the other	rukhrîn
mistihaqq	deserving	mistihaqqiyîn.

§ 79. The following take the termination *ât* :—

(a) A large number of substantives ending in *a* (including nearly all those in *îya*),¹ masculine and feminine, of Arabic and foreign origin ; e.g. :—

ṣagara,		Khalifa	Caliph
gâmûṣa,		merasla	messenger
ḥukûma	government	yâqa	collar
ḍarba	a blow	lamba (or	lamp
milâya	sheet	lamda)	
‘awâga	cripple	barrîma	corkscrew
‘arabîya			
‘ishrîniya	a twenty piastre		
	piere		

(plur. ṣagarât, gâmûṣât, ‘arabiyât, lambât,² &c.).

(b) Proper names, both masculine and feminine :—

Meḥammad, Ḥasan, Zînab, Tâha (*man's name*), Faṭma (plur. Meḥammadât, Ḥasanât, Faṭmât, &c.).

(c) Nouns ending in *a*, and most of those which end in *u*, *o*,³ or *ô*. The former change the *a* into *aw*, while the latter (consisting entirely of foreign words) either lose the vowel or convert it into *uw*, and occasionally into *îy* ; e.g. :—

samâ	sky	qafâ	nape of neck
bâbâ	papa, pope	ṣalâ	prayer
bâshâ ⁴		khalâ	desert
uṣṭa	master		

(plur. samawât, bâbawât, &c.).

¹ Exceptions are gallâbiya *a robe*, which has the broken plural galâlîb, though gallâbiyat is also in use, sulṭaniya *basin* (plur. salâtîn).

² But more usually lumad.

³ Most of these may be pronounced optionally with *u* or *o*.

⁴ Also, but less commonly, bâshât.

tiyâtru	<i>theatre</i>	fitro (-u)	<i>filter</i>
kuntrâtu	<i>contract</i>		

(plur. tiyâtrât,¹ &c.).

sâku	<i>overcoat</i>	mango (-u)	<i>mango</i>
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(plur. sâkuwât, &c.).

bintu ²	<i>a napoleon</i>	bintiyât	
şugundu	<i>an under-servant</i>	şugundiyât	
ballo (-u)	<i>ball, dance</i>	balliyât (or balluwât)	

REMARK.—When the *ô* of the singular is accented, *h* is inserted, as *barô*, *rabô*, *barôhat*, &c., but these words are perhaps better written *barôh*, &c., in the singular (see § 39); so also in the case of accented *ê*, as *kanabê sofa* (plur. *kanabêhât*).

(d) A few nouns in *î*. These again insert *y*; e.g.:—

sidêrî	<i>waistcoat</i>	bantuffî	<i>slippers</i>
baladî	<i>countryman</i>	guwantî ³	<i>pair of gloves</i>
sîsî	<i>small pony</i>	efendî	

and Turkish words with the termination *bâshî*, as:—

bimbâshî	<i>colonel</i>	yuzbâshî	<i>captain</i>
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(plur. *sidêriyât*, *baladiyât*, *guwantiyât*, *bimbâshiyât*, &c.).

(e) The names of the letters and syllables. They insert an *h* when ending in a vowel; e.g., *bêhat*, *nûnât*, *mahât*, *the letters b, n, the syllable ma*.

(f) The names of the months, as *ramadânât* *Ramādāns*.

(g) Nouns which admit of a double plural, or the plural of a dual form, as *ulûfât* and *alâfât* (plur. of *ulûf* and *alâf*, themselves plur. of *alf*) *thousands*; similarly:—

kushûfat	<i>lists</i>	qaḍâyât	<i>cases, matters</i>
gurûhât	<i>wounds</i>	quṭûrât	<i>railway trains</i>
‘uṭûrât	<i>perfumes</i>	kubârât	<i>grandees</i>
quyûdât	<i>shackles</i>	‘ishrinât	<i>twenties</i>
wişûlât	<i>receipts</i>	talâtînât	<i>thirties</i>
ashyât	<i>things</i>	qirshênât	<i>pieces of two</i>
kutubât	<i>books</i>		<i>piastres</i>

¹ A confused form *tiyâtrutât* is sometimes heard.

² From Ital. *venti*. A more common plural is *banâtî*.

³ Ital. *guanti*.

(h) A few passive participles used as substantives, as:—

mashrûbât	<i>drinks</i>	melauiwînât	<i>things of</i>
masrûqât ¹	<i>stolen goods</i>		<i>various col-</i> <i>ours or kinds</i>

(i) A large number of verbal substantives, including all those of the form *barâk* and all those which are constructed from the derived forms of the verb; e.g.:—

ṭalab	<i>demand</i>	maḥill	<i>place</i>
badan	<i>body of a</i> <i>garment</i>	ta'sîr	<i>mark</i>
kitâb	<i>book</i>	tafṣîl	<i>detail</i>
su'âl	<i>question</i>	ikrâm	<i>bounty</i>
ḥiwân	<i>animal</i>	taḥammil	<i>bearing malice</i>
gadâr	<i>foundation</i>	imtihân	<i>examination</i>
gawâb	<i>letter</i>	istilâsân	<i>approval</i>

(plur. ṭalabât, badanât, ḥiwânât, ikrâmât, &c.).

(j) Many substantives of foreign origin, as:—

aṣṭabl	<i>stable</i>	faramân	<i>firman</i>
balâkôn	<i>balcony</i>	qazân	<i>caldron</i>
buks	<i>horse-box</i>	sharâb	<i>stocking</i>
bahlawân	<i>wrestler</i>	alây	<i>regiment</i>
qayimmaqâm	<i>lieutenant</i>	brîns	<i>prince</i>
gurnâl	<i>journal</i>	babûr	
dukkâr	<i>dog-cart</i>	frank	<i>frank</i>
ginê (or		shilin	<i>shilling</i>
ginêh)		riyâl	<i>dollar</i>
khân	<i>inn</i>		

(plur. aṣṭablât, buksât, dukkârât, brînsât, &c.).

REMARK.—Gurnâl more frequently makes garânîn (n for l); dukkâr has also dakâkîr.

(k) A few nouns not derived from verbs, though of Arabic origin, as:—

bât	<i>armpit</i>	sitt	<i>lady</i>
gifîr	<i>shield</i>	‘êyâr	<i>kind of basket</i>
khawal	<i>dancing-man</i>	gabân	<i>coward (m.</i> <i>or f.)</i>
nahâr	<i>day</i>		
garaz	<i>bell</i>		

(plur. bâṭât, sittât, &c.).²

¹ Not in use among the lower classes.

² The plural of ‘amm *paternal uncle* and khâl *maternal uncle* is i‘mâm, ikhwâl, not (at least in Cairo) ‘ammât, khâlât, as stated by Spitta.

§ 80. The following plurals in *ât* are formed somewhat irregularly :—

bê (or bêh)	<i>bey</i>	behawât (or bêhât or bahât)
sana	<i>year</i>	sanawât
ab (abb)	<i>father</i>	abahât or (though rarely) abbât ¹
umm	<i>mother</i>	uminahât
zât	<i>person</i>	zawât
lurd (or lord)	<i>lord</i>	lurdawât (or lurdât, lordât)
akh (akkhkh)	<i>brother</i>	ikhwât
ukht	<i>sister</i>	ikhwât
bint	<i>girl</i>	banât
gamîl	<i>beautiful</i>	gamalât (or gumalât)
qalîl	<i>few</i>	qulalât

REMARK a.—Umin makes uminât when meaning *having, possessed of* (see § 261), as niswân unimât hidûm bîd *women with white clothes*. Akkhkh has also ikhwân in the sense of *brethren, associates*. Ikhwa is another form of plural of both akh and ukht. To prevent confusion, we may add the words dukûr *males* and banât, as liya ikhwa banât wi dkûr *I have sisters and brothers*. Sana has a duplicate plural, sinîn.

REMARK b.—

shitâ	<i>winter</i>	‘aşr	<i>afternoon</i>
subh	<i>morning</i>	‘isha	<i>evening</i>

have no plural of their own, but borrow that of kindred nouns in *îya*, expressing the whole period or season, as talat shitwiyât *three winters or winter seasons*. Ghadâ and ‘asha use the forms ghadwât, ‘ashwât (from ghadwa, ‘ashwa).

VOCABULARY

nâs	<i>people</i>	gazzâr	<i>butcher</i>
tashrif	<i>reception</i>	me‘allim	<i>teacher</i>
gam‘îya	<i>society, assembly</i>	‘aşâya	<i>stick</i>
tumn	<i>district police-station</i>	taşlîh	<i>repairing, improvement</i>
dunya	<i>world, weather</i>	ballôn	<i>balloon</i>
tarâwa	<i>freshness</i>	tâşa	<i>bowl</i>
sigâra	<i>cigarette</i>	maḥaṭṭa	<i>station</i>
wuṣṭ	<i>centre, middle</i>	kitabkhâna	<i>library</i>
sûq	<i>market</i>	Urubba	<i>Europe</i>
		bilâd it Turk	<i>Turkey</i>

¹ The nahwy abawât is sometimes heard.

Fransa	<i>France</i>	tâyir (tâ'ir)	<i>flying</i>
Nimsa	<i>Austria, Ger- many</i>	nâqiş	<i>missing, want- ing</i>
diyyûf	<i>guests</i>	haddar	<i>bring, get</i>
biyût	<i>houses</i>		<i>ready, pre- pare (im- perative)</i>
gay	<i>coming</i>	mauwit	<i>he killed</i>
mesâfir	<i>travelling, leaving</i>	waddû	<i>they conducted to</i>
Maşrî	<i>Egyptian</i>	'auz	<i>I want, you want, he wants</i>
mabsût	<i>contented, pleased</i>	yehibbû	<i>they love</i>
gâmid	<i>strong, firm</i>	'amal	<i>he did, made</i>
khayrî	<i>good, beneficent</i>	kan fîh	<i>there was, were</i>
hâdir	<i>ready</i>	'ala shân,	<i>for, on account</i>
mabnî	<i>built</i>	'ashân	<i>of, in order that, because</i>
kull	<i>all</i>	bidâl	<i>instead of</i>
mistakhdim	<i>employed, employé</i>	in nahar da	<i>to-day</i>
mashghûl	<i>busy</i>	il lêla	<i>to-night</i>
masbût	<i>fixed, correct,</i>	tamallî	<i>always</i>
(mazbût)	<i>right</i>	inn (con- junct.)	<i>that</i>
râqîd	<i>lying, lying ill</i>		
bârid	<i>cold</i>		
sukhn	<i>hot</i>		
ghalî	<i>dear</i>		

EXERCISE 13

Hât il lambât we haddar il ôda, 'ashân fîh nâs diyyûf gayîn il lêla. Is saqqayîn illî gâbu l moiya inbarih battâlin qawî; humma miskû banât kânû¹ mashyîn fi s sikka we darabûhum we ramûhum fi l ard, we saraqû fulushum minhum. Ana shuft fi l gurnâlât inn il bâshâwât il maşrîyîn illî râhu stambûl mabsûtîn min tashrifât is sultân. Ana shtarêt (ishtarêt) barôhât mis sûq, wâhid minhum 'âlî 'an it tanyîn. Wâhid râgil gabbâr darab il quţta l miskîna illî kânit fi makhzan Mehammad Efendî talat darbât gamdîn bi fâs kânit² f îdu we mauwitha; lâkin riggalt il gam'îya l khayrîya betaht il inglîz, illi kânû hadrîn waddûh it tumn. Şahb (şâhib) il bêt 'amal it taşlîhât il lazmin fi gnintî (ginênitî). Il buşta gat inbârih, we gâbit lî gawâbât min il

¹ Supply illi.² For illi kânit.

banât ikhwâtî illi fi blâd linglîz. Id dunya ahsan in nahar da ; fih țarâwa kuwaiyisa. Il milâyât wiskhîn wi l bațțânîyât ausakh kemân. Guztu râhit is sîq we gâbit lu bidtên (bêditên) we hittit lahma țâza. It talagrâfât betû' in nahar da abamme min betû' inbarih. Biyût qunsulâtât Fransa we Nimsa mabniyîn fi wușt il balad. Il wilâd iş ūghaiyarîn gum. Fên il kitâbât betû' abûya? Laqêt il waraqât 'ala t țarabêzât. Il bantufliyât fi l ôda betaht il farsh. Is sandûqên betû' abûk gamdîn. Shaiyah lî qalamên. 'auz il kitâbên wi l waraq illi f îdak. Is sa'tên illi f uđtak masbûtîn litnên? ana shribte (shiribte) sigartên bass in nahar da. Shuft id dukkârên fi dukkânû ; litnên kuwaiyisîn qawî. Banâtu 'aiyânîn kulluhum, raqdîn fi l bêt. İş ūgartên illi fi gnint abûya 'alyîn 'an betû'ak.

EXERCISE 14

Bring the lamps and put them on the tables in my room. Take the twenty-piastre-pieces and give me (some) two-piastre-pieces instead of them. The employés of the Egyptian Government are always busy. My feet are cold, but my hands are warm. The butchers of London are dearer than those of Cairo. There is a school for French¹ boys and another for German boys, and there are English masters at² both. Put two towels in the room and take away the dirty (ones). I wrote three letters to my brothers to-day. Your books are on a chair in the dining-room. The boys and girls came around me and seized my hands. The gentleman took the receipts for³ the books. The messengers brought the papers from the War Office. The balconies of our two houses are built over the two gardens. The boys love their fathers and their mothers. The Egyptian army has beaten the Soudanese. He struck him two blows on the head⁴ with a stick (which) was in his hand. Your eyes are smaller than mine. There were three balls in the town in one night. I saw three balloons flying in the air. Two collars and three waistcoats are missing. They caught the animals in the gardens, and brought them to the house. All of them are liars. The ladies are leaving to-day; send their luggage to the station. There are colonels and captains of the English army in the Egyptian army. The boundary walls of my garden are very low. The milkman has brought only two bowls (of) milk. The Arabic language is richer than those of⁵ Europe. The Beys have brought (some)

¹ Trans. *the French, the German.*

² *fi.*

⁴ Trans. *his head.*

³ betû'.

⁵ betû'.

wrestlers from Turkey. How many books are there in your brother's library? Thousands.

§ 81. The plural termination *ya* or *îya* is assumed by a number of substantives and a few adjectives ending in *î*, *gî*, *bâshî*, *âr*, *ôr*, *êr*, and a few others. The majority (with the exception of those ending in *î*) are of foreign origin, and denote trades or professions; *e.g.* :—

askâfî	<i>cobbler</i>	khizindâr	<i>paymaster</i>
tarzî ¹	<i>tailor</i>	ginnînâr	<i>general</i>
harâmî	<i>robber</i>	ikhtiyâr	<i>old</i>
Ēfendî		imberâtôr	<i>emperor</i>
shukalî	<i>quarrelsome</i>	bankiyêr (or	<i>banker</i>
khimiqî	<i>quick-tempered</i>	bankiêr,	
sudânî	<i>Soudanese</i>	bankêr)	
kawalingî ²	<i>locksmith</i>	afukâtu	<i>advocate</i>
'arbagî	<i>coachman</i>	(abukâtu)	
unbâshî	<i>corporal</i>	qunsulâtu	<i>consulate</i>
hekimdâr	<i>commandant of</i>	shawîsh	<i>constable</i>
	<i>police</i>	yâwir	<i>aide-de-camp</i>

Plur. tarziya, haramiya, khimiqiya, kawalingiya, ikhtiyariya, afukatiya, yauriya (for yâwiriya), &c.

REMARK a.—Ēfendî, qunsulâtu, bankiêr, and nouns ending in bâshî have also plurals in *ât*. (See above.) Bitshawish *chief constable* has a duplicate form, bitshawishiyât.

REMARK b.—It will be observed that the plural and feminine singular of many of these nouns are identical; thus khulaqiya may mean *quick-tempered men* or *a quick-tempered woman*, tamar-giya *men nurses* or *a woman nurse*.

§ 82. The following take the termination *a* :—

(a) Many nouns of the form *barrâk*, as :—

bannân	<i>a dealer in</i>	zaiyât (or	<i>oil-merchant</i>
	<i>coffee</i>	zêyât)	
tabbân	<i>dealer in straw</i>	saggân	<i>turnkey</i>
gallâb	<i>slave-dealer</i>	ghassâl	<i>washerman</i>
ḥattâb	<i>wood-cutter</i>	sammâk	<i>fisherman</i>
ṣarrâf	<i>money-changer</i>	shaiyâl (or	<i>porter</i>
gammâl	<i>camel-driver</i>	shêyâl)	
ḥammâr ³	<i>donkey-boy</i>	khauwâf	<i>timid</i>
		raffâṣ	<i>kicker (horse)</i>

(plur. bannâna, tabbâna, ḥammâra, &c.).

¹ Turkish.

² More usually kawalîni.

³ Hammârîn is sometimes used, but apparently only in the belief that it sounds "educated."

REMARK *a*.—The great majority, if not the whole, of these may also make their plural in *în*. But on the other hand, a great many nouns of this form make their plural in *în* only. Where the noun admits of a feminine form, as *ghassâla washer-woman*, it is better to use the plural in *în* to prevent confusion.

(*b*) A few adjectives of the form *barrîk*, as:—

şarrîf	money-changer	akkîl	gluttonous
khauwîf	timid		

REMARK.—Şarrîf is more common, perhaps, than şarrâf, especially in the plural.

VOCABULARY

lamûn	lemons	ilbis	put on
burtuqân	oranges	shâlû	they carried, carried away
hidûm	clothes	mishyû	they walked, walked away
wirâq (urâq)	papers	yikkallimû	they speak
raf'a	pity	(or yitkal- limû)	
farsh	bedding	katabt	I wrote
sign	prison	kasarû	they broke
banţalôn	trousers	sêyib	he let go
ugra	hire, wages	şallahû	they repaired
nahwî	Chancery lan- guage	şahhû	they woke
maşgûn	imprisoned	khallaşû	they rescued
bâqî	remaining, rest	miskû	they seized, caught
lâzim	necessary	kâm ?	how many ? ¹ how much ?
qâdir	powerful	ketîr (kitîr)	much, very
nâyim	sleeping	min ghêr	without
talat	three	hatta	even, in fact
kulluhum	all of them	-î ²	my ¹
khad	he took		
shaiya'û	they sent		
dakhalû	they entered		
yilbisû	they put on, wear		

EXERCISE 15

In nâs il kubârat yilbisu kuwaiyis we yikkallimû nahwî, wi n nâs il baqyîn yilbisû gallâbîyât we yikkallimû 'arabî; lâkin lefendiyât kemân we hatta l bâshawât yikkallimû 'arabî fî biyuthum. Il harâmiya dakhalu bêt in naggârîn wi saraqû kalbitên

¹ With noun in the singular.

² Suffixed to nouns.

we talat rabôhât. Ish shêyâlin illi shâlu l 'afshe betâ' il bêh min il babûr kasaru kulle hâga illi fih, we ba'dên talabu l ugra betâ'ithum. Is saggâna fatahu bâb is sign, khadu qirshên min il masgûnin we sêyibûhum. Il gammâla darabu l hammâra we khallaşûhum il haţţâba. Il abukâtiya kkallimû ketîr. Il khaiyâta shtarû talat lamûnât we burtuqantên we fak-ha tanya kemân, we haţţûhum fi 'ôyârât wi sh shêyâlin gabûhum 'ala bêthum. Il hekimdâriya mabsûţîn min il bitshawîshiyât, wi l bitshawîshiya mabsûţîn min ish shawîshiya. Ishtari nna¹ sandûqên mis sanadqiya betû' is sûq we hathum qawâm. In naggârîn gâbu l khashabât we mistanniyîn fulushum ; wi sh shaiyâla kemân 'auzîn ugrithum. It tamargiya wi t tamargiyât nâs taiyibîn.

EXERCISE 16

The lock-smiths came and repaired both the locks of the door of my house. The washerwoman has brought the clothes, but where are the collars and the socks? Give me two piastres for the fishermen who are waiting at² the door. The emperors of Europe are very powerful. The tailors have sent the waistcoats; they are very good. The generals are old but strong. The children are very timid. Give them an orange; they are also very gluttonous. The sun is hot; put on your hat and sit under the trees. The camel-drivers were lying asleep on the ground, but the slave dealers awoke them and they all³ went on. The Bey's stables are very dirty.

THE BROKEN PLURAL

§ 83. Broken plurals are constructed in various ways. The following is a list of the forms which they assume, together with the principal singular forms from which they are severally derived.

1. Plur. form, birak, from singulars of the forms barka, birk, birka, birik, birika, burk; *e.g.* :—

gazma	<i>pair of shoes</i>	gizam
khêma (for khayma)	<i>tent</i>	khiyam

and the two foreign words—

tanda	<i>awning</i>	tinad
warsha	<i>workshop</i>	wirash ;
dibb	<i>bear</i>	dibab
qibt ⁴	<i>Copts</i>	qibaţ ;
ibra ⁵	<i>needle</i>	ibar

¹ For ishtiri lina.

² fî or 'and.

³ kulluhum after the verb. ⁴ Collective noun. ⁵ *I.e.* 'ibra.

<i>gitta</i>	<i>body</i>	<i>gitat</i>
<i>birka</i>	<i>pond</i>	<i>birak</i>
<i>'itta</i>	<i>moth</i>	<i>'itat</i>
<i>hîla</i> (for <i>hiyla</i>)	<i>wile</i>	<i>hîyal</i>
<i>sîra</i>	<i>story</i>	<i>siyar</i> ;
<i>gidîd</i>	<i>old small coin</i>	<i>gidad</i> ;
<i>midîna</i>	<i>city</i>	<i>midan</i> ;
<i>shull</i> ¹	<i>horse-cloth</i>	<i>shilal</i>

2. *Burak*, from *sing.* forms *barka*, *barîk*, *birik*, *burka* ;

e.g. :—

<i>balta</i>	<i>axe</i>	<i>bulaṭ</i>
<i>takhta</i> ¹	<i>bench</i>	<i>tukhat</i>
<i>lamḍa</i>	<i>lamp</i>	<i>lumad</i>
<i>harba</i>	<i>lance</i>	<i>hurab</i>
<i>ôda</i> ¹ (for <i>awḍa</i>)	<i>room</i>	<i>awad</i>
<i>gidîd</i> (<i>gadîd</i>)	<i>new</i>	<i>gudad</i> ;
<i>ḥufra</i>	<i>hole</i>	<i>ḥufar</i>
<i>bulgha</i> (also <i>balgha</i>)	<i>kind of shoe</i>	<i>bulagh</i>
<i>ukra</i>	<i>door-handle</i>	<i>ukar</i>
<i>sîra</i>	<i>picture</i>	<i>suwar</i>
<i>orṭa</i> ¹	<i>battalion</i>	<i>oraṭ</i>
<i>bûza</i> (for <i>buwza</i>)	<i>beer-shop</i>	<i>buwaz</i>

3. *Burk* or (rarely) *birk*, from *sing.* forms *barâka*, *birâka*, *barîk*, *barîka*, *abrak*,² and (in one case) *ibrik* ; *e.g.* :—

<i>'aşâya</i>	<i>stick</i>	<i>'uṣy</i>
<i>'abâya</i>	<i>cloak</i>	<i>'iby</i> ;
<i>nitâya</i>	<i>female</i>	<i>nity</i> ;
<i>ghashîm</i>	<i>simple</i>	<i>ghushm</i>
<i>qadîm</i>	<i>old</i>	<i>qudm</i>
<i>'abit</i>	<i>simpleton</i>	<i>'ubṭ</i> ; ³
<i>haşîra</i>	<i>mat</i>	<i>ḥuṣr</i> ;
<i>akhraş</i>	<i>dumb</i>	<i>khurş</i>
<i>aḥwal</i>	<i>squinting</i>	<i>hâl</i> (for <i>ḥuwl</i>)
<i>a'wag</i>	<i>crooked</i>	<i>'ûg</i> (for <i>'uwg</i>)
<i>aḥmar</i>	<i>red</i>	<i>ḥumr</i>
<i>aşmar</i>	<i>brown</i>	<i>şumr</i>
<i>abyad</i>	<i>white</i>	<i>bîd</i> (for <i>buyd</i>)
<i>iswid</i>	<i>black</i>	<i>sîd</i> (for <i>suwd</i>)
<i>a'ma</i>	<i>blind</i>	<i>'imy</i> ⁴

¹ Turkish.

² Expressing colours and bodily infirmities.

³ Also *'ibṭ* and *'ubaṭa*.

⁴ A few of these words have also the plur. form *burkân*, *birkân*.

4. Buruk, from sing. forms barîk, barûk, birâk, birîka, burka ;
e.g. :—

ṭariq	road	ṭuruq ;
rasûl	messenger, apostle	rusul ;
kitâb	book	kutub ; ¹
midîna	city	mudun ; ²
burda	a kind of coat	burud

5. Birâk, burâk, from sing. forms bark, barka, barak, bârik, barîk (and its diminutive, buraiyik), barrik, birk, birka, birîk, ³ burk ; e.g. :—

baghl	mule	biḡhâl ;
marra	time	mirâr
farkha	fowl	firâkh
balad	town	bilâd
walad	boy	wilâd ⁴
waraq	paper	wirâq ⁴
gabal	mountain	gibâl
gamal	camel	gimâl
garya (for gâriya)	negress, slave-girl	guwâr ;
tâgir	merchant	tugâr ;
ḍa'îf	weak	ḍu'âf
ḡhawîṭ	deep	ḡhuwât
ṭawîl	tall	ṭuwâl
qaṣîr (and the more usual form quṣaiyar) ⁵	small, short	quṣâr
qadîm	old	qudâm
gamîl	beautiful	gumâl
ṣaḡîḡ	true, whole	ṣuḡâḡ
ḡhanî (for ḡhanîy)	rich	ḡhunây
shaqî (for shaqîy)	wicked, felon	shuqây
tarî	fresh	turây ;
'aiyil	child	'iyâl ;

¹ The perfect plur. kitâbât is more commonly used by the less educated. The double plur. kutubât will also be heard.

² A rare form. Midan and (less commonly) midâ'in are those in use.

³ A weakened form of barîk, the *i* occurring mostly between weak consonants.

⁴ Ūlâd, ârâq are often used by the educated, as also aulâd, aurâq.

⁵ Quṣaiyar has also the perfect plur. quṣaiyarîn.

widn	<i>ear</i>	widân
sinn	<i>teeth</i>	sinân ;
ḥifṇa	<i>handful</i>	ḥifân ;
gidîd	<i>new</i>	gudâd
kibîr	<i>great</i>	kubâr ;
burg	<i>tower</i>	birâg

REMARK.—Nisâ *women* has no corresponding singular form.

6. Birk, from sing. form barâka ; *e.g.* :—

dawâya	<i>inkpot</i>	diwy
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7. Birûk (or burûk, the *u* being often assimilated), from sing. forms bark, barik, bârik, barkî, birk, burk ; *e.g.* :—

batn	<i>belly</i>	butân
galsh	<i>foal of donkey</i>	guhûsh
ḍab'	<i>hyæna</i>	ḍubû'
sab'	<i>lion</i>	subû'
naqz	<i>leafless branch</i>	nuqûz
barr	<i>shore</i>	burûr
tall	<i>hill</i>	tilûl
alf	<i>thousand</i>	ulûf
bêt (for bayt)	<i>house</i>	biyût (or buyût)
raff	<i>shelf</i>	rufûf
daqn	<i>beard</i>	dîqûn
aşl	<i>root</i>	uşûl
sêf (for sayf)	<i>sword</i>	siyûf
gêsh	<i>army</i>	giyûsh ;
malik	<i>king</i>	mulûk (or milûk) ;
shâhid	<i>witness</i>	shuhûd ; ¹
sarghî	<i>delivery-book</i>	sirûg
gidr	<i>root</i>	gidûr
hind	<i>Indians</i>	hinûd
gidd	<i>grandfather</i>	gidûd
dîk (for diyk)	<i>cock</i>	diyûk ;
burg	<i>pigeon-cot on roof of tower</i>	burûg

8. Bîrâk, from sing. form bârik ; *e.g.* :—

says (for sâ'is, sâ'is)	<i>groom</i>	siyâs
'âviq	<i>dandy</i>	'iyâq

¹ More usually shuhhâd.

9. Burrak, from sing. form bârik ; *e.g.* :—

qâşir	<i>minor</i>	quşşar
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10. Burrâk (or birrâk), from sing. form barik ; *e.g.* :—

tâgir	<i>merchant</i>	tuggâr
hâgib	<i>chamberlain, usher</i>	huggâb
râkib	<i>passenger</i>	rukkâb
hâriş	<i>guardian</i>	hurrâş
shâhid	<i>witness</i>	shuhbâd
zâbiţ	<i>officer</i>	zubbât
kâfir	<i>infidel</i>	kuffâr
hâgig	<i>pilgrim</i>	higgâg
hâkim	<i>judge, ruler</i>	hukkâm
shâtîr	<i>clever, cunning</i>	shuţţâr ¹

11. Buraka,² from sing. forms barâk, barîk, barîka, bârik, birîk ;³ *e.g.* :—

amîr	<i>chieftain</i>	umara
‘abit	<i>imbecile</i>	‘ubaţā
qadîm	<i>ancient</i>	qudama ⁴
hakîm	<i>physician</i>	hukama
Khalîfa	<i>Caliph</i>	Khulafa ;
hâwî	<i>juggler</i>	hiwa ⁵ (for hiwaya) ;
qâđî	<i>judge</i>	quđā ⁵ (for qudaya) ;
bikhîl	<i>greedy</i>	bukhala
shirîk	<i>partner</i>	shuraka

12. Barîk and (weakened form) birîk, from sing. forms bark, birk, birâk (burâk) ; *e.g.* :—

‘abd	<i>slave</i>	‘abîd ;
mî‘z	<i>goats</i>	mî‘îz ;
himâr (or humâr)	<i>donkey</i>	himîr

¹ These words were all originally present participles. Shâtîr has sometimes the perfect plur. shaţrîn.

² Representing both buraka and burakâ of the classical. The *a* is sounded somewhat long in a few cases.

³ Weakened form of barîk.

⁴ This form is only used as a substantive.

⁵ Or hiwâ, quđâ (pronounce hiwâh, quđâh).

13. Ibruk, from sing. forms bark, birâk ; *e.g.* :—

farkh	<i>sheet of paper</i>	ifrukh
daqn	<i>beard</i>	idqun
raff	<i>shelf</i>	irfuf
nafs	<i>soul</i>	infus
dal'	<i>rib</i>	idlu'
ṣaḥn	<i>dish</i>	iṣhun
dirâ'	<i>arm</i>	idru'

14. Ibrâk and (stronger and rarely used form) abrâk, from sing. forms bark, barak, bârik, birk, burk ; *e.g.* :—

ganb	<i>side</i>	ingâb
dal'	<i>rib</i>	idlâ'
'amm	<i>paternal uncle</i>	i'mâm
gôz (for gawz)	<i>pair, husband</i>	igwâz
kôm (for kawm)	<i>heap</i>	ikwâm
dêr (for dayr)	<i>convent</i>	idyâr
shê' (for shay')	<i>thing</i>	ashya' (for ashyâ') ; ¹
qafas	<i>cage</i>	iqfâs
khâl (for khawal)	<i>maternal uncle</i>	ikhwâl
bâb (for bawab)	<i>door</i>	ibwâb
nâb (for nayab)	<i>canine tooth</i>	inyâb ; ²
ṣâhib	<i>owner, friend</i>	ashâb ;
gins	<i>kind</i>	ignâs
'ibb	<i>breast-pocket</i>	i'bâb
gidd	<i>grandfather</i>	igdâd
dinn	<i>wine-vat</i>	idnân
bizz	<i>breast</i>	ibzâz ³
sinn	<i>teeth</i>	isnân ³
gil	<i>century</i>	igyâl
ṭîn	<i>land, soil</i>	atyân
waqt	<i>time</i>	auqât ⁴
bîr (for bi'r)	<i>well</i>	ibyâr
zîr	<i>water-jar</i>	izyâr ⁵
dilw	<i>bucket</i>	idlâw

¹ But commonly pronounced ashya. The mixed plural ashyât is in more general use.

² Pronounced also niyâb (see § 15).

³ Or bizâz, sinân.

⁴ As ma yefûtûsh wala waqt il auqât, *he will never leave it for a moment.*

⁵ Or ziyâr.

'id	<i>festival</i>	i'yâd
sîd	<i>lord</i>	isyâd ; ¹
tuql	<i>weight</i>	itqâl
gurn	<i>barn</i>	igrân ¹
guz'	<i>part</i>	igzâ'
sûr (for suwr)	<i>wall</i>	iswâr
sûq	<i>market</i>	iswâq
bûq	<i>trumpet</i>	ibwâq
rûh	<i>spirit</i>	irwâl

REMARK.—*Alf thousand* makes âlâf (as in literary Arabic) or alâf ; *raiy* (or *ra'y*) *opinion* ara (= ar'â of the classical) ; *ism name* asma (classic. asmâ').

15. Ibrika² and (rarely) abrika, from sing. forms barak, barîk, birâk, burâk, birîk ; *e.g.* :—

hanak	<i>month</i>	ihnika ;
kanîf	<i>closet</i>	iknifa ;
girâb	<i>scabbard</i>	igrîba
higâg	<i>amulet</i>	ihgîba
hirâm	<i>woollen cloak</i>	ihrima
birâm	<i>earthen saucepan</i>	ibrîma
lisân	<i>tongue</i>	ilsîna
zirâr (itself plur. of zirr)	<i>buttons</i>	izrîra ;
busât	<i>carpet</i>	ibsîta
husân	<i>horse</i>	ihîsîna
ghurâb	<i>crow</i>	ighrîba ;
righîf	<i>loaf</i>	irghîfa
sibil	<i>fountain</i>	isbîla

REMARK.—*Ṭabîb physician* makes aṭibba (for aṭbîba).

16. Abrika and ibrika, from sing. forms barak, barîk ; *e.g.* :—

dawa (for dawa')	<i>medicine</i>	idwîya ³ (or adwîya) ;
ghanî (for ghanîy)	<i>rich</i>	agnîya
shaqî	<i>rebellious, villain</i>	ashqîya ⁴

¹ Or siyâd, girân.

² Including ibrikâ of the classical. Many words of this form are pronounced bîrîka (see § 15).

³ The qat'a changing to y.

⁴ These, in classical Arabic, belong to the preceding form. They are not much used by the lower classes.

17. Bawârik, from sing. forms barka (contracted from bârika), bârik, burk, barîka; *e.g.* :—

hadsa	occurrence	hawâdis
fak-ha	fruit	fawâkih
nadra	incident	nawâdir
madna	minaret	mawâdin ;
hâfir	hoof	hawâfir
khâtîm	signet-ring	khawâtîm ;
ḍufr	finger-nail	ḍawâfir ;
ṣanîya	tray	ṣawânî

REMARK.—Ṣubâ' *finger* makes ṣawâbî', from an unused sing. ṣâbî'.

18. Barâ'yik (barâ'ik),¹ from sing. forms barîk, barîka, barâk, barûka, birka, birik,² birîka,² birêka, burka, burâk; *e.g.* :—

ḥabîb	friend	ḥabâyib ;
garîma	crime	garâyim ;
'agûz	old	'agâyiz ;
'azûma	banquet	'azâyim
'arûṣa	bride	'arâyîṣ ;
shiffa	lip	shafâyîf
silfa	husband's brother's wife	salâyîf ;
bihîm	cattle	bahâyim ;
gidîla	lock of hair	gadâyîl
midîna	city	madâyîn ;
ginêna	garden	ganâyîn ;
ḍurra	one of two or more wives ³	ḍarâyîr ;
zubûn	customer	zabâyîn

REMARK.—It will be noticed that, with the exception of birka and burka, the second syllable of these singulars is long.

19. Birkân, burkân, from sing. forms bark, barka, barak, baraka, barâk, barîk, bârik, burk, burâk, abrak; *e.g.* :—

shabb	youth	shubbân
fâr (for fa'r)	mouse	fîrân ⁴ (for fi'rân)
târ	tambourine	tîrân ⁴ (for tiyrân)
tôr (for ṭawr)	bull	tîrân

¹ For the pronunciation of these words, see § 19.

² Weak forms of barîk, barîka.

³ In their relationship to one another, *co-épouse*.

⁴ Generally pronounced fîrân, tîrân, &c. (§ 15).

hôsh	<i>enclosure for cattle</i>	lîshân
hôd	<i>tank, basin</i>	hîdân
kôm	<i>heap</i>	kîmân
ghêt (for ghayt)	<i>field</i>	ghîtân ;
ţâqa	<i>window</i>	ţîqân ;
gada'	<i>youth, fine fellow</i>	gid'ân
ghalaq	<i>pannier</i>	ghulqân
'arab	<i>Arab, Bedouin</i>	'urbân
bâb (for bawab)	<i>door</i>	bîbân ;
khalâq	<i>old garment</i>	khulqân ;
ghazâl	<i>gazelle</i>	ghuzlân
ghaţâ	<i>cover, lid</i>	ghuţyân ;
'arîs	<i>bridegroom</i>	'îrsân
'arîsh	<i>pole of carriage</i>	'îrshân
qadîb	<i>rod</i>	qudbân
shagî'	<i>brave</i>	shug'ân
şabî	<i>lad, apprentice</i>	şubyân ;
râhib	<i>monk</i>	ruhbân
hêt (for hâ'it)	<i>wall</i>	hîtân ;
kû'	<i>elbow</i>	kî'ân
kûz	<i>mug</i>	kîzân
ghûl	<i>ogre</i>	ghîlân ;
shugâ'	<i>brave</i>	shug'ân
ghurâb	<i>crow</i>	ghîrbân ;
a'ma	<i>blind</i>	'imyân

REMARK *a*.—The form *abrak* is peculiar to a few adjectives denoting colours and personal defects, which have the duplicate form *burk* or (in the case of *a'ma*) *birk*.

REMARK *b*.—The word *niswân* is used as the plural of *mara woman*.

20. *Barâka*, from *sing.* forms *barka* (including *bârîka*), *barîk*, *barkan*, *birka*, *birkân*, *birika*, *barkânî*, *burkânî*; *e.g.* :—

halwa	<i>sweetmeat</i>	halâwa
zauya (zâwiya)	<i>angle, chapel</i>	zawâya ;
yatîm	<i>orphan</i>	yatâma ;
hibla	<i>pregnant</i>	habâla ;
'iryân	<i>naked</i>	'arâya ; ¹
tikiya	<i>Moslem monastery</i>	takâya ;
ghalbân	<i>wretched</i>	ghalâba ;
naşrânî	<i>Christian</i>	naşâra ;
	(<i>Nazarene</i>)	
wuṣṭânî	<i>central</i>	wasâṭa

¹ The perfect plur. 'iryânî is much more common.

21. Buruka, from sing. form barrîk; e.g. :—

qassîs	priest	qususa
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22. Barâkî (for barâkîy), from sing. forms bark, barka, barkîya, barakkîya, birka, birkî, birkîya, birkâya, burkî; e.g. :—

ard	earth	arâdî
ahl	family	ahâli
sakw	overcoat	sakâwî ;
da'wa	claim	da'âwî
lêla (for layla)	night	layâlî
qahwa	coffee, coffee-house	qahâwî
shakwa	complaint	shakâwî
hâra	quarter (of a town)	hawârî ;
shamsîya	umbrella, shutter	shamâsî
fasqîya	fountain	fasâqî ;
ma'addiya	ferry	ma'âdî ;
birba	ancient temple	barâbî
migra	stream	magârî
kilwa	kidney	kalâwî
mikhla	nose-bag	makhâlî
mirsa	anchor	marâsî ;
birrî	wild	barârî waste lands
sîsî	pony	sayâsî ;
bittîya	cask	batâtî ;
hiddâya	kite	hadâdî
mikhbâya	hiding-place	makhâbî ;
burghî	screw	barâghî
kursî	chair	karâsî
kubrî ¹	bridge	kabârî

REMARK.—Dura maize, balţu overcoat, and bintu (or bintî) napoleon, have plurals of this form, namely, darâwî fields of maize, balâtî, banâtî.

23. Burâka. Sing. forms, bark, barak; e.g. :—

hagar	stone	hugâra ;
da'if	weak	du'âfa ²

¹ Turkish.

² Du'âf is more common.

24. Birûka, burûka, from sing. forms bark, barak, birk; *e.g.* :—

baqf	<i>ninny</i>	buqûfa
nat'	<i>uncouth</i>	nutû'a
sab'	<i>lion</i>	ṣubû'a
ḍab'	<i>hyena</i>	ḍubû'a
saqf	<i>ceiling</i>	suqûfa
naqz	<i>leafless branch</i>	nuqûza
bank	<i>bank, bench</i>	binûka;
dakar	<i>male</i>	dukûra;
nimr	<i>tiger</i>	numûra

REMARK.—Nouns which make burûka generally admit also the form burûk.

25. Birrâka, from sing. form bârik; *e.g.* :—

râgil	<i>man</i>	riggâla
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26. Bawârik,¹ from sing. forms bârâk, bârik, bârûk, bârûka, barrûka, birâk; *e.g.* :—

mâ'âd	<i>time, period</i>	mawâ'id;
târikh	<i>date (time)</i>	ṭawârikh;
'âmûd	<i>column</i>	'awâmîd
ṣâtûr	<i>chopper</i>	ṣawâtîr
bâsûr	<i>hemorrhoid</i>	bawâsîr
gâmûs	<i>buffalo</i>	gawâmîs
ṭâ'ûs	<i>peacock</i>	ṭawâ'îs;
ṭâḥûna	<i>mill</i>	ṭawâḥîn ²
ḥaddûta	<i>tale, gossip</i>	ḥawâdîṭ
ḥazzûra	<i>riddle</i>	ḥawâẓîr;
diwân	<i>office</i>	dawâwîn

27. Bayârik, from sing. form barrâk; *e.g.* :—

ṣarrâf	<i>money-changer</i>	ṣayârif
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28. Lakhâbiṭ, from sing. forms lakhbaṭ, lakhbaṭa, lakhbaṭî, lakhbîṭ, lakhbiṭa, likhbiṭ, likhbiṭa, lukhbiṭ, lukhbiṭ; *e.g.* :—

mabrad	<i>file</i>	mabârid
magma'	<i>assembly</i>	magâmi'
mafrash	<i>table-cloth</i>	mafârish
rafraf	<i>splashboard (of carriage)</i>	rafârîf
barbakh	<i>culvert</i>	barâbikh

¹ Usually pronounced bawarîkh, with a very slight accent on the second *a* (see § 13).

² Sâmûla rivet sometimes makes ṣamâwîl (for ṣawâmîl).

dôraq (dawraq)	<i>kind of bottle</i>	dawâriq ;
mabkhara	<i>censer</i>	mabâkhir
maḥkama	<i>court</i>	maḥâkim
barda'a	<i>donkey's saddle</i>	barâdi'
shabraqa	<i>treat</i>	shabâriq ;
'antarî	<i>chemise</i>	'anâtir ;
bûlîsa (bawlîsa)	<i>invoice</i>	bawâlis ;
gilgil	<i>small bell</i>	galâgil ;
gimgima	<i>skull</i>	gamâgim ;
burqu'	<i>veil</i>	barâqi'
gumruk ¹	<i>custom-house</i>	gamârik
dungul	<i>axle (of carriage)</i>	danâgil

REMARK.—Mêbar (for maybar) *packing needle* makes mawâbir.

29. Lakhâbîṭ, ² from sing. forms lakhbât, lakhbâta, lakhbâtî, lakhbâtîya, lakhbît, lakhbîta, lakhbût, lakhbûta, likhbât, likhbâta, likhbît, likhbiyât, lukhbât, lukhbâta, lukhbatîya, lukhbêt, lukhbêta ; e.g. :—

dôlâb ¹	<i>cupboard</i>	dawâlib
ballâş (or ballâşi)	<i>kind of jar</i>	balâlis ;
şahhâra	<i>trunk, box</i>	şahâhîr ;
gallâbîya	<i>gown</i>	galâlib ;
tafşil	<i>detail</i>	tafâşil
mazzîka	<i>music, band</i>	mazâzik
barrîma	<i>corkscrew</i>	barârîm ;
barghût	<i>fleas</i>	barâghît
katkût	<i>chicken</i>	katâkît
zarbûn	<i>low, vulgar</i>	zarâbîn
ma'zûm	<i>invited, guest</i>	ma'âzim
masgûn	<i>prisoner</i>	masâgîn
mazlûm	<i>oppressed</i>	mazâlîm
ma'mûr	<i>a Government representative</i>	ma'âmîr ;
tannûra	<i>skirt</i>	* tanânîr ;
birwâz	<i>picture-frame</i>	barâwîz
shibbâk	<i>window</i>	shabâbîk ;
sikkîn	<i>knife</i>	sakâkîn ;
shintiyân	<i>trousers worn by women</i>	shanâtîn ;
muftâh	<i>key</i>	mafâtîh ;
sultânîya	<i>bowl, basin</i>	salâtîn ;
qustêk	<i>kind of watch-chain</i>	qasâtîk
burnêta	<i>hat</i>	barânîṭ

¹ Turkish.

² The second *a* is practically short, as above

³ Better barrîmât.

30. Lakhbaṭa (lakhâbiṭa), from sing. forms lakhbaṭ, lakhbaṭî, lakhbâṭ, lakhbâṭî, lakhbîṭ, lakhbîṭî, lakhbûṭî, lakhbutân, lakhabûṭ, likhbûṭ, lukhbutâwî; *e.g.* :—

sharkas	<i>Circassians</i>	sharaksa ;
samkarî	<i>tinker</i>	samakra ;
berberî	<i>native of Berber</i>	barabra ;
gabbâr	<i>tyrant</i>	gababra ;
maşrâwî	<i>Egyptian</i>	maşarwa
turkâwî	<i>Turk</i>	tarakwa
hindâwî	<i>Indian</i>	hinadwa ;
talmîz	<i>scholar</i>	talamza ¹
maiyyidî (or mēyidi)	<i>an ancient small coin</i>	mayayda ;
dakrûrî	<i>native of Dakrûr</i>	dakarna ;
targumân	<i>interpreter</i>	taragma
faraʿûn	<i>Pharaoh, tyrant</i>	faraʿna ;
diktôr	<i>doctor</i>	dakatra ;
ḍungulâwî	<i>native of Dongola</i>	ḍanagla

REMARK.—Fayûmî *native of the Fayoum* (fayayma) may be included in this list.

The quinquiliteral kustibân *thimble* makes kasatbîn ; ² ardabb *a dry measure*, aradibb and arâdib.

§ 84. The following nouns, in addition to those already noticed (as akhkh, ukht, ḍura), form their plurals quite irregularly :—

shêkh	<i>old man, sheikh</i>	mashâ'ikh (mashâyikh)
râş	<i>head</i>	rûş ³
yôm	<i>day</i>	ġyâm, iyâm, iyâm, yâm, yam
qâdî	<i>judge</i>	qudâh
sâ'î	<i>messenger</i>	su'âh
ra'î	<i>shepherd</i>	ru'âh
(ma') ⁴	<i>water</i>	mi'âh
mîya	<i>hundred</i>	mîyâh

Khêl *horses*, niswân (or nisa) *women*, nâs *people* are represented in the singular by ḥuşân, mara, and insân respectively.

¹ But generally talâmîz.

² But more usually kustibânât.

³ Nahwy ra's, ru'ûs

⁴ The diminutive moiya is the only sing. in use.

The plural of *dirâ' arm* is usually *idru'*, but in construction it takes the form *diri't (idri't)*, as *diri'tî litnên my two arms*.

§ 85. A few plurals, as *fulûs money*, *manâkhîr nose* (literally *nostrils*), *uṣûl principle*, are used as singulars, the forms from which they are derived not being in use or bearing a different meaning; but some of them are regarded as plurals for the purposes of concord. *Ṣuṭûḥ roof* and its singular *ṣaṭḥ* are both in use, but the former is the more common.

§ 86. Comparatives and superlatives have no plural form, with the exception of *akbar greatest* (in the expression *akâbir in nâs grandees*). Many collective nouns also, and in particular those denoting small animals, have no plural, as *dûd worms*, *naml ants*. Lastly, the adjectives enumerated in § 62 as having no separate form for the feminine remain unchanged in the plural.

§ 87. *Îd hanul*, *rigl fool*, and *'ên eye* use the dual form for the plural, as *arbaḥt idên four hands*, *riglên il ḥuṣân the horse's feet*.¹

§ 88. It will be observed that foreign words, though generally making their plural in *-it*, are also susceptible of broken forms. On the whole, there is a tendency to prefer the broken plural when the foreign word lends itself to such a formation.

§ 89. As is shown by the above lists, many words have more than one form for the plural; thus *ḍal' rib* makes *idlâ'*, *iḍlu'*, or *ḍulû'a*. Experience alone will prove which of these is in common use, or whether, as is the case with some of them, one form is heard as often as another.

§ 90. *Ulûf*, plur. of *alf thousand*, and its double plur. *ulûfât*, are expressive of an indefinite number. Thus we say *talatt âlâf three thousand*, but *ulûf (or ulûfât) thousands!* or (adverbially) *by thousands*.

§ 91. The learner must not be discouraged by the long list of broken plurals. A careful study of the singular forms from which they may in each case be derived, and a comparison of the different plurals which may be constructed from the same singular form, will convince him that the system is not without order. The following plural forms² are those which are most commonly heard:—

¹ *'iyûn eyes* is, however, sometimes heard, as in *Allâh yihmîk min 'iyûn in nâs God protect you from the eyes of men (i.e. from the evil eye)*.

² As to the singulars, those that are rare are indicated by the small number of examples accompanying them.

(1) birak, (2) burak, (3) burk, (4) buruk, (5) birâk, (7) birûk, burûk, (10) burrâk, (11) buraka, (14) ibrâk, (15) ibrika, (17) bawârik, (18) barâyik, (19) birkân, burkân, (26) bawârik, (28) lakhâbit, (29) lakhâbit, (30) lakhabta. Of these (1), (2), (5), (14), (18), (28), (29), and (30) occur more frequently than the others.

VOCABULARY

kûra (1)	ball	matnî	doubled,
li'lb	game		warped
'umda (2)	notable, head-	yishtaghalû	they work
	man	yeshlû	they carry
qutṭa (2)	cat	yigû	they come
sikka (1)	street	yebi'û	they sell
haram	pyramids	yimshû	they walk
maṣūra (26)	pipe	yelimmû	they pick up
ṣa'id (or ṣi'id)	Upper Egypt	yekhâfû min	they fear
gammâs (-a)	buffalo-drover	rikbû	they rode
Muskî	a street in Cairo	ishtarû	they bought
ṣauwâh	tourist	saraft	I spent
gâmi' (17)	mosque	yeshûfû	they see
lukanda	hotel	qa'adû	they sat
shanta	bag, portman-	yuq'udû	they sit
	teau	waddâ	he brought, led
sitâra (18)	window-blind	ramû	they threw
dahr	bark	gâbû	they brought
'utuqî	cobbler	yisallaḥu	they mend, re-
tikhîn (5)	thick		pair
tâlib	asking	nazzil	bring down,
maḥṭûṭ	placed		draw down
râkib	riding	sim'û	they heard
lâbis	wearing	shirbû	they drank
ma'kûl	eaten	ḥutt	put
rikhîṣ (5)	cheap	yihkumû	they judge, give
ṭarî	fresh		decisions
bardân	cold (of per-	khamas	five
	sons)	minhum	some of them
maksûr	broken	walla	or

Note.—The numbers refer to the plural forms. The adjectives to which no number is attached form their plural in *in* (except, of course, those which have been mentioned as having a different formation). Where a participle admits of both a

perfect and a broken form the latter will be employed only when the participle is used as a substantive; thus we say humma ma'zûmîn *they are invited*, but il ma'âzîm (or il ma'zûmîn) *gum the guests have come*, il katbîn (kâtibîn) *those who are writing* (or *have written*), but il kutaba *the clerks*.

EXERCISE 17

Ir riggâla lli yishtaghalû fi wirash in naggârin betû' Maşr minhum shuttâr u minhum ghushm. Ik kuwar betû' li'b it tanis bi'l wi khâr (kubâr), we betû' il iskoshrakit humr we şughaiyarîn. Fi gnint ig Gîza fih dubû' wi sbû' kubâr wi nmûra we hiwânât şughaiyarîn kamân. Il hurrâş betû' ghîfân il fallâhîn yeshilû 'uşye kubâr tukhân, we lamma yigu l harâmîya yidrabûhum. Idyâr il qibat minhum qudâm qawî. Il agzagî shaiya' ladwiya wi l 'utûrât. Il 'arbagîya mabsûtin min¹ zabâyinhum. Yebî'u l khîrfân fi l iswâq. Zubbât il gêsh il maşrî minhum inglîz u minhum wilâd 'arab. Il mashâyikh wi l 'umad yihkumû fi l bilâd. Lighriba (il ighriba) yimshû fi l ganâyin we yelimmû hitat 'êsh we hâgât tanyîn min il arâdî. Il firân yekhâfu min il quţat, wi l quţat yekhâfû min il kilâb. Shîl il huğâra min is sikak. Il 'urbân betû' il haram yikkallimû inglîzî ahsan min il hammâra betû' Maşr. Il 'irshân betû' it talat dakâkir kânû maksûrin; min şallahum? Şubyân il kawâlingîya gum we talbîn il ugar betû' me'alliminhum. Il fayayma rikbû himîrhum we râhu ishtarû talatt irghifa min il farrân. Ana şarafte khamas ginçhât we talat banâtî f arbaht iyâm. Il khêl betû' ikhwâtu shuqây. Il kitâbât illi fi kitâb-khantu kulluhum gudâd. Il huşre mahtûtin quddâm ibwâb il uwađ. Ikhwâti khurş w ummî w abûya hâl. Is sayâsi betû' ikhwâtak şumre walla sûd? Fih kilâb ghalâba naymîn fi r raştâbl; tallahum barra. Ikhwanna gum we 'ayzin yeshûfu l biyût. Il moiya tigî fi l ganâyin min il mawâsir betû' kumbanîyit il mî'âh.² In nâs gum rakkîn khêl wi bghâl wi hmîr. Il 'irsân khadu l 'arâyis 'ala biyuthum. Fih qahâwî kubâr fi Maşr. Shuft il barâbî betû' il qudama fi şa'id? Il gammâsa darabu l gawâmîs betuhhum 'ala ruşhum. In niswân il 'agâ'iz râhû 'ala bilâdhum. Il harâmîya kânû labsîn 'ibye wi hrima. Il qudâh qa'adû fi l maḥâkim we sêyibu l masâgin. Libwâb il wasâta matniyîn mish shams.

¹ *With.*² *The water-company.*

EXERCISE 18

The mounds of Cairo are very ancient. The children are very hungry; their mouths are always open. The carpets are moth-eaten.¹ The sisters took² the blind (men) by³ their hands and led them to their houses. The Bedouins threw their lances at⁴ the young men. There are camels, bulls, buffaloes, and goats in the enclosures. The Beys bought (some) ready-made trousers from the tailors in the Mouski. The cobblers mend old pairs of shoes. The merchants bought (some) cheap, dirty old carpets, repaired them, and sold them dear to the tourists. The minarets of the mosque are new. The jugglers sit on the balconies of the hotels. Put the books and papers on the shelves. The lakes are very deep. The carpenters have brought their hammers, their files, and their planes. The sheikhs' beards are very long. The officers' portmanteaux are in the train. The air is fresh, but the sun is hot; draw down the blinds and open the windows. Bring three handfuls of clover for the horses. Put the lids on the jars. The walls of my brother's house are old but strong. The judges heard the women's complaints. The orphans are minors. Women are weaker than men. There are emperors and kings in Europe. The horses are cold; put the cloths on them.⁵ His nails are always long and dirty. The handles of the doors are broken. The porters are clumsy ignorant people. The peasants work in the fields. We saw the pretty tails of the peacocks in the gardens. The cattle drank water from the tanks. The donkey's ears are very long, much longer than those of the horse. The messengers have brought the invoices. His paternal and maternal uncles are partners. There are fountains in the streets. I saw (some) beautiful women in the villages. The ladies' veils were thick.

VOCABULARY

Darwish (29)	<i>derwish</i>	kammâsha	<i>pair of tongs,</i>
fanûs (26)	<i>lantern</i>		<i>pincers</i>
sarg (7)	<i>saddle</i>	musmâr (29)	<i>nail</i>
sigâra (18)	<i>cigar, cigarette</i>	zanbîl (29)	<i>basket, hamper</i>
ṭarbûsh (29)	<i>fez</i>	sillim (28)	<i>ladder</i>
ma'laqa (28)	<i>spoon</i>	maşyada (28)	<i>trap</i>
shôka (2)	<i>fork</i>	qunsul (28)	<i>consul</i>

¹ Trans. *eaten by (min) the moths.*

² *misik.*

³ *min.*

⁴ *'ala.*

⁵ Trans. *put on them (ḥuṭṭi lhum) the cloths.*

THE BROKEN PLURAL

'aşfûr (29)	<i>small bird, sparrow</i>	mistana'	<i>forged</i>
kharbasha	<i>scratch</i>	qâfil	<i>shutting, shut</i>
(-ât or 29)		harabû	<i>they fled</i>
'afrîr (29)	<i>spirit, devil</i>	khabatû fi	<i>they knocked against</i>
martaba (28)	<i>mattress</i>	wiq'um	<i>they fell</i>
shabaka	<i>net</i>	ghirqum	<i>they were drowned</i>
khurm (7)	<i>hole</i>	saraqû	<i>they stole</i>
shaqq (7)	<i>fissure, crevice</i>	itfaddal	<i>pray!</i>
ibrîq (29)	<i>jug, jar</i>	uq'ud	<i>sit, be seated</i>
ibrîq betâ'	<i>tea-pot</i>	khud	<i>take</i>
ish shây		til'û	<i>they went up</i>
dukkân (29)	<i>shop</i>	safrû	<i>they travelled</i>
sirîr (18)	<i>bedstead</i>	yishbikû	<i>they entangle</i>
siggâda (29)	<i>carpet</i>	û'û (ô'û)!	<i>look out! be ware of!</i>
kâtib (11)	<i>clerk</i>		
daftar (28)	<i>ledger, writing- book</i>	me'ashshis	<i>nesting</i>
tir'a (1)	<i>canal</i>	miştini'	<i>forged</i>
gardal (28)	<i>bucket</i>	gibt	<i>I brought</i>
ti'bân (29)	<i>snake</i>	yimlû	<i>they fill</i>
sirşâr (29)	<i>cockroaches</i>	bâ'û	<i>they sold</i>
muhandiz	<i>engineer</i>	laqû	<i>they found</i>
fâ'il (11)	<i>workman</i>	'allaq	<i>hang up</i>
shankal (28)	<i>hook</i>	banû	<i>they built</i>
shakêta	<i>jacket</i>	iftah	<i>open</i>
rubbâwî (or urubbâwî)	<i>European</i>	yitla'um	<i>they go up</i>
'askarî (28)	<i>soldier</i>	iqfil	<i>shut</i>
muslim	<i>Mussulman</i>	gû, gum	<i>they came</i>
malyân	<i>full, loaded</i>	hattêt?	<i>did you put?</i>
maskûn	<i>inhabited, haunted</i>	bilâd barra	<i>abroad</i>
me'allaq	<i>hanging, hung up</i>	is subh	<i>this morning</i>
'arîd (5)	<i>broad</i>	ketîr	<i>much, too much</i>
		bashqa ¹	<i>one thing, an- other thing</i>
		min ghêr	<i>without</i>

EXERCISE 19

Il barabra harabû min id darâwish. Il hanâtîr betû' il basha-wât khabatû f dakâkir iz zubbât we kasarû rafârifhum we fawânishum. Gum nâs ulûfât we sim'u l mazâzik fi l ganâyin. Fih

¹ Turkish.

tramwâyât fi sikkit id dawâwîn we fi kull is sikak il kubâr betû' Maşr. Is surûg betû' il khêl bashqa wi l barâdi' betû' il himîr bashqa. Is sufragîya illî yishtaghalu fi byût ir rubbâwîyîn minhum barabra u minhum danagla, u minhum shuttâr u minhum tanabla. Il merakbiya wiq'um min il marâkib we ghirqum fi l baħr. Il haramîya saraqû burad wi ħrima we galâlîb min dawâlîb girânhum. Ishtirinna talat sanadiq sagâyir min 'and id dakhakniya. Lefendiyât il muslimîn yilbisu țarâbîsh, wi n naşâra minhum yilbisû țarâbîsh, we minhum yilbisu barânîț. Shufte nâs maşarwa fi blâd barra labsîn barânîț sûd țuwâl. Ish shuwak wi l ma'âliq wi s sakâkîn maħtûțîn 'as sufra; itfađđal uq'ud. Fên il mafâtîh betû' ibwâb il balakônât? Khud kammâshât we qawâdim we țalla' il maşânîr min iz zanâbil. It taragma betû' il lukandât wi l khamâmîr ya'rafu 'arabî wi nglîzî wi fransâwî we laghwât tanyîn kamân. Is salâlim betû' bitna 'alyîn. Shufte wilâd 'urġe masâkin mashyîn bi l 'akâkîz. Misikna frân (firân) fi l maşâyid. It talamza mabşûțîn min il madâris wi l me'allimîn. Qanâsil Fransa wi l miskôf safrî fi babîr wâhid. Il 'asâfir me'ashshisîn fi sh shamâsî betû' shabâbikna. Fîh galâgil me'allaqîn min raqabîyit quttitna. Is safariya kânit¹ akwas min ghêr il gamârik.

EXERCISE 20

Beware of the guns! They (are) loaded. The letters came by the French boat and the newspapers by the Italian. I saw (some) scratches on² your fingers. Yes, they (are) from the nails in³ the lids of the boxes which came this morning. The frames of your pictures are very pretty, but too large. The house is haunted by spirits.⁴ Put the mattresses on⁵ the bedsteads. The carpets in³ the upstairs rooms are longer and wider than the mats in³ the dining-room. The cockroaches come out of holes and cracks. I brought the cups from England, but bought the teapot and the trays in the shops in the⁶ bazaars. The women fill the jars from the canals and carry them on⁷ their heads to the villages. The young men raise the water from the wells in buckets. The donkey-boys sold some scarabs to the tourists in Upper Egypt, but they were all⁸ forged. The customs-officers seized the boxes, opened them, (and) found them full (of) snakes. The public offices are closed to-day. They

¹ *Would be.*² *fi.*³ *Trans. which (are) in.*⁴ *Trans. by (min) the spirits.*⁵ *'ala.*⁶ *betû'.*⁷ *fôq.*⁸ *kulluhum.*

brought ladders and went up on¹ the roof. The engineers have built bridges over¹ the large canals. The workmen wear large wide hats on-account-of² the sun. The Soudanese³ soldiers are very brave. Open all the windows and close the shutters. Did you put the sticks and the umbrellas in the train? Hang the overcoats on the hooks, and put the jackets, waistcoats, and trousers in the cupboards.

THE NUMERALS

§ 92. The cardinal numbers from 1 to 10 are :—

1. wâhid (f. walîda)	7. sab'a, saba'
2. itnên	8. tamanya (for tamâniya)
3. talâta, ⁴ talat	taman
4. arba'a, arba'	9. tis'a, tisa'
5. khamisa, khamas	10. 'ashara, 'ashar
6. sitta, sitt	

§ 93. No very definite rules can be laid down for the use of the two forms from 3 to 10, but the following remarks will help the speaker to make a correct choice.

(a) Talâta, arba'a, &c., are used :—

1. When standing alone, as humma talâta, 'auzîn tamanya, or expressing the day of the month, as talâta mâyu *3rd May*.

2. Generally speaking, with nouns denoting human beings, unless the plural ends in -ât, as talâta riggâla, sab'a maḍrûbin, tamanya nâs, tis'a khurs, the noun in this case being in reality in apposition to the numeral or the word *persons* understood. We hear, however, such expressions as talat niswân 'agâyiz, though talâta is preferable.

3. With monosyllables, as talâta khêl (here generally pronounced talâta).

4. Usually with collective nouns, as talâta ḥarîm, qâmûs, naml.

5. With pieces of money, when used in the singular (§ 350), as talâta (or talata) franc, khamisa ginêh £5, arba'a riyâl (but arba' riyâlât).

6. Generally with words belonging more properly to the

¹ fôq.

² 'ashân.

³ sūdânîya.

⁴ Sometimes talata, if followed by a noun.

written than the spoken language, as *talâta kutub* and even *talâta il̥sina* *three horses* (in spite of the vowel).¹

7. When the numeral is emphatic; thus we might say *hat lî talat karâsî*, and, on repeating the order, *talâta karâsî*.

(b) *Talat* (and *talatt*),¹ &c., are used in all other cases in preference to *talâta*, &c., and in particular with plurals in *-ât*, as *talat harimât*, *taman kitâbât*, *talat şulhûn*.

§ 94. When followed by a noun beginning with a vowel, the second form, *talat*, &c., appears as follows:—

- | | |
|--------------------------------------|--------------------------------------|
| 3. <i>talatt</i> | 7. <i>saba't</i> (or <i>sabaḥt</i>) |
| 4. <i>arba't</i> (or <i>arbaḥt</i>) | 8. <i>tamant</i> |
| 5. <i>khamast</i> | 9. <i>tisa't</i> (or <i>tisaḥt</i>) |
| 6. <i>sitt</i> | 10. <i>'ashart</i> |

Example:—

<i>talatt ishûn</i>	<i>three dishes</i>		<i>tamant</i>	<i>eight persons</i>
			<i>ufus</i>	

REMARK *a*.—*Talat*, &c., are occasionally, when the final syllable of the noun is accented, heard before a vowel, as *talat Inglîz*, *khamas arâdibb* *five ardebbs*, as also (though still more rarely) the uncontracted forms *talâtît*, *khamasît*, *tamanyît* (for *talatt*, *khamast*, *tamant*).

REMARK *b*.—*Wâḥid*, when used as a numeral, follows its noun, while it precedes it when playing the part of an indefinite article.

§ 95. The cardinal numbers from 11 to 19, whatever their position, are as follows:—

- | | |
|--|---|
| 11. <i>ḥidâshar</i> (or <i>ihdâshar</i>) ² | 16. <i>sittâshar</i> |
| 12. <i>itnâshar</i> | 17. <i>saba'tâshar</i> (<i>sabaḥtâshar</i>) |
| 13. <i>talattâshar</i> | 18. <i>tamantâshar</i> |
| 14. <i>arba'tâshar</i> (or <i>arbaḥtâshar</i>) | 19. <i>tisa'tâshar</i> (<i>tisaḥtâshar</i>) |
| 15. <i>khamastâshar</i> | |

REMARK.—It will be observed that the above are composed of *'ashar* *ten* and the units, but the former has dropped its ' and lengthened the *a* of the first syllable by way of compensation. The units of *ḥidâshar* and *itnâshar* appear also in a truncated form. Note that the *ḍ* of *wâḥid* becomes (according at least to the usual pronunciation) *ḍ* in *ḥidâshar* (§ 17).

¹ See below.

² Or *ḥidâshar*, *ihdâshar* (see § 15).

§ 96. The cardinals from 20 to 99 are :—

20. 'ishrîn	40. arbê'in ¹
21. wâhid u (or we, wi) 'ishrîn	50. kamsîn
22. itnên u „ „ 'ishrîn	60. sittîn
25. kamsa u „ „ 'ishrîn	70. sab'in (sab'en) ¹
29. tis'a u „ „ 'ishrîn	80. tamâûn
30. talâtîn	90. tis'in (tis'en) ¹

REMARK.—The unit invariably precedes the ten ; thus we say *kamsa u talâtîn* *five and thirty*, not *talâtîn u kamsa*.

§ 97. The remaining are as follows :—

100. mîya (in construction mît)	2000. alfên
101. mîya u wâhid	3000. talatt âlâf
102. mîya wi tnên	4000. arbaht âlâf (arba't âlâf)
121. mîya wâhid u 'ishrîn	5000. khamast âlâf
199. mîya tis'a u tis'in	6000. sitt âlâf
200. miytên (mîtên)	7000. sabah't âlâf (saba't âlâf)
300. tultemîya	8000. tamant âlâf
400. rub'emîya	9000. tisaht âlâf (tisa't âlâf)
500. khumsemîya	10,000. 'ashart âlâf
600. suttemîya	11,000. hidâshar alf
700. sub'emîya	100,000. mît alf
800. tunnemîya	1,000,000. malyûn
900. tus'emîya	2,000,000. malyûnên (or itnên malyûn)
1000. alf	3,000,000. talat malâyîn
1001. alf u wâhid	
1021. alf, wâhid u 'ishrîn	
1199. alf, u mîya, tis'a u tis'in	
1314. alf, tultemîya w arbahtâshar	

5,246,817 khamas malâyîn, miytên sitta w arbê'in alf, tum-nemîya u sabah'tâshar.

REMARK *a*.—When used with the tens, wâhid does not take the feminine form, as wâhid u 'ishrîn *mara*. With the hundreds it may, but sometimes remains unchanged.

REMARK *b*.—The conjunction *we, u*, is always employed to connect the units and the tens, and generally the thousands and hundreds, but otherwise is heard only before the last numeral.

¹ For the pronunciation of these words. see §§ 39 *b* and 5

REMARK *c.*—The cardinals from 3 to 10 inclusive must (with a few exceptions) be followed by a noun in the plural, the remainder by a singular.

REMARK *d.*—Wâhid (with feminine waḥida) is often used with the numerals above 10, and occasionally with the units, to emphasize the number, as kân filh kan râgil? alf wâhid *how many men were there? a thousand!* With numbers under 11, the fem. plur. waḥdât must be used, whatever the gender of the noun understood, there being no other plural form of the unit. Waḥditên or itnên waḥdât cannot be said.

REMARK *e.*—The numerals from 200 to 900 (with the exception of 600) are formed by the union of the fractional numbers with miya, when standing alone, and with its construct form mît when followed by a noun, whether beginning with a vowel or a consonant.

REMARK *f.*—When a unit forms part of a number above 99, the noun, if expressed, is generally placed between the larger number and the unit; or when the unit is *two* the dual of the noun may be substituted for it, as mît kitâb u wâhid 101 *books*, mît kitâb wi tnên (or mît kitâb we kitâbên) 102 *books*. If the whole number precedes, the noun is usually in the plural, being influenced by the unit immediately before it, as miya u khamsa kitâbât. Miya u khamsa kitâb is admissible, but slovenly. Miya u wâhid kitâbât is occasionally heard for miya u wâhid kitâb.

REMARK *g.*—The following expressions should be noted: itnên talâta *two or three*; kitâbên talâta *two or three books*; ‘ashar itnâshar kitâb; ihna litnen *both of us*; humma t talâta *all three of them*.

§ 98. The ordinal numbers from first to tenth are:—

1st. auwil, auwilâni (f. ūla, ¹ auwilâniya)	6th. sâtît (f. satta) ²
2nd. tâni (f. tanya)	7th. sâbi‘ (f. sab’a)
3rd. tâlit (f. talta)	8th. tâmin (f. tamna)
4th. râbi‘ (f. rab’a)	9th. tâsi‘ (f. tas’a)
5th. khâmis (f. khamisa)	10th. ‘ashir (f. ‘ashra)

§ 99. The remaining ordinals are identical with the cardinals, as ir ragil is sittâshar *the 16th man*.

¹ Ūla savours of *nahwy*, and, as an adjective, is rarely heard. It is used, as is also the regular fem. auwila, of the first prayer at noon on Friday.

² *Nahwy* sâdis, sâdisa.

§ 100. The ordinals below 10, except the form *auwilânî*, may stand before a noun definite in sense without varying their gender, neither taking the article; or noun and ordinal may agree in gender, the ordinal following the noun, and both taking the article, as *tâlit ragil*, *tâlit mara*, or *ir râgil it tâlit*, *il mara t talta* *the 3rd man, the 3rd woman*. The former construction is the more idiomatic. *Tânî yôm* signifies *the next day* or *the day following*, as *tânî yôm il* 'id *the day following the festival* or *the 2nd day of the festival*. *Last* is expressed by the word *âkhir*, which may also precede the noun, or by *âkhirânî*, which follows it.

§ 101. The Turkish ordinals from 1 to 9 are also in use, but they are almost entirely restricted to military matters. They are as follows:—

1st. <i>biringî</i>	6th. <i>altingî</i>
2nd. <i>ikingî</i>	7th. <i>yedingî</i>
3rd. <i>utshingî</i> ¹	8th. <i>sekizingî</i>
4th. <i>durtingî</i>	9th. <i>dukuzingî</i>
5th. <i>beshingî</i>	

§ 102. The Italian words *bërimu*, *şukundu* (or *şugundu*), *tersu* are used for *1st*, *2nd* and *3rd class* on the railways, &c.

§ 103. The numeral adverbs *once*, *twice*, &c., are expressed mostly by the help of the word *marra time*, as *marra wahda*, *marratën*, *talat marrât*, &c., or by the use of a verbal noun of the same signification, and generally of the same root, as an accompanying verb, as *darabtu darbiten*, *talat darbât* *I struck him twice, thrice*. (See § 554 d.)

REMARK.—Notice the expressions *darabtu auwil marra wi t tanya* *once and again*, *darabtu marratën wi talâta*; *kulle yôm wi t tânî*, or *kulle yômên* or *kulle tânî yôm* *every other day*; *auwil b auwil* *first of all*; *auwil wâhid A 1*; *tâlithum* or *it tâlit fihûm* (or *minhum*) *the third one of them*; *itnên fi talâta* *twice three*; *darab talâta f arba'a* *to multiply three by four*.

§ 104. Multiplicative adverbs are rendered by the word *taşq* *fold* with the article followed by the cardinal numerals, as *huwa ghanî* 'annî *it taşq itnên*, *it taşq talâta* *he is twice, three times, as rich as I am*, *zêyi taşq arba'a* 'an *qabla* *about four times as much as before*.

¹ Turk. *utchunju*.

² *Şukundu* is also used of an under servant.

§ 105. The following multiplicative adjectives are in use :—

mufrid	<i>single, simple</i>	mesabba'	<i>seven-fold</i>
migwiz,	<i>two-fold,</i>	(mesôba')	
metannî	<i>double</i>	metammin	<i>eight-fold</i>
metallit	<i>three-fold, cube</i>	(metômin)	
merabba'	<i>four-fold,</i>	metassa'	<i>nine-fold</i>
	<i>square</i>	(metôsa')	
mekhammis	<i>five-fold</i>	me'ashshar	<i>ten-fold</i>
mesattit	<i>six-fold</i>	(me'ôshar) ¹	
(mesaddis)			

§ 106. Distributive adjectives are expressed by the cardinal numerals, as follows :—

wâhid wâhid	<i>one by one</i>	sitta sitta	<i>by sixes ;</i>
wâhid ba'de	<i>one after the</i>		
wâhid	<i>other</i>		

or we may repeat the noun, as :—

khatwa	<i>step by step</i>	râgil râgil,	<i>one man, book,</i>
khatwa		kitâb	<i>at a time ;</i>
		kitâb	

or the notion is gathered without any repetition, as nizil is salâlim sallimtên *he came downstairs two steps at a time*.

REMARK.—Wahda wahda is used adverbially in the sense of *slowly, cautiously*, wahda kede u wahda kede = *half and half*. Tûra is used of things that are sold in fours, as 'ishrîn tûrit lamûn ; dasta of a packet of a dozen or thereabout ; 'ishrînîya of a score of piastres (= riyâl).²

§ 107. Numeral adjectives of the form burakî³ express the number of parts of which the substantive with which they agree is composed, as maglis sulasî, khumasî *an assembly composed of three, five, persons*.

¹ The forms mesôba', &c., are used mostly in the sense of *possessed of seven, &c.*, as dik me'ôshar *a cock with ten claws*. In other cases abu, umm, &c., are used with the cardinal, as umm arba'a w arbê'in *mother of 44 (feet)*, i.e. *the centipede*. (See § 261.)

² For gôz a pair, see § 313.

³ These words belong to the Chancery language, and perhaps sulasî is the only one in general use.

§ 108.* The fractions are as follows :—

$\frac{1}{2}$ nuṣṣ	$\frac{1}{5}$ khums	$\frac{1}{10}$ tunin
$\frac{1}{3}$ tilt	$\frac{1}{6}$ suts ¹	$\frac{1}{9}$ tus'
$\frac{1}{4}$ rub'	$\frac{1}{7}$ sub'	$\frac{1}{10}$ 'ushr

§ 109. Those less than $\frac{1}{10}$ are expressed by periphrases, as il guz' il 'ishrīn minnu *the 20th part of it*, suts il 'ushr (or 'ushr is suts) $\frac{1}{10}$ ḥitta min talâtīn $\frac{1}{30}$, guz'ēn min ihdâshar $\frac{2}{11}$, tamantâshar min sab'a u sab'ēn *18 parts out of 77* ($\frac{18}{77}$). *About 20 or 20 odd* is expressed by 'ishrīn wi ksūr (wi kusūr).

REMARK a.—The plural of the fractions from $\frac{1}{2}$ to $\frac{1}{10}$ is formed after model (14).

REMARK b.—The noun in Arabic must come between the whole number and the fraction, as khamast irghifa u nuṣṣ (*not* khamast u nuṣṣ irghifa) *three loaves and a half*.

§ 110. The following examples, with those given in the exercises, will illustrate the various ways of expressing the time of day, the year, the days of the month and week, and the age of a person :—

iq duhr	<i>noon</i>	is sanâ dī alf	<i>the present</i>
qabl, ba'd,	<i>A.M., P.M.</i>	u tultemiya	<i>year, Arabic</i>
iq duhr		u khamas-	<i>style, is 1315</i>
nuṣṣ il lēl	<i>midnight</i>	tâshar	
kâm is sâ'a ?	<i>what time is it ?</i>	'arabî, or is	
(or is sâ'a		sanâ dī	
kâm ?)		'arabî (or	
is sâ'a	<i>it is one, two,</i>	'arabiya) alf	
waḥda,	<i>o'clock</i>	u tultemiya	
itnēn		u khamas-	
ta'âla fi s	<i>come at eight</i>	tâshar	
sâ'a tamanya	<i>o'clock</i>	afrangî (or	<i>A.D.</i>
arba'a u rub'	<i>a quarter past</i>	afrangiya)	
	<i>four</i>	or milâdî	
talâta u tilt	<i>3.20</i>	(milâdiya)	
khamisa u nuṣṣ	<i>half-past five</i>	fi sanat alf	<i>in the year</i>
sab'a u	<i>five minutes</i>		<i>1000</i>
khamisa,	<i>past, to, seven</i>	in nahar da	<i>it is the 25th</i>
illa khamisa		khamisa we	<i>of the month</i>
'ashara illa	<i>twenty minutes</i>	'ishrīn fi	<i>to-day</i>
tilt	<i>to ten</i>	sh shahr, or	
sab'a u nuṣṣ	<i>7.27, 7.33</i>	ish shahr	
illa, u, talâta		khamisa we	
darabit (or	<i>it struck nine</i>	'ishrīn in	
daqqit) tis'a		nahar da	

¹ The literary suds is sometimes heard.

auwil,	<i>the 1st, the 5th</i>	lêlt il khamîs	<i>Wednesday</i>
khamisa	<i>of January</i>		<i>night</i> ¹
yanâyir		‘umrak kâm (or	<i>how old are</i>
kâm fi sh shahr	<i>what's the day</i>	kam sana)?	<i>you?</i>
in nahar da	<i>of the month</i>	‘umrî ‘ishrîn	<i>I am twenty</i>
	<i>to-day?</i>	ibne khamisa,	<i>a boy of five,</i>
nahâr (or yôm)	<i>Monday</i>	talâtîn	<i>man of</i>
litnên, or			<i>thirty</i>
simply litnên			

REMARK.--The Mohammedan lunar months have been superseded by the Latin in Government offices, though the latter are only familiar to those who are in contact with Europeans. The Coptic are universally known, but they are agricultural months, and not in general use.

VOCABULARY

ugra (2)	<i>pay, hire</i>	nahâr il	<i>Thursday</i>
bulîş	<i>police</i>	khamîs	
nafar (14)	<i>person</i>	nahâr ig	<i>Friday</i>
bilâd ish	<i>Syria</i>	gun‘a	
Shâm		nahâr is sabb	<i>Saturday</i>
hariqa	<i>hire</i>	yanâyir	<i>January</i>
shahr (13)	<i>month</i>	fibrâyir	<i>February</i>
sinn	<i>age</i>	mars	<i>March</i>
shakk ²	<i>cheque</i>	abrîl	<i>April</i>
fadda	<i>silver</i>	mâyû	<i>May</i>
diqîqa (18)	<i>minute</i>	yunya	<i>June</i>
şâla	<i>drawing-room</i>	yulya	<i>July</i>
şaff (7)	<i>row, line, file</i>	aghustûs	<i>August</i>
nahâr (or	<i>Sunday</i>	sibtimbar	<i>September</i>
yôm) il		uktûbar	<i>October</i>
hadd ³		nufambar	<i>November</i>
nahâr it	<i>Tuesday</i>	disambar	<i>December</i>
talât		gun‘a	<i>week</i>
nahâr il	<i>Wednesday</i>	mistagrab li	<i>approaching,</i>
arba‘a (or			<i>near to</i>
larba‘a)		ţabbû	<i>they fell upon</i>

¹ The Arabs consider that the night belongs to the following day.

² See § 19.

³ Nahâr and yôm may be omitted in each case. Yôm is more generally used by those who wish to speak “correctly.”

haşal	<i>happened</i>	qasam 'ala	<i>he divided by</i>
mauwitû	<i>they killed</i>	ṭalla', qata',	<i>he deducted</i>
yişrif	<i>he spends</i>	istanzil	<i>from</i>
yerûhû	<i>they go</i>	min	
yişallimû 'ala	<i>they greet</i>	qâm	<i>he arose</i>
yeqûm	<i>he, it, starts</i>	'amnauwil	<i>last year</i>
kunt	<i>I was, you were</i>	luh	<i>to him, he has</i>
ruht	<i>I, you, went (to)</i>	tamâm	<i>complete, ex-</i>
tibqa (f.)	<i>remains, be-</i>		<i>actly, just</i>
	<i>comes, makes</i>	dî	<i>this (f.)</i>
fât	<i>he passed</i>	ihna	<i>we</i>
fâtît	<i>she passed</i>	dîlwaqti	<i>now</i>
fâtum	<i>they passed</i>	anî?	<i>which?</i>
wafit, tammit	<i>it (f.) completed</i>	ghâlîban	<i>probably, gene-</i>
tihaşşal	<i>she, it, reaches,</i>		<i>rally</i>
	<i>comes up to</i>	ba'd	<i>after</i>
yiṭla'	<i>he goes up,</i>	ba'd id duhr	<i>P.M.</i>
	<i>reaches</i>	'andî	<i>with me, I have</i>
mâtû	<i>they died</i>	'andak	<i>with you, you</i>
rigi'	<i>he returned</i>		<i>have</i>
itwalacl	<i>he was born</i>	êh?	<i>what?</i>
nâm	<i>he slept, went</i>	lamma	<i>when</i>
	<i>to bed</i>	zêy	<i>like, about</i>

EXERCISE 21

Il fu'ala 'auzin ugrit talatt iyâm. Abûya gih nahâr il khamîs we gâb ikhwâtî larba'a. Il ḥarâmîya saraqû sitte sâ'ât we khamast ibsiṭa wi ḥdâshar baṭṭaniya min bêṭ giranna. Il bulîş misik il khamastâshar shaqî illî ṭabbû 'amnauwil 'at¹ talat bilâd betû' is sa'id we mauwitû wâhid we 'ishrîn nafar. Gâbû tisa' gimâl u rub'emît ḥuşân u wâhid min bilâd îsh shâm. Fih kam berberî fi blâdak? Khamastâlâf, miytên u 'ashara tamâm. Yişrif kulle sana ziyâda 'an alfên u khumsemît ginêh. Auwil yôm il 'id yerûhû l muslimîn we yisallimu 'ala aṣhabhum. Nazzil il kitâbât min sâtît u sâbi' raff we khallî lli fi l khâmîs wi r râbî'. In nahar da wâhid u talâtîn fi sh shahr. Haşal ḥariqa kbira fi Lundura fi sanat alf u suttemîya sitta u sittîn. Is sanâ dî alf u tumnemîya tis'a u tis'ên afrangî. Gêt min bilâd barra fi lêlit talâta sibtimbar. Ihna dilwaqti fi khamastâshar uktûbar. Il qamar yeqûm rub'e sâ'a ba'de nuşş

il lël. Fi anî sâ'a yeqûm il babûr? Ghâliban yeqûm is sâ'a hidashar illa khamisa ba'd id duhr; taiyib, haddar il 'afsh; fên ish shanta t talta? Enta kunte fên? ana ruhte bêtak khamas marrât. Khamisa fi sab'a tibqa khamisa u talâtîn. 'Ishrîn min tamânîn tibqa sittîn. Fi arbê'in¹ kam 'ashara u kam tamanya? Huwa bne wâhid w arbê'in sana. Abûya râgil kibir qawî fi s sinn; 'umru ziyâda 'an inît sana. 'Andak kâm? Fi ôh? is sâ'a? La', fi sinnak. Mehammad akbar min Hasan bi santên. Khud ish shakk we hat lî sab'a we 'ishrîn ginêh min il bank, itnên fadda w arba'a usâs² wi l baqyîn sulâh. Tiltên u khamast inâs tibqa talâta u suts. Bukra nahâr il hadd we hûwa âkhir yôm ish shahr. Enta sâfirt f auwil aghustus walla fi âkhir yulya? Qasam 'ashara 'ala khamisa. Qata' tamantâshar min sitta u sittîn? Lamma sâfirt ana kân khamisa fi sh shahr. Is sâ'a kâm 'andak? Sa'tak kân? Daqqit kâm? Darabit tamanya u nuş. Mistaqraba li tnâshar. Wafit hidâshar. Tammit ituâshar u rub'. Naqsa diqitên li larba'a. 'umrak kam sana? 'andî talâtîn fâtum. Hîya thaşsal itnâshar. Yiṭla' fi s sinn zêye khamisîn sana. 'umrî yiṭla' 'ishrîn tamâm. Huwa mistaqrab li t tamânîn. Yigî arba'a u nuş.³

EXERCISE 22

There are 320 books on the shelves in the drawing-room. 2417 men were killed⁴ in the battle. The wine-merchants⁵ sold 15,201 bottles in five months. The tourists bought more than 8000 carpets in the bazaars. There are 640 sheep, 93 buffaloes, 5 cows, and 3 goats in the enclosures. There are 29 days in February this year. There are 12 months, 52 weeks, and 365½ days in the year. Eight times thirty are 240. I came to Egypt in (the) beginning⁶ of (the) year 1887. He left in the second week of January and returned at⁷ the end⁸ of the month. My father is older than my mother; he is fifty-six.⁹ The books are the sixth and seventh on the fourth shelf. He was the twenty-first man in the file. December is the last month of the year. I have been ten times in Paris and fifteen¹⁰ in London. We returned¹¹ to Egypt on the 28th of November.

¹ Or fi l arbê'in.

² I.e. £4 in half sovereigns; four half sovereigns would be arbaht inâs.

⁴ Trans. died.

⁶ auwil.

⁹ Trans. his age is fifty-six.

⁸ Understand fi s sâ'a.

⁵ Trans. merchants of the wine.

⁷ fi.

¹⁰ Repeat times

⁸ âkhir.

¹¹ 'ala.

Twelve from twenty-six leaves fourteen. There are more than four and a half million people in London. 19 is the quarter of 76. Half of two and a half is one and a quarter. It ¹ (is) three o'clock. He will come at ² 5.30. It wants three minutes to six. 2.39 p.m. The boy was born twenty minutes after midnight. He went to bed at ² a quarter to ten, and got up at twenty minutes to nine.

THE PRONOUN

THE PERSONAL PRONOUNS

§ 111. These are :—

SINGULAR

	MASC.	FEM.
1st pers.	ana	ana
2nd pers.	inta, enta	intî
3rd pers.	huwa, hua, hûwa ³ (huwwa)	hîya

PLURAL FOR BOTH GENDERS

1st pers.	ihna
2nd pers.	intû (or intum)
3rd pers.	humma, hum

§ 112. Huwa is sometimes contracted to hû, hô, hu, or ho when preceded by the conjunction wa (always so pronounced in this connection), the particles ma, da, the preposition fên *where* ? the interrogative pronouns mîn, man, the inseparable interrogative particle an, en, and the interjections ha, a, â. The length of the first vowel depends on the emphasis thrown on it. Similarly, hîya becomes hiya, hî, hê (occasionally also hâ), while humma is shortened to hum; thus wâhu gih *and he came*; wahya, wâhî, wâhê *and she*; ya mâhu laţîf! *how agreeable he is*! dâhó *that's he*! minhu? *who is he*? fenhu? *where is he*? ahê *there she is*!

REMARK a.—Ho is used as an interjection, without distinction of gender, in the expressions hinahó! *here you are*! kede hó! *so*! look!

REMARK b.—With the negative particles ma and sh, ana becomes manish; huwa mûsh, mûsh, or mish, and hîya mahish; but the fuller forms mahuwâsh or mahûsh and mahiyâsh, mahyâsh are also in use.⁴

¹ is sâ'a.

² fi s sâ'a.

³ When emphatic.

⁴ The longer forms, of course, give more emphasis to the negative.

§ 113. As verbal suffixes expressing the accusative, the personal pronouns take the following forms :—

SINGULAR	
MASC.	FEM.
1st pers. nî	nî
2nd pers. ak, k	ik, ki
3rd pers. u, û, h	ha

PLURAL FOR BOTH GENDERS

1st pers. na
2nd pers. kû, kum ¹
3rd pers. hum

§ 114. *ak*, *ik* and *u* are used after consonants; *k*, *kî* and *h* after vowels; e.g. :—

darabnî	he struck me	darabûkû	they struck you
darabnâk	we struck thee		(plur.)
darabik	he struck thee	iddihnî ²	give it to me
	(f.)	ma darab-	we did not
khallâkî	he left thee	nahsh	strike him
	(f.)	ma darabuhsh	they did not
darabha	he struck her		strike him

§ 115. The vowel *u* becomes *û* when placed immediately between the verb and the *sh* of the negative, as *ma darabûsh* *he did not strike him*.³ *Ma darabnâsh* is occasionally heard for *ma darabnahsh*, and *ma darabûsh* for *ma darabuhsh*.³

§ 116. The *a* of a feminine adjective or participle is lengthened when taking a verbal suffix, as *hîya 'auzâk* *she wants (is wanting) you*, *hîya mestanniyâhum* *she is awaiting them*.

§ 117. The personal pronouns are also appended to prepositions and other indeclinable parts of speech in truncated forms, which will be best illustrated by a few examples; it will be observed that the prepositions themselves sometimes undergo a change.

¹ *Kû* and *kum* are used optionally in most cases. The latter is, however, more "educated," as being the only form used in writing.

² An instance of two suffixes attached to the same verb.

³ *Ma darabûsh* may thus mean either *he did not strike him*, or *they did not strike*, or even *they did not strike him*.

1. Bi *by, with, to* :—

SINGULAR

MASC.	FEM.
1st pers. bīya, bī	bīya, bī <i>by me</i>
2nd pers. bak, bik, bīk ¹	bik, bīkī, bīkī <i>by thee</i>
3rd pers. buh, boh, bu	biha, biha <i>by him, her</i>

PLURAL FOR BOTH GENDERS

1st pers. bina
2nd pers. bikum, bīkum, buhum
3rd pers. bihum, bihum, buhum

2. Li *to* :—

SINGULAR

MASC.	FEM.
1st pers. lī, liya	lī, liya
2nd pers. lak, lik	lik, likī
3rd pers. luh ² loh, lu	laha, liha

PLURAL FOR BOTH GENDERS

1st pers. lina, lana
2nd pers. likum, lukum
3rd pers. luhum

REMARK.—When standing alone, or with the negative termination *sh*, the 2nd pers. sing. is generally bik, lik for the masc., and bīkī (bīkī), likī for the fem.; but bak, lak for the masc., and bik, lik for the fem. when appended to a verb or other word. *E.g.* :—

lik sâ'a?	<i>have you (m.) a watch?</i>	iddâ lak	<i>he gave you (m.)</i>
likī gôz?	<i>have you a husband?</i>	iddâ lik	<i>he gave you (f.)</i>
ma likshe sâ'a?	<i>have you not a watch?</i>	mâ lak?	<i>what is the matter with you? (m.)</i>
ma lkish (for ma likish) gôz?	<i>have you not a husband?</i>		

REMARK.—The forms bīya and liya are used when standing alone, bī and lī when appended to other words, including gene-

¹ The Koranic form bika is used in the expression a'ûzu bika min *I fly to Thee (i.e. God) for protection from.*

² The *h* of buh, luh is always dropped unless they are accented.

rally the negative particles, and occasionally by themselves. The vowel of *lu* is lengthened with the negative when the *h* is dropped, as *ma luhs* (or *ma lûsh*) *he has not*.¹ With the first person we have *ma'lish* or (less usually) *ma liyâsh*.

3. *Ma', mi' with* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>mi'î, ma'âya</i> ; neg. <i>ma mi'ish</i>	<i>mi'î, ma'âya</i> <i>with me, &c.</i>
2nd pers.	<i>ma'ak, ma'âk</i> ; neg. <i>ma ma'aksh</i>	<i>ma'âkî</i> ; neg. <i>ma ma'âkîsh</i>
3rd pers.	<i>ma'âh, mi'u</i> ; neg. <i>ma mi'ûsh</i>	<i>ma'âha, miḥha</i> ; neg. <i>ma ma'âhâsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma'âna, mi'na, miḥna</i>
2nd pers.	<i>ma'âku, ma'âkum, miḥkum</i>

4. *Fî in* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>fîya</i> ; neg. <i>ma fiyâsh</i>	<i>fîya</i>
2nd pers.	<i>fîk</i>	<i>fîkî</i>
3rd pers.	<i>fîh</i> ; neg. <i>ma fiḥsh, ma fîsh, ma fi'ûsh</i> ²	<i>fîha</i>
Plural	<i>fîna, &c.</i>	

REMARK.—*Fîh* often signifies simply *there is* as well as *there is in it*, *ma fiḥsh there is not* ; and the *h*, when they are used in this way, is often dropped, especially in the negative, as *ma fîsh ḥadde hina there is nobody here*.

5. *Wara behind* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>warâya</i>	<i>warâya</i>
2nd pers.	<i>warâk</i>	<i>warâkî</i>
3rd pers.	<i>warâh</i>	<i>warâha</i>
Plural	<i>warâna, &c.</i>	

§ 118. Similarly, other prepositions ending in a vowel ; but note that *'ala on* changes *a* to *ê*, thus *'alêya, 'alêk, &c.*, and in

¹ *Ma lhûsh* (for *ma lihûsh*) is also said, but the above are the more usual contractions.

² Or, by assimilation, *ma fu'ûsh*.

the third pers. sing. may, like *fî*, drop its *h* with the negative, making *ma'alêsh* for *ma'alehsh*.¹ *Hawalên* *around* generally drops its *n*, and so belongs to this class. (See § 75.)

Min from :—

SINGULAR

MASC.	FEM.
1st pers. minnî	minnî
2nd pers. minnak	minnik
3rd pers. minnu	minha and (rarely) minniha ²

PLURAL FOR BOTH GENDERS

1st pers. minna (or minnina)
2nd pers. minkû, minkum (rarely minnukû)
3rd pers. minhum (rarely minnuhum)

'An *from*, *than* similarly doubles the *n*, but has no duplicate forms.

§ 119. Other prepositions ending in a consonant present no irregularities, so that a single example will suffice :—

'And *with*, *at* :—

SINGULAR

MASC.	FEM.
1st pers. 'andî	'andî
2nd pers. 'andak	'andik
3rd pers. 'andu ('anduh) ³ ; neg. ma 'andûsh ('anduhsh)	'andiha

PLURAL FOR BOTH GENDERS

1st pers. 'andina
2nd pers. 'andukû (kum)
3rd pers. 'anduhum

REMARK *a*.—*h* is sometimes heard at the end of the 3rd pers. sing., and before the *sh* of the negative. Note that the *u* is lengthened in the negative form.

§ 120. The suffixes are appended to the conjunctions *inn that*, *izzây*, *izzêy how*, *tauw until*, and a few others, and to the negatives *mî* and *la*. With the conjunctions they have the

¹ In prepositions ending in *a*, the *h* should be maintained, though *warâsh* is sometimes heard.

² Never *minnâh*, as *Spitta*.

³ *Tahtîh under him* is sometimes used for *tahtu*, as more emphatic, so *tahtik*, &c. Similarly *qablîh before him*, and a few others.

same forms as when attached to the prepositions; with the negatives those which they assume as objects of a verb; *e.g.* innî, inniha *that I, that she*, izzâyak (or izzâyak) ? *how are you?* manish fâhim *I don't understand*. Lâna is sometimes heard for lâni. With the particle *ha* we have hahu, hahê, hahum. The 1st pers. retains its full form, thus *ha ana*.¹

REMARK *a*.—The negatives *mâ*, *lâ* are never used with the suffixes of the 2nd pers. sing. and plur.

REMARK *b*.—The sign of the 2nd pers. sing. appears in a few adverbs, or words used adverbially, as qawâmak, îyâk, &c.² Bard becomes bardîya, with the suffix of the 1st pers. sing.

POSSESSIVE PRONOUNS

§ 121. When appended to nouns, the same suffixes serve to express the genitive case of the personal pronouns, as baladî *the village of me*, i.e. *my village*. They take the forms appended above to the prepositions 'and and wara, according as they end in a consonant or a vowel, except that in the case of feminine singulars and plurals ending in *a* the suffix is attached to their construct form; *e.g.* :—

bêti	<i>my house</i>	siggaltak	<i>thy carpet</i>
kitâbak	<i>thy book</i>	(for sig-	
bintu	<i>his daughter</i>	gâditak)	
idha	<i>her hand</i>	raqabtik (ra-	<i>thy (f.) neck</i>
babna	<i>our door</i>	qâbitik)	
qalamhum	<i>their pen</i>	waraqitna	<i>our paper</i>
ibnuhum	<i>their son</i>	khulafithum	<i>their caliphs</i>
ṣaḥnina	<i>our dish</i>	ghatâya	<i>my cover</i>
riglik	<i>thy (f.) foot</i>	kursîkî	<i>thy (f.) chair</i>
ṣufritî	<i>my dining-table</i>		

REMARK *a*.—Abb (ab) father adds the suffixes to its construct form abû, thus abûya *my father*, abûkî, abûhum, &c. Akhkh (akh) makes akhûya, akhûk, akhûkî, akhîna, akhîku, akhîhum. In the vocative *ya khî* (i.e. *ya akhî*) is used as well as *ya khûya*, and occasionally *ya khây*, when the speaker wishes to convey a reproach, as *ikhtishî ya khây*. *Ya ba my father* and *ya mma my mother* are heard for *ya abûya* and *ya ummî*.³

¹ *Ha* is not used with the second person.

² See § 570, under *li*, note.

³ In Upper Egypt *ya mmâya* is used.

REMARK *b.*—Plurals of the form *buraka*, and some others, are treated as nouns terminating in long *a*, as in classical Arabic, or the *a* is lengthened and the *t* added as well, as *ruyasâya* (or *ruyasâtî*) *my chiefs*, *khulafatna* *our caliphs*, *shâwishiyathum* *their constables*. The same is the case with a few feminine singulars in *a*, as *lughâhum* *their language*, *ḍurâtî* *my maize*.¹ *Ikhwa* *brother*, *sister*, makes *ikhwatî*.

REMARK *c.*—Some nouns in *î* take *y* only in the first person, as *baladîy* *my countryman* (for *baladîya*). Verbal nouns, as *magî* *coming*, usually insert *y*, and are thus treated as ending in a consonant throughout, as *magîyu* (or *magîh*) *his coming*, *magîyak* (better than *magîk*) *your coming*, *magîyina* (*magiyna*) *our coming*.²

Nouns ending in long accented *ô* or *ô* insert *h* between the vowel and suffix, as *burôhî* *my chest of drawers*.³ Others in *ô*, *o* (or *u*) change the final vowel into *î*, as *balṭiya* (or *balṭiy*) *my overcoat*, *balṭiyak* (or *balṭik*) *your overcoat*, *ballina* *our ball*. *Saku* (*sakw*) *overcoat* makes *sakwî*.

REMARK *d.*—The possessive adjective *betâ'*, with the suffixes, is used where it would be clumsy to append them to the noun itself. Feminine plurals in *ât* are many of them not considered susceptible of the suffixes; thus we say *iṭ ṭaşâṭ betâ'î* *my bowls*, not *ṭaşâtî*.

REMARK *e.*—For the disappearance of the final *u* with the suffixes in the dual of *id*, *rigl*, and *dira'*, see § 74.

REMARK *f.*—The full form of the pronoun *may* in all cases follow a word which already has the suffix, as *bêtî ana* or (by contraction) *bêt ana*, *'alçhum humna*, *ḍarabna ḥna* *he struck us*, &c. (See § 370.)

REMARK *g.*—The Turkish suffix *m* (= Arabic *î*) occurs in the word *Efendim*,⁴ *my sir*, *sir*, *Monsieur*, and *î* (= Arabic *u*) in a few other words borrowed from that language.⁵

REMARK *h.*—For other ways of expressing possession see Syntax, §§ 261, 393–96.

¹ See § 65.

² Both forms, *magî* and *magîy*, exist in the literary language.

³ See § 39.

⁴ From the Greek *Αἰθέρης*.

⁵ Expressing military grades, as *unbâshî*, &c.

VOCABULARY

shabah	<i>likeness</i>	gibt	<i>I, you brought,</i>
khalaqa	<i>bit of old cloth-</i>		<i>have brought</i>
	<i>ing, rag</i>	ṭalla'	<i>take out</i>
makhḍûm	<i>master (of ser-</i>	safrit	<i>travelled (f.</i>
	<i>vant)</i>		<i>sing.)</i>
ḥurma	<i>woman, lady</i>	sallim	<i>deliver</i>
gumla, gimla	<i>total, quantity,</i>	bi't, bilt	<i>you sold</i>
	<i>number</i>	zara'na,	
maktab	<i>writing-room</i>	zarahna	<i>we sowed</i>
gêb	<i>pocket</i>	nisit	<i>I, you, forgot,</i>
isfalt, asfalt	<i>asphalt</i>		<i>have for-</i>
'agala	<i>wheel, bicycle</i>		<i>gotten</i>
raqaba	<i>neck, collar</i>	ti'raf, ta'raf	<i>you know</i>
hamât	<i>mother-in-law</i>	tuq'ud	<i>you sit</i>
bizr	<i>seeds</i>	uqaf	<i>stop (imperat.)</i>
shâ'ir (11)	<i>poet</i>	miggauwiz	<i>marrying,</i>
başş	<i>he looked,</i>		<i>married to</i>
	<i>peered</i>	medauwar	<i>looking round</i>
ta'âlû	<i>come (pl.)</i>	'ala	<i>for</i>
ṭallaq	<i>he divorced</i>	mashhûr	<i>renowned</i>
ya'nî	<i>that is to say</i>	leinn	<i>that, in order</i>
akubb	<i>I will pour</i>		<i>that</i>
rabatû	<i>they fastened,</i>	ganb	<i>by the side of,</i>
	<i>bound</i>		<i>near</i>
rafaşû	<i>they kicked</i>		

EXERCISE 23

Ummiha qa'da 'ala kursîha we ḥawalâha wiladha. Abûya başş fi wishshiha we qal liha: "Ya bintî intî shabah ummik tamâm." Fên is sagâyir betû'ak? Humma 'andi fi gêbî. Ta'âlû ya gid'an, ana mistannîkû. Ir râgil ghamî qawî w ana mabşût, ya ukhtî, le innik miggauwizâh. Ma lûsh akhkhe maugûd. Guzha ṭallaqha, wahya khadit khalaqitha we râhit 'ala bêt abûha. Huwa darab akhûkh? La', darabnî ana; w ana w akhûya darabnâh darba kuwaiyisa. Il qalam illî 'andak betâ' akhûya; la', hûwa betâ'î ana; akhîna (i)ddah lî. Hîya mara baṭṭâla we guzha zêyiha tamâm. Ir râgil illî ganbîha gôz ukhtiha wi lî warâya na (warâya ana) ibne 'ammiha. Hîya gat milha. It tabîkh illî ma fi'ûsh malḥ mush kuwaiyis. Shufte baltîy? la', ana kamân medauwar 'alêh. Is sitte 'auzâkî fi şşâla. Imrâtu darabit bint(i) ana. Humma ddûh l abûk (li abûk)? la', liya. Hîya

ddatû lak walla lîya? lik. Il walad illi quddâmik ibnik? Likî wilâd ya hurma? la', ma lîsh. Rûh udt in nôm betâ'i we tallâ' is sagâgîd illi fîha 'ala ş şutûh, u naffadhum şaiyib. Il harâmiya gum 'andina¹ fi l lâl, we saraqû minna fulusna. Inta nsit balţik fi bitna. Shu'arâna mashhûrîn 'an shu'arit biladkum.² 'Arbagiyit Maşr ahsan min hammâritha. Is sitte gat mi'i we kân abûla kamân ma'âna. Humma baladiyâtî, ya'nî kullina min balad waḥda. Ya khî ana qultilak innî 'aiyân. Fên barâqihha? ana ddithum³ liha auwil inbârih. Ghasalte idcya fi l fasqîya betaltak. Darabu l walad gumlit darbât 'ala riglêh. Waḥda min 'ênêk aşghar min it tanya. Inta khadt id daftar betâ'i, w ana 'auzu bukra. Shaiya'û li l lêla.

EXERCISE 24

Have you seen my inkhorn? Look around for it; it was on the table in the writing-room yesterday. He fell off his horse and broke both his arms. Her aunt is the daughter of a celebrated brigand. Open your hands, and I will pour the water over them. They tied my arms behind my back, threw me on the ground, and kicked me⁴ on my head and shoulders.⁵ I have brought an apple for your little girl and two or three pears for her brother; give them to them (in) the morning. Have you brought your pen with you? The lady who travelled with him is his mother-in-law. Have you seen my stick? Yes, I saw it in the corner behind your umbrella. Where did you put my portfolio? I put it on your writing-table with⁶ the papers that were in it. A small boy put his hand in her pocket and took her purse out of⁷ it, but she seized him by⁷ his collar and handed him to the police. Have you any land? No, I sold it to my brother. We have sown the seeds in our garden. I have brought some clover for your horses. Good! give it to them. Stop at⁸ the house in front⁹ of you. My bicycle is newer than yours. I have forgotten her name. The servant is like his master. The sun is very hot; why are you sitting in it? Where is my chair? A lady¹⁰ is sitting on it. The gentleman who (is) with her gave it to me.

¹ To our house. ² Your country. ³ i for ê.

⁴ Trans. struck me with (bi) their feet.

⁵ Trans. my shoulders.

⁶ bi.

⁷ min.

⁸ 'and.

⁹ Trans. which (is) in front of you.

¹⁰ The indefinite article should be expressed.

REFLEXIVE AND RECIPROCAL PRONOUNS

§ 122. There is no distinct form for the reflexive pronoun in Arabic. Its place is supplied by the personal pronoun, with or without a preposition, or by one of the words *nafs self*, *ruh soul*, *spirit*, *shakhṣ* (or *ṣakhṣ*), *zât person*, with the possessive suffixes, or by the word *ba'd*, with or without the suffixes; *e.g.* :—

khallik hâḍir	<i>keep yourself ready</i>	iltaqit ruhla	<i>she found her-</i>
		gûwa bêt	<i>self inside a</i>
shuf lak	<i>get yourself a</i>		<i>house</i>
'arabiya	<i>carriage</i>	gih hûwa	<i>he came in</i>
mauwit nafsu	<i>he killed</i>	shakhṣu	<i>person</i>
	<i>himself</i>	ana zâtî	<i>I myself</i>
		khadu ba'd or	<i>they took them-</i>
		ba'duhum	<i>selves off</i>

§ 123. *Tâl length* is sometimes used in the same way, as *lamme ṭûlu he packed himself off*; ¹ and in the case of mental operations the words *bâl mind*, *'aql intelligence*, as *ana shâwirte 'aqlî* (or *nafsî*) *I took counsel with myself*, *qal fi bâlu he said within, to, himself*. *Zât* and *nafs*, as also *'aql* and *bâl*, may be used together, the second word only taking the suffix, as *hûwa zât nafsu* (or *hûwa bi zât nafsu*) *he his very self*, *qal fi 'aqlê bâlu*. *Hâlâtî* and *hâlâtak* ² (literally *my, your, condition*) have the force of reflexive pronouns in such expressions as *râgil z'êye hâlâtî a man such as myself*. *Ba'd* also expresses the idea of reciprocity or mutuality (generally without, but often with, the suffix), as *ḍarabna ba'd* *we struck one another*, *mauwitu ba'duhum they slew one another*.

THE DEMONSTRATIVE PRONOUN

§ 124. The demonstratives are :—

(1)	MASC.	FEM.	
	da, dih, and (rarely) deh	dî, di	this

PLURAL FOR BOTH GENDERS

dôl, dôlî, dôla, dôlat	these
------------------------	-------

REMARK a.—*Dih* is more emphatic than *da*, the latter being mostly used as an enclitic, throwing back its accent to the preceding word.

¹ Cf. the expression *ana gêt bi ṭûlî* or *ṭûlî I came by myself, alone*.

² Only the two persons are in use.

REMARK *b.*—In the “midîna” or city¹ dah is often heard for di*h*, and diya for dî.

REMARK *c.*—When da stands alone immediately before the personal pronouns, the latter may either remain unchanged or assume the truncated forms described above, as da huwa or da hó *that's he*.

REMARK *d.*—Both the singular and the plural forms are used separately, or in close connection with a substantive, which takes the definite article, and almost invariably precedes the pronoun; *e.g.* ir râgil di*h*, ir râgil da, il mara dî, il marâ dî, ir riggâla dôl; but da khaddâm *this (man is) a servant*, dôl betû*i these (are) mine*. Dôlî is rarely, and dôla, dôlat are perhaps never heard with a noun. The latter form is mostly used by women.

(2) SINGULAR.

MASC.—dik-ha, duk-ha, dik-hat, duk-hat, dik-haiya, dik-haiyat, duk-haiyat, dik-hauwa, duk-hauwa.

FEM.—dik-ha, dik-hat, dik-haiya, dik-haiyat, and (seldom and incorrectly) duk-hat and duk-haiyat *that*.

PLURAL FOR BOTH GENDERS

Duk-ham, duk-hamma, duk-humma and (occasionally) dik-hamma and dik-haiyat *those*.

Da, di*h*, &c., are often used together with dik-ha, &c., to give greater distinction to the object to which they refer, as ir-râgil duk-ha di*h*, il bâb duk-hauwa di*h*, il mara dik-haiya dî, *that man, door, woman yonder*; duk-ham dôl illi quddâmak *those there in front of you*. They are further used with another form, dak (below), which seldom stands by itself. It remains unchanged thus: dak di*h*, dak dî, dak dôl.

REMARK.—Dôl is occasionally heard with the singular forms (including dik), giving them a plural sense, as duk-ha dôl, duk-hauwa dôl, dik-dôl, dik-haiya dôl, dik-hat dôl.

(3) Dik (or dîk), dâk (zâk),² tilk masc. and fem. *that*.

They are used with a few words expressive of time, as dîk in nahâr, tilk il yôm *that day*, dâk il waqt *that time*, fi tilk il lêla *on that night*, and have no plural form. They must be immediately followed by the article.

(4) Zâlik *that*.

This word is seldom heard in the colloquial language, and

¹ *I.e.* in the Sidna l Hisên, Gamaliya, and neighbouring quarters.

² A nahwy form of the literary dhâk, and rarely heard.

then only in a neuter sense, as *min ba'de zâlik after that, afterwards*; *ma' zâlik in spite of that, however*.

The particle *a*, or (occasionally) *ha* and *ma*, may be prefixed to the personal pronouns in their shortened forms, giving them a demonstrative sense, as *ahó (áhó),¹ háhó! ahe, ahi! ahum! there he, she is, they are! mahum but there they are!*

REMARK.—The full forms are sometimes heard, as *ahunma*. *Aho* may be used adverbially of the feminine as well as the masculine. Thus a woman may say *dana (da ana) ahó here I am*. We cannot, however, say *il bint ahó there is the girl*, though we may say *ahó il bint ahé*.

REMARK *b*.—The feminine demonstrative *dî, di*, with *a, â*, or *ma* prefixed, is used adverbially, as *roilâ! in French*, without distinction of gender or number, but the noun must be expressed, as *adi râgil wisikh, mara battâla that's a dirty man, a bad woman*; *adi qershên here are two piastres*. The union of *ana* with *adi* results in the forms *adinî, adîni, adîn, or adín*, as *adinî hina quddâmak, adin gêt*.

REMARK *c*.—*Da*, and even the fem. *dî*, are also used adverbially in certain cases. (See Syntax, § 416.)

REMARK *d*.—In the expressions *il yôm to-day*, *il lêla to-night*, *ish shubh this morning*, *isuna this year*, *ish shitwiya this winter*, and a few others, the article has the force of a demonstrative pronoun.

THE INTERROGATIVE PRONOUN

§ 125. The interrogative pronouns are:—

(1) *Mîn who? ê, êh, êsh, mâ? what?*

REMARK *a*.—*Mîn* may have the short form of the personal pronouns attached to it, as *minhu? who is he?* but it is more usual to say *min huwa, &c.*

REMARK *b*.—*Esh* or *ish* (as it sounds when followed by a consonant) is of much rarer use than *ê*. It is a shortened form of *ê shê? what thing?*

REMARK *c*.—*Ê, êh*, with the preposition *li* prefixed, forms the interrogative adverb *lêh? why?*

(2) SINGULAR.

MASC.—*anhu, enhu, anhûn, enhûn anhi, enhi, anhe, enhe, anhuwa, enhuwa (anhûwa, enhûwa)*.

FEM.—*enhîn, anhi, enhi, anhe, enhe, anhiya, enhiya*.

PLUR.—*anhun, enhun, anhum, enhum which, what?*

¹ For the accent, see § 39.

REMARK *a*.—The masc. anhu is occasionally used with a feminine noun.

REMARK *b*.—Of those forms which end in a vowel the accent is on the final syllable (except in the case of anhuwa, anhiya, where it is always on the penultimate) when they stand alone, and on the penultimate when they are followed by the substantive or other word which they qualify, as anhu? *which? which one?* fi anhi bêt, balad? *in which house, town?* The accent is, however, sometimes on the final syllable when the demonstrative da follows, as anhu-da?¹ for anhu da? Those which end in a consonant are only used alone, the indeclinable ani being substituted for the plural forms.

(3) Ani, eni² *which, what?* for both genders and all numbers, as ani râgil? ani mara? ani bilâd?

THE RELATIVE PRONOUN

§ 126. The relative pronouns are, for all genders and numbers :—

(1) Illi, used both of animate and inanimate objects.

(2) Mâ, ma, used mostly of inanimate objects.

REMARK *a*.—The personal pronouns may be inserted for emphasis between illi and a verb expressed or understood, as illi huwa gih, illi hiya bintî. (See Syntax, § 372.)

REMARK *b*.—Ma is used only where the object to which it refers is understood or not defined by the article, as ‘ala shân ma qâl *on account of that which he said*, ahsan ma kân *the best (which) there was*, muddit ma kân henâk *during the time that he was there*, kulle ma³ tqul lu *whatever you say to him*, ya ma saraqî u qatalî *oh, for that which you stole, those which you killed* (i.e. *what a number of robberies and murders you have committed*!).⁴

REMARK *c*.—Whose is expressed by illi and the personal suffix appended to the noun, as ir râgil illi huşânu gih, literally *the man whose horse came*.

REMARK *d*.—The word min (Koranic *man*) is used in place of illi in some proverbs and semi-religious expressions, as min tarak shê ‘âsh balâh *who leaves a thing lives without it*, Allah, yunsurak ‘ala min yi’âdik *God give thee victory over (him) who is thy enemy*. It is used also with kull (§ 127) and with auwil, as auwil min shuftu, &c.

¹ Sounding rather as anhu da than anhûda.

² The final vowel is pronounced almost short.

³ = also *whenever*

⁴ See Syntax, § 433 *seq.*

THE INDEFINITE PRONOUN

§ 127. The indefinite pronouns are :—

Kullemin (kulle min kân, kulle min qâm) *whosoever*; êy, êyiha¹ (or êyuha) *whichever, whatever*; êye wâhid, êyiha (êyuha) wâhid *whichever one*; kulle manhu *whoever, whosoever*; hêsu (followed by the subs. verb kân) *whatever*; wâhid *one, somebody*; hadd *somebody, anybody*; fulân, il fulânî² *such a one*; kaza³ *such*.

REMARK a.—Kulle min is generally accompanied by the verb kân or qâm.

REMARK b.—Êy is usually followed by the genitive form in *in*,⁴ when the latter is followed by a verb, as min êye bêtin kân, baladin kânit *from whatever house, village, it may be*. (See Syntax, § 454.)

§ 128. Il wâhid corresponds to the English *one* in *one hopes for the best*. Il insân (linsân) or il insân minna is used in the same way. (See Syntax, § 443.)

THE DISTRIBUTIVE PRONOUN

§ 129. The distributive pronouns are :—

Kull *every*, kulle wâhid *everyone*, kulle min (with kân), kulle manhu *each*, ba'd, minba'd (either alone or followed by the preposition min) *some*, tâni *other*, bashqa *one thing, another thing*.⁵

VOCABULARY

kalâm	<i>word, talk</i>	lisân	<i>tongue</i>
guwâr	<i>environs</i>	fi'l	<i>deed</i>
maṭraḥ	<i>place</i>	‘êsh	<i>bread</i>
mahîya	<i>salary</i>	ahl il bêt	<i>family</i>
ma's'ala	<i>question, matter</i>	qarîb (18)	<i>relation</i>
sibîl	<i>drinking-fountain</i>	shidda	<i>violence</i>
khaddâm	<i>servant</i>	auwil	<i>beginning</i>
		qirsh, qirshe	<i>a tariff piastre</i>
		sâgh	

¹ The accent is generally on the antepenult.

² Fulân never takes the article, while its adjective fulânî is never without it.

³ Kaza is the nahwy form of the adverb kede (class. *kadhâ*).

⁴ But see § 63 c, note.

⁵ For other ways of expressing distribution and division, see Syntax, §§ 438–42.

kelubb(klubb)	<i>club</i>	shiribt	<i>I drank</i>
âkhir	<i>end</i>	tiwaddi	<i>it (f.) leads,</i> <i>conveys</i>
kebîr, kibîr	<i>old</i>	qûl	<i>say, suppose</i> <i>(imperat.)</i>
kullu	<i>the whole of it</i>	qult	<i>I, you, said</i>
'atshân	<i>thirsty</i>	tenâm	<i>you sleep</i>
nâzil	<i>descending</i>	beyikkallim	<i>he is speaking</i>
mâshî	<i>walking on foot</i>	'an	<i>of</i>
wâqif	<i>standing,</i> <i>stopping</i>	yenâm	<i>he sleeps</i>
marbût	<i>tied</i>	saiyibt	<i>I left</i>
shâyif	<i>seeing</i>	(sêyibt)	
(shêyif)		'amalt	<i>I, you, did</i>
dâfi 'an	<i>defending</i>	yishrab	<i>he drinks,</i> <i>smokes</i>
aksab	<i>I gain</i>	yiskunû	<i>they live</i>
gara	<i>it happened</i>	insaraq	<i>he, it, was</i> <i>robbed</i>
'irift	<i>I knew, per-</i> <i>ceived,</i> <i>found</i>	addi	<i>I give, will give</i>
'irift?	<i>did you know,</i> <i>learn?</i>	wahdu (or li wahdu)	<i>by himself</i>
itkhanqû	<i>they quarrelled</i>	wahdiha (li wahdiha)	<i>by herself</i>
nadalite li	<i>I called, sent for</i>	fa, fi, fe	<i>but, and</i>
ragga'	<i>he returned,</i> <i>replaced</i>	wi	<i>by (in oaths)</i>
qata't	<i>I cut, deducted</i>	'ala	<i>on, of, about</i>
(qataht)			
yeshûf	<i>he sees</i>		

EXERCISE 25

Kulle yôm aksab lî qershên. Adi l kalâm illî 'andî. Kulle min kân yiskur fih ketîr qawî. Kulle wâhid qâ'id 'ala kursî. Addi lu khamisa sâgh walla êh? Iddi lu êye hâga. Fên ir râgil illî kân 'andak? garâ lu êh? Êsh gâbak hina? ana gêt bi zâtî. Humma gum li wahduhum. Kulle manhu yakhud ugritu. Hadihna nazlin. Da khaddâm 'andî. Da bnukum walla bne min? Qulte 'ala min? Da llî hina gambina. 'Irifte ism il balad dî? Êwa, hîya ismiha Qina.¹ Adi l gawâb illî gih bi l bušta betaht in nahar da. Lêlit kaza min ish shahr. Mîn huwa r râgil illî wâqif dak dih? Gûwa l balad fi l midîna, ya'nî fi Sidna l Hisên wi l Gamaliya wi gwarha yeqûlû ir râgil dah wi l hurma dîya. Inta shâyif duk-hammat dól illî waqfin henâk? Mîn illî gih? Huwa l malik nafsu. Il barabra, illî

¹ Keneh, a town in Upper Egypt.

humma khaddâmîn 'andî, itkhanqu mbârîh waiya ba'd ; fe wâhid minhum darab it tânî fi 'ênu, tallahha. Wi nta 'amalte êh ? Ana nadahte li l hâkîm ; gih, raggahha ; we qataht ugrit il hâkîm min mahîyit illî tallahha. W Allâhî 'amalte taiyib. Il wâhid lâzim yeruh¹ yeshûf il mas'ala bi nafsû. Il babûr yeqûm min maşr fi ani sâ'a ? Huwa kulle yômên talâta yigî 'andina. Kulle min qâm nisa walla rigâl.² Lisânû kan marbûţ min shiddit ma haşal lu. Hat li shuwaitit 'êsh min hêsu kân. Ahumma dak dôl illi waqfin 'and il bâb. Kulle min kân yeqûl innu râgil taiyib. Tigî f ani sâ'a ? Il balad dî anhîn fihum. Kunte mâshî fi s sikka we 'irifte nafsî leinnî 'atshân ; fe ruhte shiribte moiya min is sibîl illî wara bêtik. Qul gih 'andak fulân il fulânî, tequl lu eh ? Min êye sikkitin ruht bardîha tiwaddîk il balad.

EXERCISE 26

These are the men who were in the train with me. In which room did you sleep ? My brother sleeps in (the one) which is behind your mother's. Every one knows his (own) business. I met somebody at the club yesterday who knows your father. I was defending myself. The boy with whose father you came from Upper Egypt is now a servant in my house. He has married a woman fifteen years older than himself.³ By which boat did you come ? Everybody who was there was pleased. Why did you leave me these and take the best for⁴ yourself ? Husbands and wives should⁵ always love one another. He who smokes ten cigarettes a day⁶ smokes too many. Is there anybody here ? To talk is one thing, to do is another.⁷ The two brothers live in the same house.⁸ One sees inside the rooms. He is always speaking of himself. Did you come alone, or with your family ? I came with my father and mother and all my relations. I read the whole of the book from beginning to end.⁹ I have given you the best I had.¹⁰ Why did you let him go ? Because he bit my finger. Whose horse is that ? It belongs to the man whose house was robbed yesterday.

¹ *I.e.* it is necessary that.

² A plur. of râgil less used than riggâla.

³ *Older than him by (bi) fifteen years.*

⁴ *li.* ⁵ lâzim. ⁶ Trans. *in the day.*

⁷ Trans. *The talk . . . , and the deed . . .*

⁸ Trans. *in one house.*

⁹ Trans. *from the beginning to the end.*

¹⁰ Trans. *the best which was with me.*

THE VERB

§ 130. Verbs may be either trilateral or quadrilateral, *i.e.* they may contain either three or four radical letters.

§ 131. Radical letters may be either strong or weak. A strong radical is one that remains unchanged throughout the conjugation of the verb; thus *k*, *t*, *b*, the root or radical letters of the verb *katab* *to write*, being strong, appear in the same order in every phase of the verb, though the vowels may change and other letters be added. The weak consonants are *w* and *y*.

§ 132. A trilateral verb which contains three strong radicals is termed *strong*, while a verb containing *w* or *y* or *qat'a* (') as one of its radicals is termed *weak*. Those which have two such letters are doubly weak, and those which have three trebly weak.

133. Strong verbs are subdivided into two classes :—

(*a*) Those whose three radicals are all different, and

(*b*) Those whose second and third radicals are identical. The former are called *perfect* verbs.

§ 134. From the simple form of the verb, composed only of the radicals and their connecting vowels, other forms, or conjugations, are constructed by the doubling of the radicals and the addition of new letters.

§ 135. The verb has, as a rule, only one voice, namely, the active,¹ two moods, the indicative and the imperative, and two simple tenses, the past and the aorist or imperfect, from which, however, others are formed by means of prefixes or by aid of the substantive verb *kân*, two participles or verbal adjectives, one active and the other passive. The infinitive mood is represented by verbal nouns expressing the nature or quality of the verb.

§ 136. There are two numbers, singular and plural, three persons, and, for the 2nd and 3rd persons singular, two genders.

THE SIMPLE PERFECT VERB

§ 137. The 3rd person singular of the past tense takes one of the three following forms : *barak*, *birik*, *buruk*, as *ḍarab* *he struck*, *shirib* *he drank*, *ṣuḡhur* *he was small*,² and the tense is conjugated thus :—

		SINGULAR	
	MASC.	FEM.	
1st pers.	darabt	darabt	<i>I struck or have struck</i>
2nd pers.	darabt	darabti	<i>thou struckest, &c.</i>
3rd pers.	darab	darabit	<i>he struck, she, &c.</i>

¹ The passive is usually expressed by one of the derived forms, but see below, § 141 and §§ 505–506.

PLURAL FOR BOTH GENDERS

1st pers. darabna (-nâ)	<i>we struck, &c.</i>
2nd pers. darabtû (or darabtum) ¹	<i>you struck, &c.</i>
3rd pers. darabû (or darabum) ²	<i>they struck, &c.</i>

§ 138. Similarly shirib and sughur; but it must be remembered that the short vowels *i* and *u* often disappear between two consonants.³

REMARK *a*.—Many verbs of a neuter sense take the form *birik* or *buruk* optionally, though the latter is perhaps more common, as 'uṭuṣ (or 'iṭiṣ) *to sneeze*; a few take the forms *barak* and *birik*, as bakhal or (more usually) bikhil *to be stingy*, and still fewer all three forms, as khumur, khimir, and occasionally khamîr *to rise* (of dough).

REMARK *b*.—Most verbs of the form barak are transitive in meaning, those of the form birik mostly intransitive or passive, while those of the form buruk are invariably intransitive (neuter or passive).

§ 139. In the formation of the aorist, the first vowel of the past tense falls out, and the second is *i* (or less commonly *a* or *u*), while the persons are denoted by affixes and suffixes.

SINGULAR

MASC.	FEM.	
1st pers. adrab	adrab	<i>I strike, will strike</i>
2nd pers. tidrab	tidrabî	<i>thou strikest, &c.</i>
3rd pers. yidrab	tidrab	<i>he, she strikes, &c.</i>

PLURAL FOR BOTH GENDERS

1st pers. nidrab	<i>we strike, &c.</i>
2nd pers. tidrabû (or tidrabum)	<i>you strike, &c.</i>
3rd pers. yidrabû (or yidrabum)	<i>they strike, &c.</i>

§ 140. Similarly aktib *I write*, adkhul *I enter* (from katab, dakhul), but with *i* and *u* respectively throughout in place of the *a* of the second syllable.

REMARK *a*.—Occasionally the *y* of the 3rd person is indistinctly heard. In in'al (or il'an) from na'al, la'an *to curse*, it is often dropped altogether.⁴

¹ Note that the *u* is quite short in all verbs when *-um* is used both in the 2nd and 3rd persons. Even *u* is hardly pronounced long.

² Possibly the older form. Cf. Aramaic p'alûn.

³ See § 33.

⁴ So regularly in Assyrian and Hebrew, and in the dialects of Algeria and Malta.

REMARK *b*.—The form of the 1st pers. plur. is in a few expressions used for the 1st pers. sing.,¹ as *biddi nifham*, *na'raf* *I want to understand, to know*; *ṭili'te nigri* *I started to run*.

REMARK *c*.—It will be observed that the 1st and 2nd pers. sing. masc. of the past tense are identical in form, as are also the 2nd pers. masc. and the 3rd fem. sing. of the aorist. When there is a possibility of confusion the personal pronoun should be expressed.

REMARK *d*.—The vowel of the 1st pers. sing. of the aorist is invariably *a*, that of the preformative syllable of the other persons is *i*.² The latter is, however, sometimes assimilated to *u* when the final syllable contains that vowel, as *yukhrug* (or *yikh-rug*) *he goes out* (so *tukhrug*, *nukhrug*, &c., or *tikh-rug*, &c.), *yuq'ud* *he sits* (for *yiq'ud*). In *ya'raf*, &c. (from *'irif*), *ya'mar* (from *'imir*) *to be inhabited*, *ya'rag* *he limps*, and a few others, it is assimilated to the *a*.³ In *nahny*, as in the Koranic dialect, the initial syllable of the aorist invariably ends in *a*, and such is the case in the spoken language in many expressions of a religious tone, as *yar-hamkum Allâh* (for *yirhamkum*)! *God have merry on you!*

§ 141. The following verbs take *a* in the final syllable of the aorist:—

(1) Those whose second radical is *h*, *ḥ*, or *'*, except:—

(a) <i>taham</i>	<i>accuse</i>	<i>sahal</i>	<i>loosen</i>
<i>tahaf</i>	<i>give as a present</i>	<i>sahar</i>	<i>enchant</i>
<i>ta'ab</i>	<i>tire</i>	<i>sa'al</i>	<i>cough</i>
<i>ṭa'am</i>	<i>engraft</i>	<i>sa'ad</i>	<i>make prosperous</i>
<i>gaḥam</i>	<i>expel</i>	<i>shi'ir</i>	<i>make verses</i>
<i>dahan</i>	<i>grease</i>	<i>shahar</i>	<i>speak well of</i>
<i>dahash</i>	<i>bother</i>	<i>shahan</i>	<i>load</i>
<i>da'af</i>	<i>weaken</i>	<i>qahar</i>	<i>annoy</i>
<i>ra'ab</i>	<i>frighten</i>	<i>laham</i>	<i>solder</i>
<i>ra'ash</i>	"	<i>mahal</i>	<i>grant a respite</i>
<i>ra'adit</i>	<i>thunder</i>	<i>ni'is</i>	<i>be drowsy</i>

which take *i*, making *athim*, *athif*, &c.

(b) <i>sha'ar</i>	<i>feel</i>	<i>mahak</i>	<i>crush</i>
<i>qa'ad</i>	<i>sit</i>		

which take *u*, making *ash'ur*, &c.

¹ In Algerian and Maltese *n* is regularly the sign of the 1st pers. sing.

² So in Hebrew, and in the 3rd pers. sing. and plur. and the 1st pers. plur. in Assyrian. In Ethiopic it is *e*.

³ But *yi'raf*, &c., are often used.

REMARK.—

rahan *pledge*
(rihin)

zihid *loathe*
dahash *tread on*

take *a* or *i*; *niʿis* occasionally makes *anʿas*; *zāhar*, *zihir* *appear* occasionally *azhir* (for *azhar*).

(2) Those whose final radical is *h*, *ḥ*, *ʿ*, *q*, or *kh*, except:—

(a) dalaʿ	<i>swindle</i>	sharaʿ	<i>begin</i>
rabaʿ	<i>trot</i>	faraq	<i>separate</i>
ṣalah	<i>be reconciled</i>	fanakh	<i>retract, rescind</i>
shabah	<i>resemble</i>	qanaʿ	<i>content</i>

which take *i*, making *adliʿ*, &c.¹

(b) baraquit	<i>it lightened</i>	sharakh	<i>split</i>
bazaq	<i>spit</i>	shanaq	<i>hany</i>
ṭabakh	<i>cook</i>	qaraq	<i>prattle, tell</i>
ṭaraq	<i>knock</i>		<i>tales</i>
dalaq	<i>spill</i>	khanag	<i>throttle</i>
razaq	<i>provide for</i>	mashaq	<i>exhaust</i>
zaraq	<i>slip away</i>	malakh	<i>pull from the</i>
sadaq	<i>be true</i>		<i>socket</i>
salag	<i>boil</i>	nafakh	<i>blow</i>
ṣarakh	<i>cry</i>		

which take *u*, making *tibruq*, *abzuq*, &c.

REMARK.—*Fukah eat fruit* takes *a* or *i*.

(3) A number of words nearly all intransitive or neuter and of the form *birik* or *buruk*,² or both, and expressing mostly mental or physical qualities or conditions. The following is a nearly complete list of this class, exclusive of those which fall under (1) and (2):—

bilid	<i>be dull</i>	birid	<i>get cold</i>
biligh	<i>reach maturity</i>	tukhun	<i>get thick</i>
(balagh) ²		tilim	<i>be blunted,</i>
bikhil	<i>be stingy</i>		<i>blunt</i>
(bakhal)		tuqul, tiqil	<i>be heavy</i>

¹ *Qanah convict of an offence* and *lafaq sew* may be added to this list of exceptions, but they scarcely belong to the colloquial language.

² *Birik* and *buruk* correspond to *barik* (faʿila) and *baruk* (faʿula) of the literary language. *Birik* also represents *faʿala*, as *misik* (literary *masaka*), &c.

³ But *yibluḡh gharadū* *he attains his desire*.

ti'ib	<i>get tired</i>	sikhin,	<i>get hot</i>
tamar (tumur, <i>bear fruit</i> timir) ¹		sukhum	
turush, tırish	<i>become deaf</i>	siqi', suqu'	<i>get cold</i>
tafash	<i>run away</i>	silik	<i>behave well</i>
gifil (gafal)	<i>be shy, shy</i>	suqut,	<i>fall</i>
gimid	<i>get hard</i>	şuduf	<i>chance</i>
ghifil	<i>dose</i>	şughur	<i>become small</i>
(ghuful)		şihir	<i>sit up at night</i>
ghiliţ, ghuluţ	<i>err</i>	shibit	<i>hold on, climb</i>
ghurum	<i>pay a fine</i>	(shabat)	
(ghirim)		shimit	<i>gloat</i>
ghimid,	<i>be closed</i>	shimis	<i>bask in the sun</i>
ghumud		'uţul	<i>be interrupted</i>
harab	<i>flee</i>	'urug ³	<i>be lame</i>
hurun	<i>be restive</i>	'ilim	<i>know</i>
hılim	<i>be patient ;</i> <i>dream</i>	'irid	<i>be wide, broad</i>
hizin	<i>be sad</i>	'imır ('tumur)	<i>be inhabited</i>
hidir, huður,	<i>be evident,</i>	'igiz	<i>become infirm</i>
hader	<i>appear</i>	'uqul	<i>be, become, wise</i>
hafad, hafaz	<i>retain in one's</i> <i>mind</i>	'irif	<i>know</i>
himid,	<i>become sour</i>	'itir	<i>stumble</i>
humud		'itış, 'uţuş	<i>sneeze</i>
haşal	<i>happen</i>	'itish, 'uţush	<i>be thirsty</i>
dibil	<i>wither</i>	faragh, firigh	<i>be empty</i>
dirik (clarak)	<i>arrive at</i> <i>maturity</i>	fidil	<i>remain</i>
dihik	<i>laugh</i>	fiţir	<i>breakfast</i>
rimid (or	<i>have ophthal-</i>	fitir	<i>be tepid</i>
rimid)	<i>mia</i>	fiţish	<i>choke</i>
raghab ²	<i>desire</i>	qirib, qurub	<i>draw near</i>
raham	<i>pity</i>	qishil,	<i>become bank-</i>
rikhiş,	<i>get cheap</i>	qushul	<i>rupt</i>
rukhuş		qidir	<i>be able</i>
zaman	<i>continue, last</i>	qışir, quşur	<i>be, get, short</i>
simin	<i>get fat</i>	qudum,	<i>become old</i>
silim	<i>be safe</i>	qidim	
		kibir	<i>grow big,</i> <i>grow up</i>
		kafar	<i>rebel, be dis-</i> <i>obedient</i>

¹ Also atmir. The forms in brackets are less used than the others.

² Also arghib.

³ 'Arag, yi'rug is sometimes heard.

kimil	<i>be finished</i>	khīṣir,	<i>be spoilt, lose</i>
kisil, kusul	<i>be lazy</i>	khūṣur	
kutur, kitir	<i>increase</i>	khuruf	<i>drivel, be im-</i>
khuluṣ	<i>be finished, end</i>		<i>paired</i>
(khalāṣ,			<i>(intellect)</i>
khiliṣ)		lizim	<i>be necessary</i>
khimir	<i>leaven, ferment</i>	libid	<i>lie in wait for</i>
(khumur,		nidif	<i>be clean</i>
khamar)		nidim	<i>repent</i>
khidil	<i>be weary</i>	ni'im	<i>be, get soft</i>
khigil	<i>be ashamed</i>	niḥif	<i>be slender,</i>
khuruṣ,	<i>be deaf and</i>		<i>delicate</i>
khiriṣ	<i>dumb</i>		

To the above list must be added the following verbs, which, having a corresponding active form, may be regarded as pure passives¹ :—

tilif	<i>be destroyed, perish</i>	(act. talaf)
ghidib, ghuḍub	<i>be vexed, sulk</i>	(„ ghadab)
ghilib	<i>be conquered, weary</i>	(„ ghalab)
hilik, hulik	<i>be exhausted, perish</i>	(„ ḥalak)
himid	<i>be exhausted, worried</i>	(„ hamad) ²
sibit	<i>be proved</i>	(„ sabat)
sikin	<i>be inhabited</i>	(„ sakan)
sikir	<i>be made, get drunk</i>	(„ sakar)
'idim	<i>be destroyed</i>	(„ 'adam)
fiqir	<i>be made, get, poor</i>	(„ faqar)
qiriṣ, quruṣ	<i>be stung</i>	(„ qaraṣ)
qirif, quruf	<i>be disgusted, bored</i>	(„ qaraf)
qusum ³	<i>be divided, allotted</i>	(„ qasam)
mirid	<i>be made, get, ill</i>	(„ marad)
nishif	<i>be dried, get dry</i>	(„ nashaf,
		rarely used)
niqīṣ, nuqūṣ	<i>be lessened, grow less</i>	(„ naqas) ⁴

¹ Pure passives, because they are derived directly from the active without any external change. Cairene Arabic resembles Hebrew in its dislike and spare usage of these forms. They have the form *burak* (*fu'ala*) in literary Arabic. Many of the above also had no doubt originally an active form, which has now been supplanted by the first derived form *barrak*, *barrik*.

² As *hamadu bi l 'aṣāya*.

³ Mostly in the expression *qusumit il qisma it was fated*.

⁴ Others are peculiar to Upper Egypt, as *gilid be flogged*, *qitil be killed*.

REMARK a.—Some of the exceptions to (1) and (2) are perhaps explained by the fact that the active verb must take *i* or *u* in the aorist, so as not to be identical in that tense with the passive form, as in the case of *da'af*, *razaq*, *sahal*, *sa'ad*, *fanakh*, and *qahar*, which have passives, *di'if*, *riziq* (or *ruzuq*), *sihil*, *si'id*, *finikh*, *qulur*, making *ad'af*, *arzaq*, &c., in the aorist.

REMARK b.—Apart from the words mentioned above, the pure passive is rarely used conversationally, even by the educated, in the past tense,¹ though it is heard now and again in the aorist in the form *yibrak* (literary *yubrak*); and it may happen that an active verb forming the aorist in *a* will be identical in that tense with the active, as *il kalam da ma yiqbalsh*, *ma yifhamsh* *that statement is unacceptable, incomprehensible*.

(4) The following transitive verbs:—

darab	<i>strike</i>	shirib	<i>drink</i>
daman	<i>guarantee</i>	qibil	<i>accept</i>
hamad	<i>praise</i>	kasar	<i>break</i>
hiblit	<i>conceive</i>	kusub	<i>gain</i>
rikib	<i>ride, drive</i>	khataf	<i>snatch</i>
sakhat	<i>turn to stone</i>		

§ 142. The following verbs take *u* in the second syllable:—

(1) Those whose second radical is *t*, *d*, *s*, *sh*, or *kh*, except:—

(a) The few which take *a*.

(b) The following which take *i*:—

'aşal	<i>divide</i>	lakham	<i>embarrass</i>
chaşam	<i>deduct</i>		

(2) Those whose final radical is *t*, *d*, *r*, or *z*, except:—

(a) The few which take *a*.

(b) The following which take *i*:—

basat (başat)	<i>please</i>	faqar	<i>impoverish</i>
sahar	<i>enchant</i>	fakar	<i>think, imagine</i>
shahar	<i>speak well of</i>	qahar ²	<i>annoy</i>
shi'ir ²	<i>make verses</i>	nakar	<i>deny</i>

REMARK.—*Zahar*, *zihir* *appear*, *'arad* *exhibit*, *'aşar* *squeeze out*, *farad* *impose, duty on*, *naẓam*, *put in order*, take either *u* or *i*.

¹ Qutil (for inqatal) and a few others may perhaps be excepted.

² Mentioned above (§ 141, 1 a).

(3) The following :—

barad	<i>file</i>	sarakh ¹	<i>cry</i>
balas	<i>extort</i>	salab	<i>crucify, torture</i>
baram	<i>twist</i>	sharad	<i>run away</i>
baraz	<i>project</i>	sharakh ¹	<i>split</i>
bazaq ¹	<i>spit</i>	‘arag	<i>be lame, limp</i>
taqub	<i>pierce</i>	‘abad	<i>worship</i>
tarak	<i>leave</i>	‘aqad	<i>tie</i>
talab	<i>demand</i>	farak	<i>rub</i>
tabakh ¹	<i>cook</i>	farain	<i>mince</i>
tarad	<i>crpel</i>	qaras	<i>sting</i>
ghanag	<i>be coy</i>	qa‘ad ²	<i>sit</i>
haras	<i>guard</i>	kharag ³	<i>go out</i>
harain	<i>bereave</i>	kharam	<i>pierce, bore</i>
hakam	<i>judge</i>	lakam	<i>touch, strike</i>
darag	<i>insert</i>		<i>gently</i>
damagh	<i>brand</i>	laqam	<i>catch (a ball,</i>
damak	<i>compress</i>		<i>&c.)</i>
dakhal	<i>enter</i>	malakh ⁴	<i>pull from its</i>
raqad	<i>lie, lie ill</i>		<i>socket</i>
raqas	<i>dance</i>	malak	<i>possess</i>
zaghad	<i>push</i>	nakhal	<i>sift</i>
sabak	<i>cast lead</i>	nakhas	<i>prick, annoy</i>
sikin	<i>dwelt</i>	naqaf	<i>strike</i>
sikit	<i>be silent</i>	nafakh ⁴	<i>blow</i>
samal	<i>withstand, en-</i>	nakat	<i>change one's</i>
	<i>dure</i>		<i>mind</i>

REMARK.—‘Abad and ‘aqad make also a‘bid and a‘qid.

§ 143. All other perfect strong verbs take *i* in the second syllable of the aorist, and are usually transitives of the form barak, never of the form buruk.¹ Mentioned above (§ 141, 2 *b*).² Mentioned above (§ 141, 1 *b*).³ But kharag yikhrig *distil*.⁴ Mentioned above (§ 141, 2 *b*).

VOCABULARY

taqâwî	<i>seeds</i>	minfâkh	<i>bellows</i>
ṭûba	<i>a Coptic month</i>	ḥikma	<i>wisdom</i>
kanabê	<i>sofa</i>	karâf	<i>decanter</i>
ba'de bukra	<i>the day after to-morrow</i>	'aiya	<i>disease, illness</i>
khabar	<i>news</i>	aqûm	<i>I get up</i>
shart	<i>condition</i>	habas	<i>he imprisoned</i>
Rabb	<i>Lord</i>	haraq	<i>he burned</i>
ramadân	<i>the 9th Mo- ammedan month</i>	shahat	<i>he begged</i>
		khaff	<i>he got well</i>
âlam	<i>world</i>	warrinî	<i>show me</i>
ḥikâya	<i>story</i>	simî	<i>he heard</i>
ahm	<i>coal, coals</i>	rabat	<i>he tied</i>
ḥaqîqa	<i>truth</i>	takhud	<i>she, it, takes, catches</i>
ḥashîsh	<i>grass</i>	yâkul	<i>he eats</i>
garaz (or guras)	<i>bell</i>	yeqûl (yiqûl)	<i>he says</i>
zaman	<i>time</i>	lahsan	<i>lest, or</i>
maṭbakh	<i>kitchen</i>	li hadd	<i>until, up to</i>
talg	<i>ice</i>	kulle ma (kulli ¹ ma)	<i>all that, when- ever</i>
		bi l ḥaqq	<i>truly</i>

EXERCISE 27

Zara't it taqâwî fi gnintak walla lissa? Zara'nâha fi shahre ṭûba. Humma 'irfu r-râgil min wishshu. Inta qa'adte 'ala kursiya w ana qa'adte 'ala kursik. Lêh yirbuṭu riglên il khirfân? Lamma lefendiyât yiṭla'um barra fi ş şêf yiftaḥum shanâsîhum lahsan takhudhum ish shams. Ta'raf is sâ'a kâm dilwaqti? ana q'ud (ana aq'ud) kulle yôm sa'tên fi l ôda t tahtânîya, u ba'dên aṭla'² aq'ud fi l ôda l fôqânîya li hadd id ḍuhr. Intî ya hurma ḍarabti l walad da ş şughaiyar lêh?³ Il binte dî tishbih abûha. Il mara tuṭbukh li guzha wi wilâdu. Ish shugle yiklêş ba'de bukra. Lêh, ya bint, tuq'udî kulle yôm hina? Il gazma betahtak qudmit. Illi yisraq il bêda yisraq il farkha.⁴ Lamma ti'tar 'ala ḥsân kuwaiyis iddîni khabar. Illi yâkul kuwaiyis yisman u yitkhan. Il muslim yiftar fi ramadân 'ala⁵ l maghrib. Taiyib! ana qbal ish shartî da. Il hidûm tinshaf fi sh shams. Tifḍal

¹ When the penult is accented.

² We is often omitted between two verbs. (See Syntax, § 572.)

³ The interrogative is often placed at the end of the sentence.

⁴ Proverb.

⁵ at.

fi l bêt walla tukhrug barra? Lamma yiqbaḍu ‘ala l ḥarâmîya yihbisûhun. Illi yiṣhar fi l lâl yirqud fi n nahâr. Nâmûsa qaraṣitû fi ṣbâ‘î. Il wilâl yirkabu ḥinîr wi r riggâla yirkabû khêl. Lamma tiksar kubbâya walla ḥâga fi l bêt bass iddîni khabar ‘ashân a‘raf. Lamma l wâhid yitâṣ yeqûl: “il hamdu li lla Rabbu l ‘âlamîn.” Il bêt da sîkin ‘amnawil walla la? Kullima yikallimha râgil tughnug. Suqtit min ‘al ḥumâr we kasarit rigliha. Lamma yigi l khaddâm yitruq ‘ala l bâb aqûm dughri w albis. Illi yisduq kulle ma yisma‘ yighlaṭ. Lâzim tifriq il kuwaiyisîn. Min ên ‘iriftu l ḥikâya di? Mush lâzim tinkiru l ḥaqîqa. Il masâkin bilku min il gû‘. Lamma smi‘na l garaz tili‘na barra we fataḥna l bâb. Khaffe lâkin ‘aqlu khuruf min shiddit il ‘aiya.

EXERCISE 28

She sat in a chair in the kitchen. When you grow up you will both be like your mother. They went out of the house at ten minutes to two, and will return in an hour's time.¹ The girl snatched the stick out of² her brother's hand. At³ what time did you breakfast yesterday? She denies everything. When the women shriek and the men fire⁴ off their guns, the robbers run away. When you blow with the bellows the fire catches⁵ the coals. The sun burns the grass. When the bell rings⁶ you must open the door. She shut the door in my face. The sun rises at 4.20. He is a man (who) begs in the street. Do you know him, my daughter? (He) who weeps to-day, laughs to-morrow. These knives have become old and blunt. Who was mistaken, you or I? It gets soft after a time. You must drink the wine to-day, or it will go sour. Show me the man who witnesses truly. If you sit by⁷ the window you will catch cold. When the judges give sentence, every one praises their wisdom. When you write to me I will write to you. Put the butter in the ice-chest,⁸ that it may get cold and hard. We have broken a decanter and two glasses. Who will guarantee you? The water has got tepid; (it) will get cold soon.⁹ She laughed at¹⁰ him and ran away. A¹¹ good carpenter gains every day twenty or twenty-five piastres. The children remain in the house alone. The disease will become chronic with him. You (plur.) must sow your seeds in September.

¹ Trans. *after an hour*.² min.³ fi.⁴ darab.⁵ misik fi.⁶ darab.⁷ ganb.⁸ Trans. *the box of (betâ') the ice*.⁹ ba'de shuwaiya.¹⁰ 'ala.¹¹ Trans. *the*.

THE IMPERATIVE

§ 144. We may form the imperative from the aorist by dropping the initial *t* of the 2nd pers., thus:—

idrāb	<i>strike</i>	insik	<i>seize</i>
idrābû		insikû	
(idrābum)		irqud	<i>lie down</i>
		uq'udû	<i>sit</i>

With the negative, however, and the particle *nu*, the *t* is retained.¹

REMARK.—A wish or command having reference to the 1st or 3rd pers. is expressed by the aorist, or by the verb *khallî let* followed by the aorist, as *nidrāb let us strike*, *khallînî adrāb* (or *khallîn adrāb*), *khallîhum yidrābû let me, them, strike*. Note that *khallî* remains, as a rule, in the singular even when several people are addressed. It may be used with a neuter or passive verb as well as an active one, as *khallî yiskhan il hammâm let the bath be heated*.

§ 145. The unfinished present is expressed by the aorist with the syllable *be* (or *bi*) prefixed to the preformatives. The vowel disappears before the *a* of the 1st person.

SINGULAR

	MASC.	FEM.	
1st pers.	badrāb	badrāb	<i>I am striking</i>
2nd pers.	betidrāb	betidrābî	<i>thou art striking</i>
3rd pers.	beyidrāb	betidrāb	<i>he, she, it, is striking</i>

PLURAL FOR BOTH GENDERS

benidrāb	<i>we are striking</i>
betidrābû (betidrābum)	<i>you are striking</i>
beyidrābû (beyidrābum)	<i>they are striking</i>

REMARK *a*.—*Beyi* is sometimes contracted to *bi* in the 3rd pers. plural.

REMARK *b*.—The syllable *me* (*mî*) is sometimes heard for *be* (*bi*) in the 1st pers. plural, as *menidrāb* for *benidrāb*.

REMARK *c*.—The intensive adjective '*ammâl* (lit. *doing frequently*), from the verb '*amal to do*, occasionally precedes the above form or that of the aorist itself. It agrees with the subject in number and gender, as *ana 'ammâl badrāb* (or *adrāb*)

¹ See § 491.

I am in the habit of striking, or simply *I am striking*, intî ammâla betidrabi (or tidrabi), humma ‘ammâlîn beyidrabi.¹

REMARK *d.*—The unfinished present may also be expressed by the active participle with the substantive verb understood, as ana dârib, hîya darba, ihna dâribîn *I am, she is, we are, striking.*²

§ 146. The unfinished past (imperfect) is expressed by means of the auxiliary verb kân *to be* in the past tense, followed by the unfinished present, thus :—

SINGULAR

MASC.	FEM.	
1st pers. kunte badrab	kunte badrab	<i>I was striking, used to strike</i>
2nd pers. kunte betidrâb	kuntî betidrâbi	
3rd pers. kân beyidrâb	kânit betidrâb	

PLURAL FOR BOTH GENDERS

1st pers. kunna benidrâb
2nd pers. kuntû (-um) betidrâbû (-um)
3rd pers. kânû beyidrâbû (-um)

or with ‘ammâl, kunte ‘ammâl badrab, &c.

§ 147. The finished past or pluperfect is expressed by kân followed by the past tense of the verb, as kunte darabt *I had struck*, kan darab *he had struck*, kunna darabna, &c.

§ 148. The unfinished future is expressed by the aorist of the verb kân followed by the unfinished present, thus :—

SINGULAR

MASC.	FEM.	
1st pers. akun badrab	akun badrab	<i>I shall be striking</i>
2nd pers. tekun betidrâb	tekûnî betidrâbi	
3rd pers. yekun beyidrâb	tekun betidrâb	

PLURAL FOR BOTH GENDERS

1st pers. nekun benidrâb
2nd pers. tekûnû (-um) betidrâbû (-um)
3rd pers. yekûnû beyidrâbû (-um)

REMARK.—This tense may also be expressed by the aorist of kân with the active participle, as akun dârib, tekun darba, yekûnû dâribîn *I, she, they will be striking.*

¹ It is in more frequent use in Upper Egypt, where it generally appears in the contracted form ‘amma, without change of gender or number.

² Syntax, § 498.

§ 149. The finished future (future perfect) is composed of the aorist of *kân* followed by the past tense. Thus *akun ðarabt* *I shall have struck*, *tekûnî ðarabtî* *thou (f.) wilt have struck*, *yekûnû ðarabû*, &c.

§ 150. The indefinite future is expressed :—

(1) Simply by the aorist.

(2) Emphatically by the aorist preceded by *râyih* (the active participle of *râh* *to go*), agreeing with the subject in gender and number, or by its indeclinable form *rah*, or

(3) By the aorist with the particle *ha* (sometimes pronounced *ha*) prefixed; *e.g.* :—

SINGULAR

MASC.	FEM.	
1st pers. <i>râyih</i> (<i>rayh</i>) ¹ <i>rah</i> <i>adrab</i> , or <i>hadrab</i>	<i>rayha</i> (for <i>râyihā</i>) <i>adrab</i> ² <i>râh</i> <i>adrab</i> , or <i>hadrab</i>	<i>I will</i> or <i>am going to</i> <i>strike</i>
2nd pers. <i>râyih</i> <i>tidrab</i> , <i>rah</i> <i>tidrab</i> , or <i>hatidrab</i>	<i>rayha</i> <i>tidrabî</i> <i>rah</i> <i>tidrabî</i> , or <i>hatidrabî</i>	
3rd pers. <i>râyih</i> <i>yidrab</i> , <i>rah</i> <i>yidrab</i> , or <i>hayidrab</i>	<i>rayha</i> <i>tidrab</i> , <i>rah</i> <i>tidrab</i> , or <i>hatidrab</i>	

PLURAL FOR BOTH GENDERS

1st pers. *rayhîn* *nidrab*, *rah* *nidrab*, or *ha* *nidrab*

2nd pers. *rayhîn* *tidrabû*, *rah* *tidrabû*, or *hatidrabû*.

3rd pers. *rayhîn* *yidrabû*, *rah* *yidrabû*, or *hayidrabû*.

REMARK *a.*—The past tense of the auxiliary followed by the future indefinite expresses that something was going or about to take place, or nearly took place, as *kunte râyih* (*rayh*) *adrab*, *kunte râh* *adrab*, or *kunte hadrab*, &c., *I was going to strike*, &c., *kan râyih yûqa'*, *rah yûqa'*, *hayûqa'* *he was near falling*. (Syntax, § 486.)

REMARK *b.*—*Ha* is appended to the imperative in the donkey-boys' cry, *hargā'*! (*i.e.* *ha irgā'*).

¹ Note that the *qat'a* of the first syllable generally disappears, so that *rayh*, *râh* *adrab* will be pronounced *ray*, *ra*, *hadrab*.

² Or contracted, *rayha* *drab*.

REMARK c.—The inseparable particle *la* conveys with the aorist an oath or a threat,¹ as *w Allâhi larmîk fi dahya by God! I will cast thee into adversity.*

§ 151. The subjunctive and so-called optative or potential moods are expressed by means of the aorist and past tenses (Syntax, §§ 494–5). The combination of the past tense of *kân* with the aorist of the verb is equivalent in the apodosis of conditional sentences to the English *would have*, as *iza kunte shuftu kunt adrabu if I had seen him I would have struck him.* (Syntax, § 510.)

§ 152. The participles active and passive are respectively *dârib striking* and *madrûb struck*, which are declined like ordinary adjectives.

VOCABULARY

mâl	property, riches	akûn	<i>I shall be</i>
namûs	mosquitoes	kunna	<i>we were</i>
waqt	time	dakhkhal	<i>he put in</i>
hâga	thing, any- thing	zî'il	<i>he got angry</i>
'ashâ	dinner	gêt	<i>I, you, came</i>
shi'îr	barley	tili' fôq	<i>he ascended</i>
hamd	acid	maṭarit (na- ṭarit) ²	<i>it rained</i>
bûya	paint	qafal	<i>he shut, closed</i>
ḍarab bûya	<i>he painted</i>	qable ma	<i>before that</i>
fi		bidal ma	<i>instead of</i>
farrân	baker	tamalli	<i>always</i>
khiṣâra	pity	iza (with past tense)	<i>if</i>
(khuṣâra)			

EXERCISE 29

Betidrab il khêl lêh? Lamma kânû beyidrabu l banâdiq kunte betirquḍ walla la? Hîya betikhrug kulle yôm is sâ'a tnên ba'd id duhr. Il huṣân betisman 'ala sh shi'îr. Betidhak 'ala mîn? Badhak 'alêk. Lêh? 'ashân betirkab huṣânak zêy illi beyirkab auwil mara. Intî, ya bittî, kutti bti'milî êh fi l ginêna betâ'it giranna? Qable ma rigi'na kân ish shughle khulus. Kuntu ṭlihtû lamma gih il ḥakîm walla lissa? Kunna bnirga' we lissa fi s sikka. Kulle ma ṣarakhna ḥna kânit hîya betiskut. Kan beyishrud min bêt abûh lamma qabaḍû 'alêh. Iza gêt is sâ'a sitta akun lissa

¹ It is not very often heard in the spoken language.

² *Dunya world, weather* is understood.

bal'ab bi l kûra barra, welâkin iza gêt is sâ'a sab'a akun rigi't
 'ala l bêt. Inta râyih tukhrug emta? Ana rah akhrug is sâ'a
 r'ba'a u tilt. Humma rayhîn yirkabu nnaharda walla la'? La',
 bass is sitte hatirkab. Iîla' min hina. Ishrabî moiya ndîfa.
 Ifdalû fil bêt lamina rga'ana. Khallîna niftah ish shibbâk. Id
 dakâkin fathîn bukra ş şubh? La', qaffin 'ashân il 'id. Fih
 kubbâya maksûra; mîn kasarha? Hîya maksûra min nafsîha
 kede. Kunna bnishrab qahwa. Kânit betimtur wi btir'id wi
 btibruq tûl in nahâr.

EXERCISE 30

Where¹ were you sitting? At what¹ was she laughing? I ran
 away from him when I saw him getting angry.² In England they
 used to hang thieves,³ but now they imprison them. The water
 is getting less every day. They covet her riches. She was
 going upstairs⁴ two steps at a time. They were painting the
 house when I came. They will be sitting in the kitchen laugh-
 ing⁵ with the cook till dinner-time.⁶ You will have returned,
 my daughter, before we go out. We are going to beg (some)
 cigarettes of⁷ you. The acid will burn the paint. You will
 tire yourself. She is going to ascend the pyramids. (It is) a
 pity; she will be tired. (Is) the lady contented with⁷ her ser-
 vants? She (is) contented with one of them, but the others are
 always getting drunk. What (is it) that makes them drunk?
 Why were you sitting outside the door instead of doing⁸ your
 work? It is going to rain. Put the horse in the stable; he will
 get cold outside. Wash your hands before you cook anything.
 The horse was running away. The baker closes on Sunday, but
 the tobacconist remains open.⁹ Shut the windows and open the
 doors. The clock was striking twelve when we went out. I am
 being stung all day long by¹⁰ mosquitoes. She was about to
 knock at the door when the girl opened it. Will they remain
 here when their children return? Let her come in and sit down.
 Why was she angry? Because you (f.) shut the door in her face.
 We were going out when they were coming in. You were
 writing upstairs, and your dinner was getting cold downstairs.

¹ The interrogatives should be placed at the end of the sentence.

² Unfinished present.

³ Trans. *the thieves*.

⁴ tîli' 'as salâlim.

⁵ Unfinished present.

⁶ Trans. *the time of dinner*.

⁷ min.

⁸ Aorist.

⁹ Act. particip.

¹⁰ By (bi) *the mosquitoes*.

§ 153. The verb is rendered negative by the particle *ma* (*mā*) being placed before it, and *sh* after it in the form of a suffix,¹ as *ma ḍarabsh he did not strike*. The vowel *i* is inserted between it and a verb ending in a consonant, as *ma ḍarabtish you did not strike*. The conjugation of the negative past tense and aorist, firstly without, and secondly with, the verbal suffixes, is as follows:—

SINGULAR

	MASC.	FEM.
1st pers.	<i>ma ḍarabtish</i>	<i>ma ḍarabtish</i>
2nd pers.	<i>ma ḍarabtish</i>	<i>ma ḍarabtish</i>
3rd pers.	<i>ma ḍarabsh</i>	<i>ma ḍarabitsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma ḍarabnāsh</i>
2nd pers.	<i>ma ḍarabtūsh</i>
3rd pers.	<i>ma ḍarabūsh</i>

SINGULAR

	MASC.	FEM.
1st pers.	<i>ma ḍrabsh</i>	<i>ma ḍrabsh</i>
2nd pers.	<i>ma tidrabsh</i>	<i>ma tidrabīsh</i>
3rd pers.	<i>ma yidrabsh</i>	<i>ma tidrabsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma nidrabsh</i>
2nd pers.	<i>ma tidrabūsh</i>
3rd pers.	<i>ma yidrabūsh</i>

1st pers.—

SINGULAR

<i>ma ḍarabtuhsh</i>	<i>I did not strike him</i>
<i>ma ḍarabtihāsh</i>	“ “ <i>her</i>
<i>ma ḍarabtaksh</i>	“ “ <i>thee (masc.)</i>
<i>ma ḍarabtiksh</i>	“ “ <i>thee (fem.)</i>
<i>ma ḍarabtuhumsh</i>	“ “ <i>them</i>
<i>ma ḍarabtukūsh</i>	“ “ <i>you</i>

2nd pers. masc.—

<i>ma ḍarabtuhsh</i>	<i>thou didst not strike him</i>
<i>ma ḍarabtihāsh</i>	“ “ <i>her</i>
<i>ma ḍarabtinīsh</i>	“ “ <i>me</i>
<i>ma ḍarabtuhumsh</i>	“ “ <i>them</i>
<i>ma ḍarabtināsh</i>	“ “ <i>us</i>

¹ Comp. *ne . . . pas* in French. (See further Syntax, § 533 seq.)

2nd pers. fem.—

ma darabtihsh	<i>thou didst not strike him</i>
ma darabtiḥāsh	„ „ <i>her</i>
ma darabtīnish	„ „ <i>me</i>
ma darabtihumsh	„ „ <i>them</i>
ma darabtīnāsh	„ „ <i>us</i>

3rd pers. masc.—

ma darabūsh	<i>he did not strike him</i>
ma darabḥāsh	„ „ <i>her</i>
ma darabaksh	„ „ <i>thee (masc.)</i>
ma darabiksh	„ „ <i>thee (fem.)</i>
ma darabnīsh	„ „ <i>me</i>
ma darabhumsh	„ „ <i>them</i>
ma darabkūsh	„ „ <i>you</i>
ma darabnāsh	„ „ <i>us</i>

3rd pers. fem.—

ma darabitūsh	<i>she did not strike him</i>
ma darabithāsh	„ „ <i>her</i>

PLURAL

1st pers.—

ma darabnahsh	<i>we did not strike him</i>
ma darabnāḥāsh	„ „ <i>her</i>
ma darabnaksh	„ „ <i>thee (masc.)</i>
ma darabnākīsh	„ „ <i>thee (fem.)</i>
ma darabnāhumsh	„ „ <i>them</i>
ma darabnākūsh	„ „ <i>you</i>

2nd pers.—

ma darabtuhsh	<i>you did not strike him</i>
ma darabtūḥāsh, &c.	„ „ <i>her</i>

3rd pers.—

ma darabuhsh	<i>they did not strike him</i>
ma darabuksh	„ „ <i>thee (masc.)</i>
ma darabūkīsh, &c.	„ „ <i>thee (fem.)</i>

SINGULAR

1st pers.—

ma drabūsh	<i>I do, will, not strike him</i>
ma drabḥāsh	„ „ <i>her</i>
ma drabaksh	„ „ <i>thee (masc.)</i>
ma drabiksh, &c.	„ „ <i>thee (fem.)</i>

2nd pers. masc.—

ma ṭḍrabūsh, &c.	<i>thou (m.) dost, wilt, not strike him</i>
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2nd pers. fem.—

ma tidrabiḥsh	thou (f.)	„	„	him
ma tidrabiḥâsh, &c.	„	„	„	her

3rd pers —

ma yidrabûsh	he does, will not strike him
ma yidrabḥâsh, &c.	„ „ her

§ 154. The prepositions *li* and *bi* with their suffixes may intervene, as well as, or in addition to, the verbal suffixes, between the verb and the negative sign *sh*, as *ma ṭabakhit lûsh* *she did not cook for him*, *ma ṭabakhitu lûsh* *she did not cook it for him*, *darab bi l 'aṣâya? la'*, *ma darab biḥâsh* *did he strike with the stick?* *No, he did not strike with it.* But we may also say *ma ṭabakhitshe luh*, *ma ṭabakhitûsh luh*, and *ma ḍarabshe biha*.

§ 155. In the compound tenses the *sh* is generally attached to the auxiliary, as *ma kunnâsh kharagna*, but sometimes both of the negative signs will, for the sake of emphasis, accompany the principal verb, as *kunna ma kharagnâsh* (§ 541).

§ 156. In prohibitions the aorist is used instead of the imperative, or, in other words, the initial *t* reappears, as *ma tidrabsh*, *ma tidrabûsh* *do not strike.* (See further Syntax, § 491.)

§ 157. The negative particles may also be joined to the pronouns, whether in their full or truncated forms, as *ma huṣh* (or *ma huwâsh*) *not he*, *ma lîsh*, *ma 'andûsh* (*it is*) *not to me, with him*, i.e. *I have, he has, not*, *ma 'umrîsh shuftu* *I never saw him in my life*, *ma 'ilmîsh* (*it is*) *not my knowledge*, i.e. *I do not know.* They are very commonly joined to the indefinite pronoun *ḥadd* *one, anybody*, as *ma ḥaddish ḍarab* *no one struck.* As the preposition *fi*, with or without the suffix of the third pers. sing., is used in the sense of *there is*, so *ma fiḥsh* (or *ma fiḥ*) signifies *there is not.*

§ 158. *Mush* or *mish* (contracted from *ma ḥûsh*, *ma huwâsh*) may be used as the aorist of the negative substantive verb of all numbers and gender, as *ḥîya*, *hunma*, *hina? la'*, *mush hina* *is she, are they, here?* *No, she is, they are not, here.* It sometimes serves to negative the verb, as *mush kharag barra*, *dakhal gûwa* *he hasn't gone out, he has come in*, *mush ḍarabha?* *didn't he strike her?* *Mush qulti lak tigî?* *didn't I tell you to come?* *Mush tigî waiyâna?* *won't you come with us?* *Mush tiskut!* *won't you keep quiet!*

§ 159. In the first of the above phrases the verb *kharag* with its complement is in reality the subject of the substantive verb understood, so that we would translate literally *it is not that he went out.*¹ The emphasis would be lost if we said *ma kharagshe barra.* In the other sentences there is implied a strong belief

¹ We might also say *mush leinnu kharag.*

or persuasion in the mind of the speaker that it has been, will be, or should be, performed.

§ 160. *La* is used for *ma* in the word *wala*, composed of *wa* (= *wi*, *we*) and *and* and *la* *not*; and the verb or other word following it does not generally take the negative suffix *sh* unless the negative with the conjunction may be translated by *without* or *and yet*, the previous sentence being an affirmative one, as *la lakhaltish wala tlihtish* *I neither went in nor came out*, but *ana lakhalt wala hûsh 'ârif* *I went in without his knowing*.¹

VOCABULARY

bâl	<i>mind, memory</i>	ghêr	<i>besides, other</i>
bilyardu	<i>billiards,</i> <i>billiard-</i>	yimkin	<i>than</i> <i>it is possible</i>
kîs	<i>bag, purse</i>		<i>that, pos-</i>
bikhîl	<i>stingy,</i> <i>avaricious</i>	zêy in nâs	<i>sibly</i> <i>as one should,</i>
kanas	<i>sweep</i>	abadan	<i>properly</i> <i>never, not at all</i>
şaraf	<i>spend</i>	min ên	<i>whence, how</i>
dafa'	<i>pay</i>	bi z zûr	<i>by force</i>
zâhir	<i>clear</i>		

EXERCISE 31

Ma hummâsh şughaiyarîn. Ma fish hadde gherna fi l bêt. Il ôda lli mâ filâsh sagâgîd mush kuwaiyisa. Yimkin ma nismahsh. Ma 'rafûsh la zâtan wala isman. Ana ma 'rafhâsh wala hiya ti'rafni. La yishrab wala yâkul. Tishrab wala tâkulsh. Liksh² ikhwa? Ana kulle shahr badfa' lak talat ginêhât wala ti'milsh³ shuglak zêy in nâs. Bâlaksh³ il hâga dî? Ana ma 'umrîsh simih³te hâga zêye dî. Ma ntîsh fahma kalâmî? La', kalâmak mush zâhir abadan. Ma kuntîsh be-tindahî lî? Ihna mush rayhîn nishhât minhum hâga. Mush kân ibnak hina qabl id duhr? Ma haşal luhumshe hâga. Hiya mish rayha titla' tûl in nahâr? Tani marra ma ti'milish hâga zêye dî. Mush niknis shuwayiya qable ma tuq'ud? Ma'akshe qershên? Ma lîsh akhkhe wala ukht. Mush ana lli kasart il fanâgîn; da r râgil illi kan beydrab bûya fi l bêt, hûwa lli kasarhum. Il bikhîl ma yîşrîfshe fulûs illa bi z zûr. Ihna ma kunnâsh 'arfin leinnik ma btiksabshe ziyâda 'an kede. Lamma ma tindahihshe ha ya'raf min ên leinnik 'auzâh? Ma kânîtshe hidrit lamma gih abûha. Ma tirkabshe huşân beyirag.

¹ See further Syntax.

² *Ma* is omitted in some circumstances (§ 534).

³ The preposition *fi* is understood (§ 585 e).

EXERCISE 32

Don't sit up after eleven. (He) who goes to bed early does not repent. The work will not be finished before sunset.¹ I am not going to burn it. Doesn't your mother ride? She did not dance at all. Don't sneeze just in front of me. It thundered and lightened, but it did not rain. I have not eaten or drunk all day long. He doesn't play billiards better than you. Won't you open the door to him? There is no bread in the house. Didn't any one seize them? Won't you sit down and keep quiet! She took her purse from her pocket without her knowing. Don't go down to them. Don't insult a man² who has not insulted you. We didn't hear him when he came. Don't snatch it away from me. It doesn't rain much in Cairo. They won't ever get dry. Don't listen to him. We shall not return before Friday evening. I neither won nor was beaten.

§ 161. The derivative verbs are eleven in number, and take the following forms:—

I.—Barrik or barruk, the latter where the doubled or the final consonant is one of the letters *t, gh, h, d, r, z, s, ' , q, k*, and the former in other cases.

REMARK.—Barrik *make kneel* and shaghghil *cause to work* form exceptions to the above rule (but shaghghal is also in use).

§ 162. Verbs of this form are usually transitive, either causative (where the primitive verb is intransitive) or intensive (when the primitive verb is transitive), as *qa'ad cause to sit*, *kassar break in pieces*, *habbis imprison a number of persons*.³ *Naggis* signifies either *to cause to be* or *to consider unclean*, *saddaq consider true, believe*. Instances of intransitive verbs of this form are: *bahhar go north*, *gharrab go west*, *gaddar have smallpox*, *zallaq be slippery*, *'affin be putrid*.

REMARK a.—It not infrequently happens that a verb appearing in this form is not used as a simple triliteral, as *khammin conjecture*; or it may be denominative, *i.e.* derived directly from a noun, whether of Arabic or foreign origin, as *dabbish fetch rubble* (*dabsh*), *bannig put under chloroform* (*bing narcotic*), *ṣabbin to soap* (*ṣabûn*).⁴

REMARK b.—Some verbs, mostly bearing a neuter sense, are used both in the primitive and first derived form without any difference of meaning, as *bilid* (or *ballid*) *get dull*, *'igiz* (or *'aggiz*) *get old*.

¹ Trans. *the sunset*.

² Trans. *the man*.

³ We may say *habashum* or *habbishum*, but we cannot say *habbisu* in this sense.

⁴ From the Italian through Turkish.

REMARK *c.*—A few are used both transitively and intransitively, as *shahhil hurry*, *qarrab come or bring near*, *baṭṭal abolish* or *be abolished*, *take holiday*.

§ 163. The first derived form is conjugated as follows :—

PAST TENSE

	MASC. SINGULAR	FEM.
1st pers.	barrikt, barrakt	barrikt, barrakt
2nd pers.	barrikt, barrakt	barriktî, barraktî
3rd pers.	barrik, barrak	barrikî, barrakit

PLURAL FOR BOTH GENDERS

1st pers.	barrikna, barrakna
2nd pers.	barriktû (-um), barraktû (-um)
3rd pers.	barrikû (-um), barrakû (-um)

A O R I S T

	MASC. SINGULAR	FEM.
1st pers.	abarrik, abarrak	abarrik, abarrak
2nd pers.	tibarrik, ¹ tibarrak	tibarrikî, tibarrakî
3rd pers.	yibarrik, yibarrak	tibarrik, tibarrak

PLURAL FOR BOTH GENDERS

1st pers.	nibarrik, nibarrak
2nd pers.	tibarrikû (-um), tibarrakû (-um)
3rd pers.	yibarrikû (-um), yibarrakû (-um)

UNFINISHED PRESENT

	MASC. SINGULAR	FEM.
1st pers.	babarrik, babarrak	babarrik, babarrak
2nd pers.	bitbarrik, ² bitbarrak	bitbarrikî, bitbarrakî
3rd pers.	biyibarrik, beyibarrak (or bîbarrik, &c.).	bitbarrik, bitbarrak

PLURAL FOR BOTH GENDERS

1st pers.	binbarrik, binbarrak (or biyinbarrik, &c.)
2nd pers.	bitbarrikû ² (-m ³), bitbarrakû (-m) (or biyitbarrikû, &c.)
3rd pers.	bîbarrikû (-m), ⁴ bîbarrakû (-m)

¹ Or tebarrik, and so throughout.

² For bitî (te) barrik, &c.

³ *I.e.* -um, the *u* being shortened when the *m* is added, and so throughout.

⁴ Or uncontracted biyi (ye) barrikû, &c.

IMPERATIVE

Sing. masc. barrik, barrak Fem. barrikî, barrakî
 Plur. barrikû (-m), barrakû (-m)

Particip., active and pass., mebarrik, mebarrak (mibarrik, mubarrak, &c.).¹

REMARK.—The participle of this form is frequently used as a substantive, as *me'allim one who teaches, a master*.

VOCABULARY

kallim	<i>address</i>	ragga'	<i>give back, re- turn</i>
qabbil	<i>go south</i>	'azzib	<i>torture</i>
khabbar	<i>inform</i>	kaddib	<i>give the lie to</i>
gallid	<i>bind (books, &c.)</i>	kassil	<i>grow lazy</i>
fassuḥ	<i>make room, walk (act.) about</i>	dakḥikhan	<i>smoke (chim- ney, &c.)</i>
ḥanmil	<i>load</i>	ta'ab	<i>tire</i>
farrag 'ala	<i>show over</i>	fahhim	<i>inform</i>
khaddim	<i>employ</i>	taffish	<i>drive away</i>
faṣṣal	<i>cut out (cloth, &c.)</i>	qashshar	<i>shell, peel</i>
ḥadaf	<i>throw</i>	kattar	<i>increase, make much</i>
ṣabbār	<i>keep waiting</i>	sallim 'ala	<i>salute</i>
gabbis ²	<i>grow hard, harden</i>	'allim	<i>teach</i>
ballaṭ	<i>pave</i>	'allim 'ala	<i>sign</i>
gammid	<i>harden</i>	menaggid	<i>upholsterer</i>
sallif	<i>lend</i>	qumâsh	<i>stuff</i>
kharrag	<i>take out</i>	bisilla	<i>peas</i>
faṣṣar	<i>make clear</i>	ganaynî ³	<i>gardener</i>
khaṣṣar	<i>spoil</i>	barasmî	<i>seller of clover</i>
(khaṣsar)		nuzûl	<i>descending, de- scend</i>
daḥḥak	<i>make laugh</i>	ṭulû'	<i>ascend</i>
ghabbar	<i>throw dust</i>	ḥamla	<i>load, burden</i>

¹ For the vowel of the first syllable, see § 14 c. In the literary language the vowel of the final syllable is always *i* in the act. and *a* in the pass. participle.

² From gibs *gypsum*.

³ Sometimes pronounced ganênî.

EXERCISE 33

Ana rayh agallid kitâbên 'and il megallid. Dimâghu me-gabbisa. Bahhar sana wala tqabbil yôm. Il furne bitlakhkhan ketîr; lâzim nenaddafha bukra ş şubh. Ihdif li kôra wahda, mush haddif li l kull. Sallim li 'ala wilâdak. Inta li 'irîft il hikâya, khabbarnî 'anha. Taiyib, ana hafahhinhâ lak. Yâ barasmî inta bithammil humârak hamla qadde kede tiqila lêh? ti'azzibu lêh, yâ gabbâr? Allâh yi'azzibak zêye ma 'azzibtu. Hat lina l waraqa 'ashân ne'allim 'alêha. Khaddimtish il barabra dôl fi bêtak? Ya ganaynî! ma tkattarsh il moiya; rah tikhaşşar il ward. Dabbish ya walad 'ala l bannâ. Il gammâl kân râyih yibarrîk gimâlu. Khallî wâhid menaggid yinaggid lina mertabtên. Hiya rah tikallinik 'an il mas'ala. Nazzil it tara-bêza dî min 'aş şutûlî. Ma tkharragûlhâsh barra. In nâs dôl yinaggisu l kalb.

EXERCISE 34

Hurry up (*plur.*); don't keep us waiting. Why are you driving those men away? The cat was looking for her kittens all day long. I am going to teach you Arabic. I don't get tired coming down;¹ what tires me is going up.² You have stolen my pencil; give it back to me. Will you lend me five pounds? The road isn't paved. The story will make you laugh. Are you not going to take the child for a walk? I don't believe your statement at all. I am going to cut the stuff out myself. After lunch we are going to show you over the stables. What are you doing, girl? I am shelling peas.

§ 164. II.—Bârik.³ Verbs of this form denote:—

(a) An attempt or striving to perform the action expressed by the primitive verb, as ghâlib *seek to overcome*.

(b) A mutual performing of that action by both subject and object, as râhin *to make one bet with oneself, wager*. In the latter sense the indirect object of the primitive verb becomes the direct object of the second form, as lâ'ibnî (= li'ib waiyâya) *he played with me*.⁴ Others have an apparently primitive sense, the simple verb not being in use or bearing an entirely different

¹ Trans. *from the descent*.

² Trans. *the ascent*.

³ The Koranic bârak(a) (rarely heard).

⁴ In the former it sometimes remains indirect, as sâbiq waiyâh (or sabqu) *he raced with him (raced him)*, lit. *tried to pass him*.

meaning, as *sâfir start on a journey*, *bârik bless, congratulate* *qâbil meet*.

§ 165. The principal tenses are conjugated as follows :—

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	bârikt	bârikt
2nd pers.	bârikt	bâriktî
3rd pers.	bârik	barkit (for bârikit)

PLURAL FOR BOTH GENDERS

1st pers.	bârikna
2nd pers.	bâriktû (-m)
3rd pers.	barkû (-m)

AORIST

SINGULAR

	MASC.	FEM.
1st pers.	abârik	abârik
2nd pers.	tibârik ¹	tibarkî
3rd pers.	yibârik	tibârik

PLURAL FOR BOTH GENDERS

1st pers.	nibârik
2nd pers.	tibarkû (-m)
3rd pers.	yibarkû (-m)

IMPERATIVE

Sing. masc. bârik Fem. barkî

Plur. barkû (-m)

Particip., act. and pass., mebârik, mebârak ²

REMARK *a*.—It will be observed that the conjugation of this form differs in no way from that of the first, except that the vowel *i* disappears in some of the persons in accordance with the rules of pronunciation.

REMARK *b*.—The passive participle is sometimes borrowed from the primitive verb, though the other parts of the latter are not in use or bear a different meaning, as *mabrûk blest*.

¹ Or *tebârik*, *yebârik*, &c.

² The latter form is sometimes used as a passive participle, as in the written language.

VOCABULARY

'arik	<i>quarrel with</i>	dâfi 'an	<i>defend</i>
'alig	<i>heal, attend</i>	sâmilh	<i>pardon</i>
bârik fi	<i>bless</i>	sâ'id	<i>help</i>
bârik li	<i>congratulate</i>	'amil	<i>treat, deal with</i>
tâgir	<i>be in commerce,</i> <i>business</i>	'ârid ¹	<i>expose, exhibit</i>
shârik	<i>take as a part-</i> <i>ner</i>	hâsib	<i>settle accounts</i> <i>with, beware,</i> <i>look out</i>
'akis	<i>annoy, tease</i>	hâfiz 'an	<i>look after</i>
sâbiq	<i>race with</i>	bitqûl	<i>you say</i>
khâlîf	<i>oppose, con-</i> <i>tradict</i>	fâyit	<i>passing</i>
shâtîm	<i>insult, bandy</i> <i>words with</i>	mas'âl	<i>responsible</i>
fâriq	<i>leave one alone</i>	mush'arânî	<i>hairry</i>
khâniq	<i>quarrel with</i>	gary	<i>a running</i>
		sabqa	<i>race</i>
		ba'dên	<i>afterwards</i>

EXERCISE 35

Huwa kulle yôm bi'ârikunî. Ihna rayhin neqâbilhum fi l malâtta. Min bi'algu? Il hakim illi 'aligni lamma kutte 'aiyân 'ammawil huwa lli me'algu. Allâh yibârik fik. Huwa beyitâgir wahdu? Ia' meshârik wâhid tâni waiyâh. Huwa miggauwiz gidid; mush rah tibârik lu? Tamalli lamma tkûn fayta min hina, yi'aksûha l wilâd dôl. Il waldên duk-hamma rah yisabqu ba'd fi l gary. Hasbi ya wliya! Ihna kunna mrahîn bi'âdina bi l fulûs 'ala s sabqa. Il binti di tamalli mkhalfânî fi l kalâm. Kânû beyishatmû ba'd quddâm bitna lamma gih ish shawîsh u waddâhum it tumn. Inta mush rah tefâriqnî abadan? Bitkhanqi² l walad da lêh ya bint? Ghâlibnâ-hum fi l kôra. Bitqûl khanqûh walla khanaqûh? Bâruk³ Allâh fi r râgil il mush'arânî wala bâruk Allâh fi l mara l mush-'ârânîya.

EXERCISE 36

The boys were playing with the girls. I will meet you outside the shop. I didn't strike him; I was only defending myself. If you do this, I shall never pardon you. When do you (*plur.*) start? I am starting by⁴ the train which leaves⁵ at 2:36 P.M. They weren't helping us; we did it by ourselves.

¹ Better 'arraḍ.² For bitekhâniqi.³ For the use of the past tense, see § 473 c.⁴ ma'⁵ venâm.

Your enemy does not always become¹ your friend because you treat him well. They are not going to exhibit their goods in the windows of the shops. Spend the money out of² your pocket, and I will settle with you afterwards. When they quarrelled my brother reconciled them. You are responsible, and must³ look after everything.

§ 166. III.—Ibrak⁴ and occasionally (the literary form) abrak.

It is either transitive, bearing the same meaning as barrik, as ikhbar *inform* (for the more usual khabbar), or intransitive (or neuter), as izman *endure, last*, islam *become a Mussulman*.

REMARK.—This form is of very rare occurrence in the spoken language.

§ 167. The past tense is conjugated as in the other forms; the aorist makes abrik, tibrik, tibrikî, yibrik, &c.; the imperative is ibrik, &c., and the participle mubrik, mibrik.

REMARK a.—The participle may exist where the other parts of the verb are not in use, as mudhik *causing to laugh, laughable*. Those verbs of this form whose sense admits of a passive participle derive it from the simple verb, as alzam *he compelled*, pass. part. malzûm.

REMARK b.—The word murzaq *provided for* (by God), *blest* seems to represent the past participle of a verb arzaq, which, however, exists neither in the colloquial nor the literary language; so mus'ad *blest*, and a few others.

VOCABULARY

imkan (am-kan)	<i>be possible to one⁵</i>	i'lan	<i>notify</i>
ifqar	<i>impoverish</i>	igwaz	<i>double</i>
alzam	<i>compel, hold responsible</i>	muh̄sin	<i>charitable</i>
ihsan (alhsan)	<i>show charity to, make gifts</i>	mushrik	<i>idolater</i>
iblagh	<i>come of age, inform</i>	misri' (musri')	<i>hurrying</i>
ikram, (akram)	<i>treat with honour</i>	yinnkin	<i>it is possible, possibly</i>
izhar	<i>bring to light</i>	qiyâm	<i>starting, departure</i>
ib'ad	<i>remove</i>	kutr	<i>excess</i>
itqan	<i>perfect, make nice</i>	rasm (7)	<i>tax</i>
		zirâ'ât	<i>crops</i>

¹ yigî.

² min.

³ lâzim with aor.

⁴ Comp. Phœnic. if'il.

⁵ With a direct object.

EXERCISE 37

Ma mkannîsh agahhiz il gawabât betî'î qable qiyâm il buṣṭa. Ana lzamtak leinnak tîfdal hina, ya'ni tkûn inta malzûm u mas'ûl 'an kulle hâga. Lâzim titqin nina (titqin lina) t̄ ṭabikh ziyâda shuwaiya unaharda, 'ashân fih diyûf. Lamma miskû l haramîya kânû misrî'în bi l gary. Ana lamma gêt inta 'andî, mush akrantak? Yimkin nirkab sawa bukra.

EXERCISE 38

The excessive taxation¹ was impoverishing the country. Won't it be possible for you to write² to me to-morrow? He is a very charitable man; he is making gifts every day. Your tennis balls did not last more than two or three months. You must notify them before Friday. Possibly we should go out to-night. They are responsible, not I. There are still many polytheists in the world. They did not show me much honour.

§ 168. IV.—Itbarak.³ It generally serves as the passive of the primitive verb; thus from ḥabas *imprison* is formed ithabas *to be imprisoned*, from misik *seize*, itmasak *be seized*. But the primitive form is not always in use. Itbarak sometimes has a neuter, reflexive, or middle sense, as itlafat *turn round to look*, and is in a few cases identical in meaning with the primitive form, as itbasat *be pleased*, from bisit (little used), itṭalab *ask for oneself*.

§ 169. The aorist is atbirik, titbirik, titbirkî, &c., the imperative itbirik, itbirkî, itbirkû (-m). The participle (mitbirik) is not much in use, the passive participle of the simple verb generally taking its place, as mahbûs, mamsûk, &c.

VOCABULARY

itqafal	<i>be locked</i>	itlafat li	<i>look to, after</i>
itfataḥ	<i>be opened</i>	ithamal	<i>be carried</i>
itsharab	<i>be drunk</i>	itshataf	<i>be chipped,</i> <i>broken off</i>
itfaham	<i>be understood</i>	itqalab	<i>be upset</i>
itkhabat	<i>be knocked,</i> <i>humped</i>	it'abad	<i>be worshipped</i>

¹ Trans. *the excess of the taxes*.

² Aor. (*that*) *you write*.

³ This form, unknown to literary Arabic, corresponds to the Syriac *ethp'el*, regarded as the passive of the primitive verb. It is doubtless more ancient than the reduplicated form itbarrak.

itgama'	<i>be added up</i>	itrafa'	<i>be raised</i>
itkhadaṁ	<i>be served, waited on</i>	itrafad ¹	<i>be dismissed</i>
ithamaq	<i>be quick-tem- pered</i>	binâya	<i>building</i>
it'araf	<i>be known</i>	'agun	<i>Persians</i>
it'azam	<i>be invited</i>	gumla	<i>total</i>
itghalab	<i>be conquered</i>	shukalî	<i>quarrelsome</i>
itghasal	<i>be washed</i>	khulq	<i>temperament</i>
itrafas	<i>be kicked</i>	ḥamâqa	<i>foolishness</i>
		ṭaqn	<i>suit</i>

EXERCISE 39

Il bâb il barrânî betâ' bêtna beyitqifil min gûwa. Itsharab 'andîna nibît ketîr illêla. Kallimna bi l 'arabî 'ashân kalâmak yitfihim min kull in nâs. Il khaddâm il baṭṭâl yitrifid. Il ḥagar dih lâzim yitrifi' min hina. Itkhabatna min 'arabiya fi s sikka quddâm bêtak. Issarafi fulûs ketîr qawî fi l binâya di. Ish shamse kânit betit'ibid 'and il 'agam. Lamma titgimi' il gumla ḥana'raf qimt il kull. Ir râgil da mithimiḡ² we shukalî ketir; kullima tkallimu yithimiḡ. Huwa yin'irif bi l ḥamâqa betaḥtu. Hiya miṭṭilba min Allâh leinne Rabbina yirzuḡha bi walad.

EXERCISE 40

They were imprisoned in their (own) garden. She was seized before she reached her daughter's house. Both the doors of my bedroom open inwards. The jacket too, in fact the whole suit must be washed. Don't sit there, or³ you will be kicked by⁴ one of those horses. Why was he dismissed? Because he didn't look after the house properly when we went away. If you play with them you will be beaten. How are you going to be waited on if there is no servant in the house? The children were carried on the camel's back. A small piece has been chipped off. Take that glass away or it will be upset.

§ 170. V.—Itbarrîk, itbarrak.⁵ This form is constructed

¹ Itrafat in the dictionaries.

² Or maḥmûḡ.

³ laḥsan.

⁴ min.

⁵ Itfa'al is not unknown to the literary dialect. It is the Hebr. *hithpa'el*, Syriac *ethpa'al* (the second radical doubled).

from the first derived form by the addition of the prefix *it*, and acts as its passive, or denotes generally the condition into which its object is brought by its action, as :—

naddaf	<i>clean</i>	itnaddaf	<i>be cleaned</i>
barrad	<i>cool</i>	itbarrad	<i>get cool</i>
ḥakkin	<i>give one autho- rity</i>	ithakkin	<i>have, use (or abuse), such authority</i>

Sometimes it bears the same sense and acts upon the same object as the first form, but governs that object indirectly instead of directly, as *kallim ir rāgil* (or *itkallim waiya r rāgil*) *he spoke to (with) the man*, *hadditu* (or *ithaddit waiyāh*) *he chatted with him*; or it may be middle or reflexive in sense, as *qallib turn*, *itqallib turn oneself, roll back*. When the first form is intransitive, the fifth is rarely in use; when it is, it is generally identical in meaning, as *qarrab* (or *itqarrab*) *approach*. *Vice versa*, when the fifth form is neuter, without any reference to the action of a transitive verb, the first form does not often exist.

§ 171. The aorist is *atbarrik*, *titbarrik*, &c., or *atbarrak*, *titbarrak*, &c., according as the past tense is *itbarrik* or *itbarrak*; similarly, the imperative *itbarrik* or *itbarrak* and the participle *mitbarrik* or *mitbarrak*.

REMARK *a*.—The literary form *tabarrak* will occasionally be heard in conversation for both *itbarrik* and *itbarrak*,¹ as also *mutabarrik* for the active participle, as *rāgil mutakallim an eloquent man*.

REMARK *b*.—*Itbarrid* is sometimes heard for *itbarrad*, *itbashshir* for *itbashshar*, *itraddad* *frequent* for *itraddid*.

REMARK *c*.—The *i* of the initial syllable of the past tense is not infrequently placed after instead of before the *t*, and pronounced very shortly, as *tikallim* (almost *tkallim*).²

¹ But only in imitation of the literary dialect. The Chaldaic form is the only one, properly speaking, in use in the colloquial language.

² See § 14. For the assimilation of the *t* with certain letters in forms (4), (5), and (6), see § 25 *b*. Its sound often approaches that of *d*.

VOCABULARY

itmarragh	<i>roll (intr.)</i>	itrattib	<i>be arranged</i>
itbashshar	<i>be blessed with, lucky in</i>	itfaḍḍal !	<i>please ! pray !</i>
itbaṣṣaṣ ('ala)	<i>play the spy</i>	itfassaḥ	<i>take a walk</i>
itbassim	<i>smile, laugh knowingly</i>	it'allaq	<i>be suspended</i>
itba'ad	<i>be renewed, keep away</i>	itfarrag 'ala	<i>be shewn, look, over</i>
itṭarrab	<i>be covered, filled with dust</i>	itrikib	<i>be driven, ridden</i>
itqaddim	<i>be advanced</i>	itghasal	<i>be washed</i>
ithaggar	<i>be harsh, 'ala rough, with</i>	kabbar nifsu	<i>give oneself airs</i>
ittallit	<i>look with dis- dain on</i>	khaff	<i>be recovered</i>
itrakkib	<i>to put up, set in</i>	biqûl	<i>he says</i>
itgarraḥ	<i>be tried</i>	gitta	<i>body</i>
itgallid	<i>be bound</i>	bakht	<i>good fortune, luck</i>
ithaṣṣar	<i>regret</i>	khabbâṣ	<i>charlatan</i>
ithaffaz	<i>be in safe '(and) keeping</i>	khaiyaṭ	<i>tailor</i>
ithammil	<i>bear malice</i>	raml	<i>sand</i>
(min)		waḥl	<i>mud</i>
iṣṣabbîn	<i>be soaped</i>	serg	<i>saddle</i>
itfaṣṣal	<i>be cut out (clothes, &c.)</i>	ḥamd il finik	<i>phenic, car- bolic, acid</i>
		waga'	<i>pain</i>
		arḍiya	<i>floor, ground</i>
		sawa	<i>together</i>
		zamân	<i>long ago</i>

EXERCISE 41

Il ḥuṣân kan beyitmarragh fi l ḥaṣhîsh 'ashân gittitu sukhna we yinkin titbarraḍ. Ilḥa tbaṣṣhirna ktîr bi l ḥuṣân da, ya'nî ḥaṣal 'andîna bakht. Guztu kânit betitbaṣṣaṣ 'alêḥ lamma kân beyitbassim li waḥda mish shîbbâk. Il ḥamdu li llâh fâriqnî dilwaqti r râḡil da l khabbâṣ wi tba'ad minnî. Is sikka dilwaqti mitṭarraba bi shuwaiyit raml ; ma fiḥâsh moiya wala waḥl. Kan zamân min aṣhâbî, lâkin min yôm ma tqaddim fi l ḥukûma kabbar nifsu wi ttallit 'alêya. Il ḥuṣân beta'na beyitrikib basse bi s serg ; lissa ma tgarraḥsho fil 'arabîya. Huwa râḡil gabbâr biyit-haggar fi l kalâm 'an in nâs, ya'nî biqul luhum kalâm gâmid.

Ba'de 'ma kan khaffe min il 'aiyâ itqallib 'alêh il waga' tânf. Hûwa thakkim 'alêya we qal li i'mil dî u dî. Beyithassar ketîr 'ala nafsu b illî râh minnu.¹

EXERCISE 42

They were talking together a long time. The book has been in his-keeping (for) years. If you beat him at ² the game, he will owe you a grudge. The windows were put in yesterday only. The floor must be well ³ soaped and washed with carbolic acid. His jacket was cut out for him by ⁴ a tailor. The books were arranged on the shelves. Pray sit down! The boots are cleaned every morning. We are going to take a little ⁵ walk after dinner.⁶ The overcoats have all been hung up behind the door. She is going to look over the house.

§ 172. VI.—Itbârik. It bears the same relation to the second that the fifth does to the first. When used reflexively or reciprocally the direct object of the second form is usually governed by the preposition waiya, as qâbiltu (or itqâbilte waiyâh) *I met him*. It is conjugated precisely as the second derived form, the vorist being atbârik, titbârik, titbarkî, &c., the imperative itbârik, &c., and the participle mitbârik or (borrowed from the primitive form) mabrûk.

VOCABULARY

itbârik	<i>be blessed, fortunate</i>	itkhâniq	<i>quarrel</i>
itghâmiz	<i>exchange a wink</i>	itbâhis	<i>dispute, discuss</i>
ittâqil 'ala	<i>speak crossly, roughly, with</i>	issâbiq	<i>contentend with</i>
itghâsir 'ala	<i>be bold with</i>	ishshâhin	<i>wrangle</i>
itkhâsim	<i>have a difference, fall out</i>	it'âshir	<i>associate, become intimate</i>
itrâzil 'ala	<i>blackguard</i>	iddâkhil	<i>interfere</i>
issâ'id	<i>be helped</i>	kattar	<i>thank you</i>
ishshârik	<i>be associated</i>	khêrak	
issâkib	<i>seek a quarrel with</i>	wugîd	<i>presence</i>
işşâdif	<i>chance to meet</i>	kurbâg	<i>whip</i>
		tigâra	<i>trade</i>
		sabab	<i>reason</i>
		mudda	<i>period, time</i>

¹ I.e. *he has lost*.

³ *ṭaiyib* (after verb).

⁵ *shuwaiya* (after the verb).

² *fi*.

⁴ *min*.

⁶ Trans. *the dinner*.

EXERCISE 43

Il ħurma tbarkit bi wugūd ish shêkh 'andiha. Huwa kân beyitghâmiz waiyâya 'ashân ansiku. Ir râgil da ttâqil 'alêya ketir qawî, hatta ḥaṣal lî za'al min kalâmu. Il 'arbagî da mush basse ma qibilsh ugritu lâkin itghâsir 'alêya we ḍarabnî bi kurbâgu. Il khaddâm betâ'î ma yitkhâšimshe waiya ḥadd. Inta titrâzil lêh 'an in nâs dôl we tishtimhum min ghêr sabab? Huwa r râgil da, illi hîwa missâ'id biya fi shughlu kullu, ma qal lîshe hatta "kattar khêrak." Ikhwâtu mishsharkîn waiyâh fi l bêt. Kânu biyishshaklu waiya ba'd wara l gâmi'. Iza ṣṣâdifte waiya Sâlimi sallim lî 'alêh.

EXERCISE 44

She quarrels with her husband every day. We met your brother by chance yesterday afternoon. They were discussing together¹ all day long. We are going to race one another. Don't wrangle with the people in the street. We have been intimate with one another (for) a long time. He is associated with her uncle in business. Why do you interfere? This is not your business. Possibly we shall meet your brother to-night at the sheikh's house. Why are you always seeking a quarrel with that poor old woman?

§ 173. VII.—Inbarak. It usually has a passive sense, and is often interchangeable with the fourth form, as inḥaraq (or itharaq) *be burned, burned down*, inhakam (or ithakam) *be judged*; but it not infrequently bears a middle or a reflexive sense, as inqafal *be shut, shut*, infataḥ *be opened, open*, inkasar *be broken, break*. It is occasionally transitive, as intazar *await*.

§ 174. The aorist is anbirik, tinbirik, &c.; imperative inbirik, inbirkî, &c.; participle minbirik (or mabrûk).

REMARK.—The literary form of the participle munbarik is heard regularly in the word munkasir (for minkisir) when meaning *humble, unassuming*, and is frequently used by the more educated classes in other words, as muntazir (for mintizir) *waiting*; ankasar, yinkasar, will sometimes be heard for ankisir.

¹ Trans. *with one another*.

VOCABULARY

inbadal	<i>be changed</i>	intaqab	<i>be pierced,</i>
inbarash	<i>be pulled</i>		<i>bored</i>
	<i>asunder,</i>	inharas	<i>be guarded</i>
	<i>split ; sprawl</i>	inkatab	<i>be written</i>
inbasat	<i>be pleased,</i>	inqalab	<i>turnover (intr.)</i>
	<i>enjoy</i>	ingarah	<i>be wounded</i>
inmasak	<i>be seized</i>	ingama'	<i>be collected</i>
(immasak)		sôgar	<i>insure</i>
inzalat	<i>be swallowed</i>	wagad	<i>find</i>
ingadal	<i>be plaited</i>	nahya	<i>direction</i>
intaqan	<i>be done with</i>	gild	<i>leather</i>
	<i>precision</i>	isbinsa	<i>pantry</i>
ingazar	<i>be slaughtered ;</i>	(sibinsa)	
	<i>be grieved at</i>	khabar êh ?	<i>what's the</i>
inga'as	<i>lounge</i>		<i>matter ?</i>
inhabas	<i>be imprisoned</i>	masnid	<i>back of carri-</i>
inbalut 'ala	<i>gaze lovingly</i>		<i>age (inside)</i>
	<i>at</i>	baqara	<i>cow</i>
ingaraf	<i>be ladled out,</i>	tiyâtru	<i>theatre</i>
	<i>dished up</i>	habl	<i>rope</i>
inkhabaz	<i>be baked</i>	khashab	<i>wood</i>
inhalab	<i>be milked</i>	durg (14)	<i>drawer</i>
itnaqal	<i>be removed</i>	ghurûb	<i>west</i>
insaraq	<i>be robbed,</i>	figân	<i>cup</i>
	<i>stolen</i>	taqriban	<i>about</i>
inqatal	<i>be killed</i>	hatta	<i>until</i>

EXERCISE 45

Da mush qalamî ; illi btâ'î inbadal 'andak. Inbarashit riglêh we râhit kulle rigl fi nahya. Il gazma llî gildiha mush taiyib tinbirish qawâm. Hûwa minbisit ketir min kalâmak. Hât it tasha l kuwaiyisa illi gat min bilâd barra. La', hiya minkisra¹ 'andî fi l isbinsa. Da râgil taiyib, munkasir 'ala llah.² Lamma mmasak il harâmî wagadû waiyâh il fulûs? La', dî inzalatit minnu u nizlit fi batnu. Da r râgil da tamalli yinbihit 'ala l mara,³ we hiya kemân mabhûta 'alêh. It tabikh lâzim yintiqlin kemân shuwayya. Hiya rah tingizir qawî milli hasal liha. Il hable da qudum ma yingidilsh. Khabar êh ! it tabikh lissa ma ngarafsh? Qa'adna mag'ûşin 'ala l masnid betâ' il 'arabiya. Inqilib 'ala l ganb it tânî. Il 'êsh inkhabaz? La', lissa ma nkhabass.

¹ Or maksûra.² Trusting in God.³ I.e. his wife.

EXERCISE 46

Didn't you enjoy the theatre very much yesterday? The cow will not be milked before sunset. Two watches and about three hundred pounds have been stolen from one of my drawers. We are very glad that¹ the stables have been removed from in front of our house. Three of the poor women were killed and one was wounded. All the people of the village were collected² outside the omda's house. Where will the wood be bored? You will be imprisoned (for) three years. The garden ought to have³ been watched as-well-as⁴ the house. Six glasses and four cups were broken to-day. He was seized at the station when he was about to leave. The letters had not been written before noon. Insure your house, lest it be burned down. Make haste! the lady is waiting for you.

§ 175. VIII.—Ibtarak.⁵ Verbs of this form may be:—

(a) Reflexive (the reflex object being usually direct, but occasionally indirect), as *iḥtaraṣ* *guard, protect, oneself from*, *istanad* (*issanad*) *support oneself against*, *iqṭadar* *acquire power, wealth, for oneself*.

(b) Reciprocal, as *ishtirik waiya* (= *shârik, ishshârik waiya*) *be in partnership with*.

(c) Identical in meaning with a neuter simple verb or fourth form, as *khumur* (or *ikhtamar*) *rise* (of dough).

(d) The passive of the primitive verb or first derived form, as *irtafa'* *be raised* (*rafa'* *raise*), *ishtaghal* *be occupied* or (as a neuter verb) *be busy* (*shaghghal* *occupy*), *irta'ash* *be frightened, tremble, shiver*.

(e) Active, but with a meaning different to that of the simple verb or first derived form, as *iḥtaram* *honour*, *istalaf* *borrow* (from *haram* *deprive of*, *sallif* *lend*).

§ 176. The aorist is *abtirik*, &c., the imperative *ibtirik*, *tibtirki*, &c., and the participle *mibtirik* (or *mabrûk*).

REMARK.—Ashtaghal and aftakar *I think, imagine*, are in use as well as ashtighil and aftikir; and mubtarik and mubtarak are sometimes heard, as in the words *muqtadir well off*, *mukhtalif opposing, different*, *mushtarik associating, subscriber*, *muḥtaram honoured, honourable*, *mu'tamad trustworthy*, *mu'tabar respected, respectable*.

¹ mabsûṭ leinn.

² Fem. sing.

³ kân lâzim

⁴ mush bass.

⁵ This form is a variant of itbarak, and is comparatively rare in the colloquial language.

VOCABULARY

Igtama'	<i>gather together</i> (intr.)	khatrak	<i>your sake</i>
irtaga'	<i>go back from,</i> <i>renounce</i>	'agin	<i>dough</i>
i'tazar	<i>excuse oneself,</i> <i>be "hard</i> <i>up"</i>	shurb	<i>drinking,</i> <i>smoking</i>
itlafat	<i>attend</i>	hidiya	<i>present</i>
i'tamad	<i>trust, rely, be</i> <i>convinced</i>	ma'isha	<i>a living</i>
iftarad	<i>retire, live</i> <i>alone</i>	fi ma'isha	<i>living together</i>
irtakan	<i>lean</i>	wahda	
iftaqar	<i>become poor</i>	mitr (14)	<i>metre</i>
baqa	<i>become</i>	kam	<i>a few (with</i> <i>noun in</i> <i>sing.)</i>
		sâ'a . . . sâ'a	<i>sometimes . . .</i> <i>sometimes</i>

EXERCISE 47

Kulle lêla yigtimi'û waiya ba'd we yithadditû li ba'de nusş il lêl. Ana htaramt akhûk 'ashân khatrak. Hûwa fên? Aho! mishtighil fi l ginêna. Kalâmu mikhtilif, ya'nî sâ'a yeqûl hâga we sâ'a yequl hâga tanya. Il 'agin rah yikhtimir dilwaqti. Irtaga'na l iyâm dôl mish sharb il qahwa wi s sagâyir. Hûwa qtadar ketir u baqa ghanî 'an ikhwâtu. Lamma htazar gih 'andî wi stalaf minnî khamas ginêhât. Ana htimadte leinnak tisallif li l kitâbât dôl. Kân fi ma'isha wahda waiyâna, lâkin muftarad dilwaqti li wahdu. Itlifit li shuglak.

EXERCISE 48

Why are you shivering? have you¹ fever? No, I am only shivering from the cold. It is raised² three metres from the ground. She was supporting herself against³ the wall. She is a woman of means.⁴ I must borrow a few pounds from my brother. Trust in⁵ God. Are you in partnership with your uncle, or not? Don't ever work after eleven o'clock at night.⁶ The door opened when I was supporting myself against it, and I fell on the floor. I am going to give up drinking tea. Will you lend me five pounds? No, I am hard-up⁷ myself. She was once very rich, but now she has become poor. We were very much occupied⁷ all day.

¹ 'andak.² Particip.³ 'ala.⁴ Particip. of iqtadar.⁵ 'ala.⁶ bi l lêl.⁷ Particips. from primitive or supposed primitive verbs.

§ 177. IX.—Ibrakk. It occurs only in verbs expressive of colour or a bodily defect. When the simple verb exists, its meaning becomes intensified in the ninth form, as *khadar to be green*, *ikhḍarr be green all over*. The conjugation is as follows:—

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	ibrakkêt	ibrakkêt
2nd pers.	ibrakkêt	ibrakkêti
3rd pers.	ibrakk	ibrakkiti

PLURALS FOR BOTH GENDERS

1st pers.	ibrakkêna
2nd pers.	ibrakkêtû (-m)
3rd pers.	ibrakkû (-m)

Aorist.—abrakk, tibrakk, tibrakkî, yibrakk, &c. *Imper.*—ibrakk, &c. *Particip.*—mibrikk.

VOCABULARY

izraqq	become blue	aşl	origin, original
ismarr,	become brown		condition
ismarr		bayâd	white, white
ihmarr	become red		colour
işfarr	become yellow	hamâr	red, redness
ighmaqq	become dark	khala	desert
igradd	get faded	zahrâ	blue (for wash-
izradd	get flushed		ing)
irmadd	be affected with	bâ'in,	appearing,
	ophthalmia	bâyin	evident
yehûshu	they keep away	min waqtiha	ever since
insabagh	be dyed		

EXERCISE 49

Lamma titghisil il hidûm tizraqq. Iş şagara dî ḥa yiṭla' minha warde nizriqq. Lôn il būya betâ'it bitna igradde shwaiya, ya'nî mush 'ala aşlu. Lamma kutte fi blâd lingliz kal¹ lônî bayâd bi hamâr lâkin bâyin 'alêya dilwaqti leinni şmarret min kutr ish shams. Kunte baftikir leinn iş şagara dî mēyita, lâkin dilwaqti baqa waraḡha kullu mikhdirr. 'ġnēn wilâd il fallâḥîn tirmaddi ktîr 'ashân ma yikhsilûsh wishshuhum wala yehûshû minnu d dibbân. Lamma tinshaf il būya tighmaqq.

¹ For kân.

EXERCISE 50

Her body has all turned yellow from the disease. His face was red from over running.¹ We got very much sunburnt² when we were riding every day in the desert. The paint on³ that wall will turn yellow when it gets old. The colours of that stuff have quite faded; it ought to be dyed. Her face is very much flushed; I think she has⁴ fever.

§ 178. X.—Istabrik, istabrak.⁵ It is:—

(a) Reflexive,⁶ in so far that the action is performed for the benefit of the subject. In this sense it may be followed either by a direct object or one governed immediately by a preposition, as *istashhid wâhid* *he called some one to witness in his favour*; *istahşal ‘ala hâga* *he acquired something for himself*. As a reflexive, it not infrequently denotes an attempt or a desire to obtain the object denoted by the root of the verb, as *istafhim* *‘an hâga* *to attempt to get information* (i.e. *inquire about*) *a thing*; or a belief on the part of the subject in the existence of the notion expressed by the primitive verb, as *istarkhaş il kitâb* *he considered the book cheap enough for him*.⁷

(b) Similar in meaning to the simple verb, whether transitive or intransitive, as *istaqbil* *receive* (a visitor), *istahdar* *appear*.

(c) The passive of the primitive verb or first form, as *istakhdim* *be employed*.

REMARK.—The last sense is borne by a few verbs only.

¹ Trans. *from excess of the running*.

² Trans. *browned by the sun*.

³ Trans. *which is on*.

⁴ *yekûn ‘andiha*.

⁵ The vowel of the final syllable depends on the consonants enclosing it. (See § 161.) *Istabrak* bears the same relation to a form *sabrak* as *ibtarak* does to *barak*. See under *quadrilits*., and cf. Syriac *shaqtal* and *ishtaqtal*.

⁶ The form of the Semitic verb in *-s* was originally causative, that in *-t* reflexive; hence the *-st* forms must be traced back to a primitively causative sense. All other senses are posterior and derivative.—(S.)

⁷ Both these senses may occur in the same word, as *istafragh vomit*, “*retch*” (desiderative), and *consider empty* (from *faragh* *be empty*). The idea of reflexiveness is not always apparent, as in *istaghshim* *consider inexperienced*, &c., and the participle may be used adjectively without any reference to an expressed opinion, as *mistaqrab* *near*.

§ 179. Some of those which fall under (a) are formed from nouns, as *istahmar*, *istaghāsh* *consider a donkey, young donkey* (*gaḥsh*).

§ 180. The conjugation of this form is similar to that of I., the aorist being *astabrik* (*astabrak*), *tistabrik* (*tistabrak*), &c., the imperative *istibrak* (*istabrak*), &c., and the participle *mistabrik* (*mistabrak*).

REMARK a.—*Mistabrak* is sometimes heard irregularly for *mistabrik*, as *mistansab* (for *mistansib*) *approving*.

REMARK b.—The same verb may be both active and neuter, as *ista'gil* *urge on; make haste*.

§ 181. XI.—*Istibarrik*, *istibarrak*, a variant of the tenth form, and very rarely heard as a derived form of the perfect verb.

VOCABULARY

<i>istab'ad</i>	<i>consider, find too far</i>	<i>istakmil</i>	<i>be finished, complete</i>
<i>istatqal</i>	<i>consider heavy, too severe</i>	<i>istanlik</i>	<i>acquire dominion over</i>
<i>istaghlib</i>	<i>acknowledge oneself conquered</i>	<i>istanzil</i> ('an)	<i>renounce</i>
<i>istahsin</i>	<i>find good</i>	<i>istaṣghar</i>	<i>consider small, too small</i>
<i>istahkim</i>	<i>exercise authority over, domineer</i>	<i>istihallif</i>	<i>take an oath, threaten</i>
<i>istakhibar</i>	<i>get news from</i>	<i>istahfaz</i> 'ala	<i>protect, guard</i>
<i>istakhrag</i>	<i>extract</i>	<i>garah</i>	<i>to wound</i>
<i>istaghrah</i>	<i>be astonished</i>	<i>'auwart</i>	<i>you damaged</i>
<i>istabrak</i>	<i>be blessed, find lucky</i>	<i>ghawa</i>	<i>beguile</i>
<i>istadrag</i>	<i>get to understand</i>	<i>qatal</i>	<i>kill</i>
<i>istarzaq</i>	<i>get one's living</i>	<i>khabṭa</i>	<i>a knock</i>
<i>istarṣad</i> (li)	<i>waylay</i>	<i>nôm</i>	<i>sleep</i>
<i>istazraf</i>	<i>consider nice, good</i>	<i>'aiyil</i>	<i>child</i>
<i>istas-hil</i>	<i>find easy</i>	<i>fikr</i>	<i>idea</i>
<i>ista'gib</i>	<i>be astonished</i>	<i>qal'a</i>	<i>citadel</i>
<i>istaqrab</i>	<i>find, consider, near</i>	<i>mishwâr</i>	<i>walk, errand</i>
<i>istaghraq</i>	<i>be drowned, sink deep in</i>	<i>moiyit il maward</i>	<i>rose-water</i>
		<i>zahr</i>	<i>flower</i>
		<i>Musyu</i>	<i>Monsieur, Mr.</i>
		<i>shugla</i>	<i>job</i>
		<i>agâza</i>	<i>leave, holiday</i>
		<i>brins</i>	<i>prince</i>
		<i>wuṣûl</i>	<i>arrival</i>
		<i>fârigh</i>	<i>empty</i>

ghashîm	<i>inexperienced,</i>	'ashân kede	<i>therefore</i>
	<i>simple</i>	ma'lûm	<i>no doubt, of</i>
walau, welau	<i>although, even</i>		<i>course</i>
	<i>if</i>	mâdâm	<i>seeing that</i>
bardu	<i>none the less</i>	badrî	<i>early</i>

EXERCISE 51

Lamma tli'na min il bêt kan fikrina nerûh mashyîn 'ala riglêna li hadd il qal'a, lakin wi hna¹ fi nuş is sikka istab'adna l mishwâr u rikibna 'arabîya. Kunte rayh aqul lu l kalâm da lâkin istatqaltu shuwaiya. Mâdâm 'auwarti ktâbu lâzim tistahsil lu² wâhid ghêru walau bi l fulûs. Hîya tamallî betistahmarnî u btistaghshimnî, ya'nî betiftikir leinnî ghashîm mâ 'rafshe hâga. Ir riggâla dôl nâs battâlin; istahfaz 'ala nafsak minhum. Şaraqt il hâga di lêh? Aho stahkim 'alêya sh shêtân wi gwânî we saraqt. Humma beyistihallifû li 'ala innuhum, lamma yitqablû waiyâya fi s sikka, yikhanqûnî. Il mara di mistakhdîma 'ande min? Yistakhragu moiyt il maward min iz zuhûr. Il muslim yistabrak bi wugûd il Qur'ân fi bêtû. Ana dilwaqti istadragte shuwaiya 'ash shughl. Ma'lûm kulle yôm 'auz yiksub hâga 'ashân yistarzaq. Is sitt istazrafit ir râgil u khaddumitu 'andiha. Rayhîn nistashid larba' riggâla dôl fi l mas'ala. Ista'gibna ktîr 'ala kalâmak. Ihna sta'rafna buh min zamân wi 'irifna ba'd. Ma smihtinîsh lamma khabbatte 'ala l bâb? La', kunte mistaghraq fi n nôm u ma smihtish wala khabta. Istafraghte 'aqlu, laqêtu zêyi l 'aiyil. Anhi sikka mistaqrabba, di walla di? Lamma yigî inta lâzim tistaqbilu wi tqa'adu. Ba'de ma stamiliku l hîtta banûha biyût. Istaghlib nafsû liya.

EXERCISE 52

I bought it because I considered it cheap. This wine won't keep more than a year. In whose house were you employed before Mr. A. engaged you?³ Possibly you will be astonished at my statement, but it is none the less true. Two men waylaid the merchants outside the village, killed one of them, and wounded the other. He didn't consider the job sufficiently easy, and therefore didn't accept it. This road is much longer than that. The work is not yet finished. He renounced his holiday in-

¹ *As we were, whilst we were.*

² *Find him a good one.*

³ *Trans. before employed you Mr. A.*

favour-of ¹ one of the other employés.² Who is going to receive the prince on ³ his arrival at ⁴ Alexandria. Of course you don't win any money while you are idle. Why do you take me for a simpleton? I don't take you for a simpleton, but I was astonished that you confessed yourself beaten by ⁵ a small boy. We must inquire of ⁶ the police about these people to-morrow morning. Don't hurry too much; it is early yet. You must hurry on the work a little.

VERBS WHOSE SECOND AND THIRD RADICALS ARE IDENTICAL

§ 182. The primitive verb is conjugated as follows :—

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	maddêt	maddêt <i>I stretched out</i>
2nd pers.	maddêt	maddêtî
3rd pers.	madd	maddit

PLURAL

1st pers.	maddêna
2nd pers.	maddêtû (-m)
3rd pers.	maddû (-m)

A O R I S T

SINGULAR

	MASC.	FEM.
1st pers.	amidd	amidd
2nd pers.	temidd (timidd)	temiddî (timiddî)
3rd pers.	yemidd (yimidd)	temidd (timidd)

PLURAL

1st pers.	nemidd (nimidd)
2nd pers.	temiddû (-m) (timiddû -m)
3rd pers.	yemiddû (-m) (yimiddû -m)

IMPERATIVE

Sing. masc. midd, fem. middî. Plur. middû (-m).
Particip. act. mādīd (fem. madda, plur. maddīn).
Particip. pass. maundûd.

¹ li. ² Particip. of istakhdīm.

⁴ fi.

⁵ li.

³ 'and.

⁶ min.

§ 183. The other tenses are formed by the help of the prefixes and the substantive verb, as in the case of verbs whose radicals are all different; but note that owing to the accent falling on the final syllable, the weak *e* or *i* of the aorist preformatives is either pronounced very rapidly or disappears altogether, the 2nd pers. singular of the continued present becoming in the case of the above verb *bitmidd* (for *bitēmidd*), the 3rd pers. *bimidd* (*i.e.* *biymidd* for *bīyīmidd*), and the 1st pers. plural *binmidd* (for *bīnīmidd*). The 2nd pers. singular feminine and the 2nd and 3rd pers. plural generally contract also, the final open vowels being somewhat shortened in pronunciation, as *bitmiddi*, *bimiddu*.

§ 184. Verbs whose first or doubled consonant is *t*, *gh*, *d*, *r*, *z*, *s*, *q*, *k*, *kh*, or *ʿ*, have *u* for the second vowel in the aorist, except:—

ṭaqq	when meaning <i>to die</i>	ṣaḥḥ 'add	<i>be correct</i> <i>bite</i>
which take <i>a</i> , and			
ṭann ¹	<i>tinkle</i>	qarr	<i>confess</i>
ghashsh	<i>cheat</i>	qall	<i>grow less</i>
ḥarr	<i>be hot</i>	kashsh	<i>shrink</i>
raff	<i>hurry past</i>	kann	<i>cover, hide</i>
raqq	<i>be thin</i>	khass	<i>get thin</i>
sann	<i>wait</i>	khaff	<i>recover</i>
farr	<i>flee</i>	'arr	<i>disgrace</i>
fadd	<i>end (trans.)</i>		
qabb	<i>rise to the sur- face</i>		

which take *i*.

REMARK.—Qarr makes *yiqurr* when meaning *to talk ill of*; 'add occasionally makes *yi'udd*, and kaff *keep back* occasionally *yikiff*. Khass *concern* and zann *think* take either *i* or *u*.

§ 185. The rest take *i*.

VOCABULARY

bakhkh	<i>sprinkle</i>	hāgig	<i>pilgrim</i>
gakhkh	<i>boast, talk big</i>	ḥashsh	<i>cut grass, mow</i>
gazz	<i>shear</i>	ḥatt	<i>put</i>
gass	<i>sound</i>	ṣaff	<i>arrange in a</i>
hagg	<i>go on a pil- grimage</i>	khall	<i>row</i> <i>be deranged</i>

¹ But rarely used.

daqq	<i>beat, pound, mash, play (music)</i>	dawa	<i>medicine</i>
kalh	<i>cough</i>	maqass	<i>scissors, shears</i>
rakk	<i>rain</i>	hitta	<i>piece</i>
lamm	<i>pick up</i>	'aliq	<i>fodder</i>
radd	<i>give back, re- ply, put to (a door)</i>	ballâ'a	<i>sink, drain</i>
ramm	<i>repair</i>	fanella	<i>flannel</i>
kabl	<i>pour</i>	ṣahb (ṣahib)	<i>landlord</i>
hadd	<i>demolish</i>	il bêt	
darr	<i>injure, hurt</i>	bashtakhta ¹	<i>writing-table</i>
natt	<i>leap</i>	hugga, higga	<i>the 12th Mo- ammedan</i>
dall ('ala)	<i>indicate</i>		<i>month</i>
shadd	<i>pull</i>	rabta	<i>bundle</i>
maghshûsh	<i>false</i>	ghasîl	<i>washing, wash</i>
rann	<i>ring (intr.)</i>	dubâra	<i>string</i>
fakk	<i>unfasten</i>	shull	<i>horse-cloth</i>
hâsib	<i>look out</i>	maṭara,	<i>rain</i>
ni'im	<i>get soft</i>	maṭara	
		sha'r	<i>hair</i>
		buffêh	<i>sideboard</i>

EXERCISE 53

Hâsib! ma tḥukhkhinîsh bi l moiya. Ir râgil da tamallî biyegukhkhe bi l kalâm, we ma yikallîmshe illa 'an nafsû. Yegizzû sha'r il kharûf bi l maqass. Ana lâzim agiss ir râgil fi l mas'ala. Il gôz wi g gôza mush tamallî yehibbû ba'âl. Il muslimîn yehiggu fi shahr il hugga. Huṣûnak khâsis qawî, yimkin 'alîqu shuwaiya. Il bersîm mahshûsh walla lissa? Hiya kânit ḥaṭṭa burnêtitha 'at tarabêza. Kull il qazâyiz mahṭûṭîn we masfûfin fôq il buffêh. Êsh yekhussak bi l mas'ala di? Mush shughlak. Inta 'aqlak makhlûl walla êh? Lâzim teduqqi l baṭâtis wi tna'amîh. Ana ma zunnish innu yigi mahar da. Il fanella di ma tkhishshish fil ghasîl. Ishrabi d dawa dih, yimkin tekhiffi 'alêh. Ma kanshe yîṣahhi lu yidrâb in nâs dôl il masâkin. Il kûra ba'de ma nizlit qabbîl 'ala wishsh il moiya. U'a l kalbe da lahsan yî'addak. Madâm inta 'aiyân lâzim tikinne nafsak min il bard. Il huṣân bikulêhe shuwaiya l lêla. Taiyib, iddi lu branmashsh we ḥuṭṭu lu sh shull. Il maṭara bitrukke shuwaiya.

¹ Turkish.

EXERCISE 54

Stretch out your hand, girl, and pick them up from the ground. Why didn't you put the door to? My landlord is going to repair the house from top¹ to bottom.² Let us pour the wine into an empty bottle. They are pulling down the old house in the street near us. A little wine won't do you any harm. After you have undone the parcel put the string in one of the drawers of my writing-table. They seized him as he was jumping³ over the wall. I think the streets are blocked. Please show us the houses which were burned down yesterday. She was looking from the north window which overlooks our garden. The pilgrims will not have returned before the end of the month. We were all pulling from one direction. I smell a very bad smell near the sink. This piece must be bad; it doesn't ring at all.

§ 186. Of the derived forms of these verbs, II., VI., IX., and XI. do not occur in the spoken language, while III. occurs only in a few participles, some of them used as substantives, as mekhill *injurious*, mehimin *important*, mehibb *friend*. The others are as follows:—

I. Bassaş	<i>cause to look</i>	maddid	<i>stretch out</i>
Aor. abassas, tibassas		amaddid, timaddid, &c.	
Imperat. bassas		maddid	
Particip. ⁴ mebassas		memaddid	
IV. Itmadd	<i>be stretched</i>		
Aor. atmadd, titmadd, &c.			
Imperat. itmadd			
Particip. mitmadd			
V. Itbassas	<i>play the spy</i>	itmaddid	<i>stretch oneself</i>
Aor. atbassas, titbassas		atmaddid, titmaddid, &c.	
Imperat. itbassas		itmaddid	
Particip. mitbassas		mitmaddid	

REMARK.—Mitraddad is sometimes heard for mitraddid.

VII. Indarr	<i>be injured</i>
Aor. andarr, tindarr, &c.	
Imperat. indarr	
Particip. mindarr	

¹ fôq.

² talht.

³ Trans. *and he is jumping*.

⁴ The same form is used for both voices.

VIII. Imtadd *be stretched, lengthened out*

Aor. amtadd, timtadd, &c.

Imperat. imtadd

Particip. mintadd

X. (a) Istiqall ¹

(b) istaqilil *consider little, too little, small*

Aor. astiqall, tistiqall, &c., astaqilil, tistaqilil, &c.

Imperat. istiqall

istaqilil

Particip. mistiqall

mistaqilil

REMARK a.—Nearly all the verbs of this class are conjugated after the first model.

REMARK b.—The participle sometimes takes the form mistabirk, as mistamirr (for mistimarr). The literary mustabark, as mustanarr, &c., will occasionally be heard.

REMARK c.—Forms I., V., and X. (b) are, of course, conjugated in the past tense, as well as in the aorist, like the second form of the perfect verb, namely, barrik, barrak; while IV., VII., VIII., and X. (a) are conjugated like the primitive verb of their own class.

VOCABULARY

gammin	<i>drive mad</i>	ithaqqaq	<i>be verified</i>
haddid	<i>bound, limit</i>	itraddid ‘ala	<i>frequent</i>
hannin	<i>cause to have</i>	indarr	<i>feel oneself</i>
	<i>compassion</i>		<i>injured</i>
raṣṣas	<i>place in a row</i>	ingarr	<i>take oneself off</i>
haqqaq	<i>verify</i>	ingazz	<i>be shorn</i>
itball, inball	<i>be wetted</i>	inhashsh	<i>be mown</i>
itgarr	<i>be pulled</i>	inṣarr	<i>be pleased</i>
ithabb,	<i>be loved</i>	inkabb	<i>be poured, spilt</i>
inhabb		inkadd	<i>be frightened</i>
ithakk	<i>be scratched</i>	istihagg	<i>deserve</i>
itradd,	<i>be put to (door)</i>	istihass (bi)	<i>perceive</i>
irtadd		istidall	<i>inquire</i>
ithatt,	<i>be put</i>	istigann	<i>consider mad</i>
inhatt		istigarr	<i>confess</i>
itlamm,	<i>be gathered,</i>	isti‘add	<i>be ready</i>
iltamm	<i>collected</i>	shabb	<i>to rear</i>
itramm	<i>be repaired</i>	hasana	<i>charity, alms</i>
iggaddid	<i>be renewed</i>	hibr	<i>ink</i>

¹ Note that *i* here takes the place of the *a* of the perfect verb.

EXERCISE 55

Il khaddâm da mistigadde ‘andî. Humma mistiqarrîn ‘ala nafsuhum. Il mara dî l maskîna mistiḥaqqîya¹ l ḥasana. Istimarrêṭ fi sh shughl tûl in nahâr. Itgarr il ḥabl min in nahyitên. Indarrêṭ ketîr min kalâmak. Ingarr! imshî min quddâmî! Huwa meḥibbi li ketîr qawî. Il mas‘ala dî bitganninnî. Il ghêtân meḥaddidîn min kulle giha. Iṭḥaqqaqit il mas‘ala walla lissa? Iṭḥakke gild il kitâb minnî.² Allâh yîḥannin ‘alêk. Kutte bastidalle ‘ala bêtak. Kunna binistikanne min il bard. Il kitâbât kânû mirassaşîn fi r rufûf. Kan mirtadd³ il bâb walla maftûh? Iltammêna kullina fi s sikka. Intî mitraddida ‘ala i‘mâmu? Kânit mistaqilila⁴ l fulûs.

EXERCISE 56

He doesn't deserve a piastre. You will get wet, as⁵ you have⁶ no umbrella. The house ought to be repaired. Your sister drives me mad. The sheep will be shorn to-morrow. The horse was frightened, and reared. A bottle of ink has been spilt on your carpet. They consider their salaries much too small. The grass has not been mown this year. She was not ready when I called to her. I thought you must have gone mad when you put your foot in the fire. We have not yet verified the matter. The bottle should not be put on the dining-table.

THE WEAK VERBS

VERBS WHOSE FIRST RADICAL IS QAT‘A

§ 187. As these verbs are few in number, and present various irregularities, it will be convenient to give a list of them, with the forms commonly in use. It will be noticed that in most of them the primitive or simple form is wanting⁷:—

‘azan *give permission*

Aor. a‘zin, ti‘zin, &c.

Particip. act. mi‘zin

Particip. pass. ma‘zûn

X. ista‘zin *ask permission*

Aor. asta‘zin, &c.

I. Aṣṣar (fi) *impress, annoy*

Aor. a‘aṣṣar, ti‘aṣṣar, &c.

Particip. me‘aṣṣar, &c.

¹ See § 60, Rem. ² *By me.* ³ Mardûd is more usual.

⁴ Or mistiqalla. ⁵ mādâm. ⁶ ma‘âk.

⁷ The imperative, being in every case regularly formed, is omitted for the sake of brevity.

IV. it'aṣar *be, annoyed*

Aor. at'iṣir, &c.

Particip. mit'iṣir.

I. Aggar *let, hire*

Aor. a'aggar

Particip. me'aggar

V. it'aggar *be let*

Aor. at'aggar

Particip. mit'aggar

I. Waḥḥid *recognise the unity of God*

Aor. awaḥḥid

Particip. mewahḥid

VIII. iltahad¹ (or ittaḥad) *form a compact with*

Aor. altilḥid (attaḥid)

Particip. multilḥid (mittilḥid)

Akhad *take*, usually shortened to khad and conjugated as follows:—

PAST TENSE

MASC.

1st pers. khadt

2nd pers. khadt

3rd pers. khad

FEM.

khadt

khadtî

khadit

PLURAL

khadna

khadtû (-m)

khadû (-m)

AORIST

1st pers. âkhud²

2nd pers. tâkhud

3rd pers. yâkhud

âkhud

tâkhdi

tâkhud

PLURAL

nâkhud

tâkhdu (-m)

yâkhdu (-m)

Imper. khud, khudî, khudû (-m).

Particip. act. wâkhid, wakhda, wakhdin.

Particip. pass. wanting.³

¹ A corruption of ittaḥad. The latter form is in use among the educated.

² The *a* of the first syllables of the aor. is not pronounced very long.

³ Ma'khûz in Nahwy.

REMARK.—In Nahwy the past tense of the simple verb is *akhaz*, that of the second derived form *âkhiz*. The aor. of the latter is heard in the spoken language in the expression *ma t'akhiznîsh* (plur. *ma t'âkhizânîsh*) *do not blame me, pardon me*. *Tikhud, yikhud, &c.*, are sometimes heard for *takhud, &c.*

I. Akhkhar *delay*, a'akhkhar, me'akhkhar.

II. âkhir *hold back*, a'âkhir, me'âkhir.

V. it'akhkhar *be lute, be slow* (watch), at'akhkhar, mit'akhkhar.

VI. ittâkhir *stand back*, attâkhir, mittâkhir.

I. Addib *teach one good manners*, a'addib, me'addib.

V. it'addib *be taught, &c.*

I. Iddan *call to prayer*.

Aor. addan, tiddan, &c.

Particip. me'addin.¹

I. Iddâ, *give*.

Aor. addî, tiddî, &c.

Particip. act. middî.

I. Waddâ *convey* (the literary adda), 3rd pers. sing. fem. iddat (for iddit).

Aor. awaddî.

Particip. mewaddî.

Azâ *hurt*, yi'zî, particip. wanting.

I. Azzâ.

III. In particip. mu'zî *injurious*.

IV. It'azâ *be hurt* at'izî, mit'izî.

V. It'azzâ *be annoyed*, at'azzâ, mit'azzâ.

Asar *make captive*, a'sir, particip. wanting.

X. istêsar (istaysar) same meaning, astêsar, mistêsar.

IV. It'assif *regret*, at'assif, mit'assif.

X Particip. mista'sif, *regretting*.

I. Ashshar *mark*, a'ashshar, &c.

V. it'ashshar *be marked, &c.*

Aras *inherit*, a'ris, wâris.²

I. Akkid ('ala) *insist, press*, a'akkid, &c.

V. it'akkid *be convinced, &c.*

Akal *eat*. The qat'a and vowel almost always disappear in the

¹ The Nahwy mu'azzin is sometimes heard, especially when used substantively of the man who calls to prayer.

² Aras has a duplicate form, wiris.

spoken language, and the verb is conjugated throughout like *khad*, as *kalit she ate*, *kalna we eat*, *âkul I eat*, *yaklu they eat*, *kul eat*, *wâkil eating*. In the particip. pass., *ma'kûl*,¹ the *qat'a* reappears.

I. *Wakkil* (sometimes *akkil*) *cause to eat*.

Aor. *awakkill* (*a'akkil*).

Particip. *mewakkil* (*me'akkil*).

V. *it'akhkhil* *be eaten*, &c.

VI. *ittâkhil* *be eaten*, *attâkhil*, &c.

II. *Allif* *compose*, *write*, *a'allif*, *me'allif* *author*.

V. *It'allif* *be composed*, &c.

Amar *command*.

Aor. *a'mur*, *ti'mur* (rarely *tu'mur*), &c.

Particip. act. *wanting*.

Particip. pass. *ma'mûr*.

V. *it'ammar* (*'ala*) *arrogate authority over*.

II. *Ammin* *entrust*, *trust*, *a'ammin*, &c.

II. *âmin* *believe*, *trust*, *a'âmin*, *me'âmin*.

III. In particip. *mu'min* *believing*.

X. *ista'min* *trust*, *yista'min*, &c.

I. *Wannis* *be companion to*, *awannis*, &c.

II. *ânis* *keep company with*, *entertain*, *a'ânis*, *me'ânis*.

V. *itwannis* (*bi*) *be accompanied*, *have for companion*.

X. *Ista'nif* *appeal* (against a decision), *asta'nif*, *mista'nif*.

X. *Istannâ* (for *ista'na*), *astannâ*, *mistannî*.

X. *Istâhil* (for *ista'hil*) *be worthy*, *deserve*, *astâhil*, *mistâhil*.

I. *Aiyid* *affirm*, *confirm*, *a'aiyid*, &c.

V. *it'aiyid* *be affirmed*.

II. *Âyis* *risk*, *brave*, *despair of*, *a'ays* (for *a'âyis*), *me'ays* (for *me'âyis*).

Ân (for *awan*) *arrive* (of a time or season), *yi'in*, particip. *wanting*.

I. *Warrâ*² *show*, *awarrî*, *mewarrî*.

V. *itwarrâ* *be shown*, *atwarrâ*, *mitwarrî*.

¹ In *ma'kûlât edibles*. *Mittâkhil* is ordinarily used for *ma'kûl*.

² Perhaps etymologically connected with *ra'a see*, the third form of which (*arâ*) signifies *to show* in literary Arabic, and appears as *aurâ* (aor. *aurî*), in the dialect of Syria, as though from *warâ*. *Aurâ* may occasionally be heard also in Egypt.

§ 188. Attention is called to the following peculiarities, illustrated by the above examples :—

(a) In some cases qat'a passes into *w*, as in wâkhid (for 'âkhid), wahhid (for 'alhid), or into *y*, as in istêsar (for istaysar, for ista'sar); or disappears altogether, an *a* preceding it being lengthened to *â*, as in yâkul, yâkhud (for ya'kul, ya'khud), istâhil (for ista'hil);¹ or is assimilated to *t*, as in ittâhad (for it'ahad), ittâkil (for it'âkil), and to *n* in istanna (for ista'na).

(b) The two verbs iddan and iddâ take *i* irregularly for *a* in the first syllable. Both drop qat'a with its vowel in the aorist, and iddâ also in the participle,² middî (for mi'iddî).

(c) Mîzin *permitting* is quite irregular, resembling the participle of the third form.³ It should be wâzin (for âzin), but it would then have the same form as the particip. of wazan *to weigh*.

(d) Ittâkhil, ittâkhid, and ittâkhir (for it'âkhil, &c.), though conjugated after the sixth form, bear the sense of the fourth or fifth.

(e) Khad and kal take *a* for *i* in the aorist in compensation for the loss of the qat'a, and wahhid *i* for *a* in the second syllable, that it may resemble in sound the word wâhid.

(f) The forms VII., IX., and XI. are not in use.

§ 189. Medial qat'a occurs in the verbs ra'a *see*, ra'af *be indulgent, excuse*, sha'am *be of ill omen*, and sa'al *ask*.

The three latter are conjugated regularly, the aorist being ar'af, tir'af, &c., the imperative ir'af &c., the particip. act. râyif (for râ'if), the particip. pass. mar'ûf; but note that while ra'af and sa'al take *a* in the final syllable of the aorist and imperative, sha'am takes *i*. Mas'ûl is used in the sense of *responsible*. Sha'am has for its first derived form, by substitution of *w* for qat'a, shauwim (rarely sha'am). Ra'â (for ra'ay) makes ra'êt *I saw*, &c. (regularly); aor. ara'î, tira'î, &c. (irregularly, for ar'ay,

¹ Or, in the language of the grammarians, the hamza (qat'a) is converted into the *alif productionis*.

² The former appears as azzan in Nahwy, and is regarded as the first derived form of azan *permit*. According to rule, the word should be addin in the colloquial. The *a* of the final syllable seems to be in compensation for the weakening of the first. Iddâ is perhaps the literary addâ, which also, as has been seen, appears as waddâ in the spoken language.

³ *I.e.* mu'zin, which exists in the literary language in the sense of *informing*.

&c.); imperat. (m and f.) ra'î; particip. act. râ'î (râ'yî); particip. pass. not in use.¹

§ 190. Final qat'a likewise occurs in a few verbs only. Most of them are conjugated regularly, as kâfi' *reward* (second derived form of unused primitive verb), kâfi't, kâfi'na, &c.; aor. akâfi', &c.; imperat. kâfi'; particip. mekâfi'; haiya' (I.) *show honour to*, haiya't, aor. ahaiya', &c.; hazza' (I.) and istahza' (X.) *mock, make fun of*.

§ 191. The verbs sa' (for sâ', contracted from sawa') *do harm to* and sha' (for shayi') *wish* are somewhat irregular in their conjugation. The first makes si't, si'na, &c., in the past tense; aor. asi', tisi', &c.; imperat. si'; particip. act. sâyî' (for sâ'î). The third form is asa' (by contraction), hardly used except in the particip. misî' (for mus'î).

Sha' makes shi't, &c.; in the past tense asha', tisha', or (in imitation of the literary) tasha',² &c., in the aorist. The imperat. and particips. are not in use.

REMARK.—Several verbs which have final qat'a in the classical language have *y* in the Cairene dialect, as qarâ (*i.e.* qaray)³ *read* (classic qara'). Haiya' has a duplicate form, haiyâ (or haiya), with haiyêt, haiyêna, &c., for the other persons of the past tense, and ahaiya, &c., for the aorist. Sha' often drops its qat'a in the expression in sha' Allah *if God will*, which then becomes in sha llah.

VOCABULARY

Khad 'ala	<i>get accustomed to</i>	agrûmiya	<i>grammar</i>
ramit	<i>she threw</i>	galsa	<i>sitting</i>
gilda	<i>piece of leather, binding</i>	baskawit	<i>biscuits</i>
simâ'	<i>hearing</i>	qadiya	<i>affair, case</i>
qâmûs	<i>dictionary</i>	dûlâb ⁴	<i>cupboard</i>
		sitt	<i>grandmother</i>
		maḥkama	<i>court</i>

¹ Rêt (for ra'êt) is used by fellaheen universally, and by Cairenes in the expression ya rê't *would that*, &c. The literary form of the aorist ara, &c., occurs in ya tara.

² When this is used the accent falls slightly (though contrary to rule) on the final syllable, as it also sometimes does in tisha', yisha', &c.

³ See § 208 *seq.*

⁴ Turkish.

EXERCISE 57

Akhûya min zamân mit'îşir 'annî ma yitkallimnish. Il qutṭa di dilwaqti wakhda 'alêna. Ana âkhiztu ketîr fi l mas-'ala di. Lêh? ma tî'akhzûsh, hûwa ma'zûr. Hîya tamallî betittâkhid min ghêr sabab. Lâzim tî'akhir nafsak shuwaiya. Kânû mittakhrîn we qa'dîn bi'îd 'annî. Il mi'addîn biyiddan kulle yôm fi d duhr. Abûya ma yî'zil lîsh¹ leinnî atraddad 'ala n nâs bi l lêl. Min middî lu l kitâb da? Ana. Il gêsh il maşrî mistêsar 'asâkir min betû' id darâwish. Il gîlda betalt il kitâb da me'ashshara. Ittâkhir 'annî shuwâiya lahsan id dinya harr. Lâzim tî'akhkhid 'alêh leinnu yiwaddi l fulûs 'ala bêti. Hîya aysit 'ala 'umriha we ramit nafsîha fi l baḥr. Ana mi'âyis waiyâkû, zêye ma tigî tigî.² Ma yir'afshe abadan 'ala l khaddâmîn min ish shughl. Hûwa ḥa yira'inî w ana mush hara'ih. Zêye ma sî'ak sî'u. Humma ṭûl in nahâr yistahzû lî. Hîya ma kanitsh misî'â lik.

EXERCISE 58

Are you going to eat this apple yourself or give it to the horse to eat?³ She was convinced that you had not taken the medicine. She has composed a dictionary and a grammar. If he permits me,⁴ I will go. The tree will bear when its time comes.⁵ You don't deserve your wages because you don't work. Who took the biscuits from the cupboard? Half of them are eaten. I am going to ask permission from him to⁶ take one of his old garments⁷ and give it to the man who was begging in our street yesterday. The court has postponed the hearing of your case till to-morrow's sitting. The house has been let to my grandmother. You are late! Forgive me, my watch is slow.⁸ Give us the pleasure of your society⁹ this evening. He does as he likes. Please God, we shall see you here to-morrow.

¹ For yî'zin lîsh.

² Fem. in a neuter sense. (See § 467.)

³ Wakkil, with double direct object.

⁴ Trans. *to me*.

⁵ The verb to precede its subject.

⁶ 'ala innî.

⁷ hidma min hidûmu l qadîm. (See § 443, note 2.)

⁸ Delaying.

⁹ tigî wannisna.

VERBS WHOSE FIRST RADICAL IS W

§ 192. These are conjugated as perfect verbs except for the contractions resulting from the semi-vowel nature of the *w*. Thus *wa'ad* *promise* makes in the aorist *au'id*, *tû'id*, *yû'id*, &c. (for *aw'id*, *tiw'id*, &c.); in the imperat. *û'id* (for *iw'id*), and in the particip. pass. *mau'ûd* (for *maw'ûd*). Similarly, *auqa'*, *yûqa'*, &c., from *wiqi'* *fall*.

REMARK *a*.—The first syllable of the 1st pers. sing. of the aorist sometimes sounds almost as *u* instead of *au*.

REMARK *b*.—*Waqaf* *stop* makes in the aorist *tuqaf*, *yûqaf*, &c., and occasionally *tiqaf*,¹ &c. The imperat. is *uqaf*. *Wiqi'* (sometimes *waqa'*) makes *uqa'* more frequently than *auqa'* in the 1st pers. sing. of the aorist; *tuqa'*, *yûqa'*, &c., in the other persons, and occasionally *tiqa'*, *yîqa'*, &c.

§ 193. The following verbs take *a* in addition to those whose medial radical is *h*, *ḥ*, or *'*, or whose final radical is *h*, *ḥ*, *'*, *q*, or *kh* :—

wagab	arrive (time or occasion)	wirim	swell
wagad	find	wiṣil	arrive

and occasionally *wiris* *inherit*.²

§ 194. *Waṣaf* *describe* takes *i* irregularly for *u*, and the following *i* irregularly for *a* :—

wahag	confuse	wahash	make desolate
wahar	frighten	wa'ad	promise
waham	frighten	wasaq	load
wahah	give		

REMARK.—The aorist of *wagad* is used both in an active and a passive sense. Occasionally *yûgid* is heard (in an active sense only) for *yûgad*.³ *Wagab* makes *yûgib*, when meaning *be incumbent upon*.⁴

In the eighth form the *w* is assimilated to the *t*, as in verbs

¹ But *tiqaf* is scarcely pure Cairene.

² *Yûris* is the common form in the spoken language.

³ But hardly from the lips of a true Cairene.

⁴ But it is rarely used colloquially in this sense.

whose first radical is qat'a, as ittaṣal *reach*, from wiṣil (for iwtāṣal).

§ 195. The following are examples of the derived forms :—

I. Waḥḥash <i>make wild</i>	VI. itwârib <i>be slanted</i>
waggiḥ <i>turn, direct</i>	VII. inwaga' <i>smart</i>
II. wârib <i>slant</i>	(more
wâfiq <i>agree with</i>	usually
III. augab <i>approach (of a</i>	itwaga')
time, season)	VIII. ittaṣal, <i>reach</i>
IV. itwagad, <i>be found</i>	attiṣil,
atwigid,	mittiṣil ¹
&c.	IX. Not in use.
V. itwahḥal <i>besmeared with</i>	X. istauḥash <i>become wild</i>
mud	istaulid <i>beget genera-</i>
itwaggiḥ <i>be turned, di-</i>	tions of chil-
rected	dren ²

REMARK a.—The general remarks which have been made with regard to the signification and use of the derived forms of the perfect verb apply, of course, to those of the weak verb, as, for instance, that the particip. pass. of the primitive form often replaces that of the third, fourth, and other forms, as itwazan *be weighed*, mauzûn *weighed*.

REMARK b.—Verbs of this class whose medial and final radicals are identical present no irregularity whatever.

VOCABULARY

wazan	<i>weigh</i>	itwahḥal	<i>be confused, stuck</i>
wilid	<i>beget, give birth to</i>	itwazan	<i>be weighed</i>
waga'	<i>hurt, pain</i>	itwasāq	<i>be laden</i>
warraq	<i>put on leaves</i>	itwaṣṣal	<i>act as a go-</i>
wassa'	<i>make room</i>		<i>between</i>
wâfiq	<i>agree with</i>	wadd	<i>love</i>
itwahas	<i>get entangled,</i>	wazz	<i>incite</i>
	<i>stuck, stranded</i>	kashaf	<i>uncover, per-</i>
itwahḥash	<i>be turned into a</i>		<i>ceive</i>
savage		bahrî	<i>north</i>

¹ Nahwy muttaṣil.

² Intensive.

qibli	<i>south</i>	maktab	il	<i>post-office</i>
wahsh	<i>wild beasts</i>	buṣṭa		
rizq	<i>sustenance</i>	ḥarām		<i>wrong, shame</i>
wisq	<i>load</i>	qôl		<i>statement, de-</i>
qarṣ	<i>stinging, sting,</i>			<i>claration</i>
	<i>bite</i>			

EXERCISE 59

Lamma yûgab il waqt neruḥ 'ala bêtu. Ma tûgadsho 'andina hâga zêye dî. Ma twagadtish ana fi r raṣṭabl lamma saraqû l khêl. Humma kânu mitwaggihîn 'ala l baḥr. Il ḥitta illi tkûn moiyyitha shuwaiya tuqaf fiha l merkib we titwiḥis. Inta rah tûhashnû lamma tsâfir. Huwa râgil mitwahḥash zêyi l wahsh. Wiqif yitwiḥil¹ fi l kalâm. Hîya rah tûris abûha w ummiha li wahḍiha. Wârib² il bâb 'ashân ma ḥaddish yikshifna. Yittisilu rizqe min 'and Allâh. Hûwa sâkin fi maṣr min zamân u wilid wi staulid henâk. Il gamal da mausûq wisqo³ gâmid 'alêh. Ir râgil da stauḥash fi l gibâl. Hîya wildit waladên fi baṭne wahḍa.⁴ Is ṣagura warraqit walla lissa? Ma kanshe lâzim tiwizzu 'alêh yidrabha. Üzil li l gawâb da min faḥlak.

EXERCISE 60

Her face was turned (to the) South. My eye pains me. Her clothes were smeared with mud. Her foot was swelling from the bite of the mosquito. Leave the door a little to.⁵ She doesn't love him. The letter ought to have been weighed. Stop, girl, or you will fall down⁶ the steps. She will describe the house to you. We had arrived (at) the Pyramids before they left⁷ the hotel. You (*plur.*) are overloading⁸ your donkeys. I will act as your go-between⁹ in the matter. Make a little room for me, please. Don't stop¹⁰ the carriage in the middle of the street.

¹ The aor. is often equivalent to the particip. in English.

² I.e. *put it to a little*.

³ I.e. *with a burden*.

⁴ I.e. *twins*.

⁵ Particip. of *itwâril*

⁶ Trans. *from on*.

⁷ ṭili' min.

⁸ Trans. *over* by *ketir* at end of sentence.

⁹ Trans. *I will act as a go-between for (li) you*.

¹⁰ First derived form of *wiqif*.

VERBS WHOSE MEDIAL RADICAL IS W¹

§ 196. Most of these differ from the strong verbs in the primitive form and in the fourth, seventh, eighth, and tenth derived forms. In the past tense of the primitive verb the *w*, with its preceding and following vowels, contracts into *i* when the latter of these vowels is followed by a single consonant, and into *u* when it is followed by two consonants; while in the aorist the *w*, with its following short vowel, contracts into the long vowel which is homogeneous to the short one. In the fourth, seventh, eighth, and tenth forms the *w*, with its vowels, becomes *i* in the past tense when the following vowel precedes a single consonant, and *u* when it precedes a double consonant; while in the aorist the *w*, with its following vowel, contracts to *i*. These forms are, however, sometimes conjugated regularly. In the imperative the initial vowel falls away, and in the active participle the *w* is weakened to a qat'a or a scarcely audible *y*.

§ 197. The following is an example of the conjugation of the primitive verb:—

PAST TENSE

	MASC.	SINGULAR	FEM.	
1st. pers.	qult (for qawalt)		qult	<i>I said</i>
2nd pers.	qult (for qawalt)		qultî (for qawaltî)	
3rd pers.	qâl (for qawal)		qâlît (for qawalît)	

PLURAL FOR BOTH GENDERS

qulna (for qawalna)
 qultû, qultum (for qawaltû-m)
 qâlû, qâlum (for qawalû-m)

A O R I S T

SINGULAR

1st pers.	aqûl (for aqwul)	aqûl
2nd pers.	tiqûl ² teqûl (for tiqwul)	tiqûlî, teqûlî (for tiqwulî)
3rd pers.	yiqûl, yeqûl (for yiqwul)	tiqûl, teqûl

¹ In some of these verbs the middle radical was originally *h*, or some other guttural; cf. dahas and dâs, both meaning *to crush*, shâb *be grey* and the literary shahiba, Amharic mâla *swear* with Ethiop. mahala.

² The 1st pers. sing. of the aor. of 'âz *take refuge* is pronounced a'ûzu in the expression a'ûzu billâh, as in the literary

PLURAL FOR BOTH GENDERS

niqûl, neqûl (for niqwul)

tiqûlû-m, teqûlû-m (for tiqwulû-m)

yiqûlû-m, yeqûlû-m (for yiqwulû-m)

Imperat. masc. qûl, fem. qûlî. Plur. qûlû.

Particip. act. qâyil (qâ'il). Particip. pass. not in use.¹

REMARK *a*.—The Nahwy passive of this verb, qîl (for quwil), with its aor. yuqâl (for yuqwal), is occasionally used impersonally, and consequently only in the 3rd pers. singular.

REMARK *b*.—A few verbs retain the *w* in the participle, as tâwi' *obeying* (also tâyi'). The participle of 'âz *want* is either 'âwiz (in pronunciation almost 'anz) or 'âyiz ('ayz). Yî'îz, ye'îz, are sometimes heard for yî'ûz, ye'ûz. Nâm *sleep* makes nint, nimna, &c., in the past tense, though it is for nawam.²

§ 198. Sâ' *contain*, khâf ³ *fear*, nâm,⁴ and zâl (in the expression lam yazal, § 545) take *a* in the final syllable of the aorist.⁵ All others take *u*. A few are conjugated like verbs with medial *y* in the primitive form, and in the derived forms like those with medial *w*, as hâl *refer*, hîlt *I referred*, aor. ahîl, but hauwil, ithauwil, &c.; tâ' *obey*, yiî', makes tauwa' or tauya' in the first derived form; ân *help, lift*, 1st pers. 'int, aor. yî'in, but II. 'âwin or (contracted) 'aun.

§ 199. Verbs of this class whose final radical is *y* (being thus doubly imperfect) are not subject to the contractions described above, as kawa *iron*, aor. akwî; nor are the following:—

tiwil ⁵	<i>grow tall</i>	dawakh	<i>make giddy,</i>
ghawat (and its passive ghuwut)	<i>dig down deep</i>	dawash	<i>overpower</i>
hawas	<i>talk con-</i>	dawash	<i>deafen</i>
	<i>fusedly,</i>	ziwir	<i>choke</i>
	<i>drive silly</i>	'awag	<i>bend</i>
hawal	<i>squint</i>	kawa'	<i>recline</i>
		khawat	<i>bother</i>

language. It will not be forgotten that the first syllable is pronounced very short, except when, as occasionally happens, *u* is substituted for *i* or *e*, as yumûl *he dies* (for yimûl).

¹ Mitqâl or minqâl are used instead; so mindâs *trodden on*, &c.

² Literary nawima. In the literary language all these have *i* for the second vowel.

³ Yukhâf is sometimes heard for yikhâf.

⁴ Nâm is often used with a passive signification, as il qizâz da lâzim yenâm *these bottles must be laid down*.

⁵ Also tâl, especially in the sense of *to reach, be long enough*.

Thus the particip. act. of *khawat* is *khâwit*, its particip. pass. *makhwût*, its fourth derived form *itkhawat*. The particip. pass. of *'awag* is *ma'ûg* (for *ma'wûg*); the seventh form of *dawakh* and *dawash*, *indawakh* and *indawash* respectively.

§ 200. Of these verbs, *tiwil*, *ghawaṭ*¹ *ghuwuṭ*, and *ziwir* take *a* in the aorist, the rest *i* (*dawakh* and *kawa'* irregularly).²

§ 201. The following are instances of the derived forms of those which contract :—

I. <i>dauwar</i> ³	<i>turn round</i> (<i>dâr</i>)	
<i>tauwib</i>	<i>cause to repent</i> (<i>tâb</i>)	
II. <i>gâwir</i>	<i>be neighbour to</i>	
<i>gâwib</i> or (by contraction)	<i>answer</i>	1st pers. <i>gâwibt</i> ; aor. <i>agaub</i> ; imperat. <i>gaub</i> ; particip. <i>me-gaub</i>
III. <i>aqâm</i>	<i>reside</i>	1st pers. <i>aqamt</i> ; ⁴ aor. <i>aqim</i> ; particip. <i>muqim</i> , ⁵ <i>meqim</i>
IV. <i>ithâsh</i>	<i>be kept off</i>	1st pers. <i>ithasht</i> ; aor. <i>athâsh</i> ; particip. <i>mithâsh</i>
V. <i>iddauwar</i>	<i>be turned round</i>	
<i>ishshauwaq</i>	<i>long for</i>	
<i>iggauwiz</i>	<i>be married, marry</i>	
VI. <i>ittâwil</i> (<i>'ala</i>)	<i>assault, abuse</i>	
<i>ittaub</i> (for <i>ittâwib</i>)	<i>yawn</i>	particip. <i>mittâwib</i> , <i>mittaub</i>
VII. <i>inhâsh</i>	<i>be kept off, get away</i>	1st pers. <i>inhasht</i> ; aor. <i>anhâsh</i>
<i>inhawag</i> (uncontracted)	<i>beg</i>	aor. <i>yinhiwig</i>
VIII. <i>ihtâg</i> or (uncontracted)	<i>beg</i>	1st pers. <i>ihtagt</i> or <i>ihtawagt</i> ; aor. <i>ahîg</i> or <i>ahîwig</i> ; particip. <i>mihtâg</i> or <i>mihtiwig</i>

¹ *Ghawaṭ* is rarely used, especially in the past tense, the second form, *ghauwaṭ*, generally taking its place.

² See § 141 (2).

³ Or *dauwar*.

⁴ Observe that in the derived forms the *a* of the past tense is maintained throughout.

⁵ III. is very rarely used. *Istiqâm* (*istaqâm*), with same meaning, is more common than *aqâm*.

IX. iswadd	<i>turn black</i>	1st pers. iswaddêt; aor. aswadd; parti- cip. miswidd ¹
X. istigâb ² or (un- contracted) istagwib	<i>grant a request</i> <i>interrogate</i>	1st pers. istigabt, is- tagwibt; aor. asti- gâb, astagwib; par- ticip. mistigâb, mis- tagwib
istamwit	<i>pretend to be</i> <i>dead or wretched</i>	

XI. Not in use.

REMARK *a*.—Nâm *sleep, lie down*, has usually naiyim *put to sleep, lay down*, for its first derived form, as though the middle radical were *y*, but nauwim is occasionally heard. Qaiyim *raise* (from qâm)³ is sometimes used for qauwim, but savours of fellah idiom. Tâh *go astray* has tauwih, meaning *to lead astray*, and taiyih *to deal haughtily with*.⁴

REMARK *b*.—The *i* of the first and fifth forms sometimes becomes *u* under the influence of the first syllable, as khauwuf *frighten*, itkhouwuf (for khauwif, &c).

VOCABULARY

bâr	<i>be left idle, on</i> <i>one's hands</i>	itbauwish	<i>succeed to</i>
bâsh	<i>soak</i>	inbâs	<i>be kissed</i>
tâb	<i>repent</i>	istigâr	<i>call to assist-</i> <i>ance</i>
tâb 'an	<i>give up</i>	istatwil nafsu	<i>hold one's head</i>
hâsh	<i>keep, keep away</i>		<i>high</i>
bâs	<i>kiss</i>	ridît	<i>I consented</i>
fât	<i>pass, leave</i>	mu'min	<i>believer, faith-</i> <i>ful</i>
'auwaq	<i>delay, be long</i>	akhras	<i>deaf and dumb</i>
fauwit	<i>let pass</i>	qilla	<i>scarcity</i>
hauwish	<i>hoard</i>	hagar	<i>stone</i>
hâwit	<i>surround</i>	budâ'a	<i>goods</i>
qâwil	<i>give contract to,</i> <i>engage</i>	hawa	<i>atmosphere</i>

¹ Fem. miswidda, but the form miswadda is used as a substantive meaning *a rough copy*.

² Occasionally pronounced istagâb.

³ Note qâm yeqûm *rise*, but qâm yeqîm *raise*.

⁴ No doubt they are in reality distinct verbs.

EXERCISE 61

Qillit is sūq tibauwar il badā'a. Lamma baqa l 'ēsh nāshif bushnāh fi l moiya. Ummu ḥtawagit li fi l kam qirsh w ana ma rđitsh addihum liha. Il malaka tbauwishit maṭraḥ 'ammihā. Ikhwānī 'ayzīn yitauwibūnī 'an shurb id dukhkhān. Il bilīm beyittaub zēy il insān. Lēh ma stigartōsh lamma darabūkū? It ṭabbākha betā'itna miggauwiza wāhid akhraṣ. Ana ṭhashte min id il buliṣ we natṭēt fi l baḥr. Mush lāzim tiṭṭāwil 'ala n nās we tishtinhum. Hīya betistatwil nafsihā we tiftikir innihā waḥda kbīra. Inti lamma quntī mush qultī li aḥaḍḍar il fuṭūr? Kunna mna'iyimīnu fi l ard 'ashān neshūfu ṭaiyib. Il 'askar ḥautit il biyūt. Hūwa 'aunnī min 'andu bi kam nuṣṣ. Il ōḍa betā'itna miswidda kullihā min id dukhkhān betā' furne garna. Inta meqāwil min 'ala sh shughle da? Il mara dī tihwil bi l 'ēnēn litnēn. Qūli li min darabik. Ir rāgil da ma yekhafshe min Allāh. Ma fish ḥaga tikhawufu abadan. Inta shayf ir rāgil da walla ma ntash shayfu?

EXERCISE 62

Didn't you see her when she was passing the house? Let me pass, please. We went to bed ² yesterday at half-past ten and got up at a quarter to nine; how many ³ hours did we sleep? Did you kiss the lady's hand? Why didn't you keep the dogs away from us? The ladder is (too) short; it won't reach. The lady wants you; go (and) see her. Don't be frightened, girl; he won't bite you. Put your hand before your mouth when you yawn. They were hoarding up their money for ⁴ years. This stone has been kissed by thousands of ⁴ the faithful. The atmosphere of the court overpowered the judges. She raised her child from ⁵ the ground and put him on a chair. They were reclining on sofas in the dining-room. Don't be long.

§ 202. There are no verbs with *w* for the final radical.

VERBS WHOSE INITIAL RADICAL IS Y

§ 203. These are very few in number, and offer no peculiarity, except that the syllables *tī*, *yī*, *nī* become *tī*, *yī* and *nī*, as *yibis* become *ḥard*, *aybas* ⁶ (aor.), *tibas*, *yibas*, &c. The imperat., if used, would be *ibas*.

¹ *Begged of me.* We might equally well say *ihṭagit li*.

² *nām.*

³ *kam*, with substantive in sing.

⁴ *min.*

⁵ *min 'ala.*

⁶ Note the *a* in the second syllable of the aor., *yibis* being of the class of verbs cited in § 141 (3).

· VERBS WHOSE MEDIAL RADICAL IS *Y*

§ 204. In these verbs the following contractions take place:—

(a) In the past tense of the simple verb the *y*, with its preceding and following vowels, contracts into *i* when the latter of these two vowels is followed by a single consonant, and into *î* when it is followed by two consonants; while in the aorist the *y*, with its following vowel, contracts into *i*. The changes which take place in the derived forms are identical with those which occur in the *w* verbs.

§ 205. The following is an example of the conjugation of a verb of this class:—

PAST TENSE

SINGULAR

	MASC.		FEM.
1st pers.	bi't (for baya't)		bi'tî <i>I sold</i>
2nd pers.	bi't		bi'tî
3rd pers.	bâ'		bâ'it (for baya'it)

PLURAL FOR BOTH GENDERS

1st pers.	bi'na (for baya'na)
2nd pers.	bi'tû-m (for baya'tû-m)
3rd pers.	bâ'û-m (for baya'û-m)

Imperat. bi', bi'î, bi'û.

Particip. act. bâyi' (bâ'î').¹ Particip. pass. mebi'.

REMARK.—The uncontracted form of the passive participle appears in ma'yûb *dishonoured, insulted*, madyûn *indebted* (from disused dân), and a few others; tâsh *be light-headed* makes maṭwûsh more often than ma'yûsh.²

§ 206. Bân *appear*, bâṭ *pass the night*, and sha' (for shaya')³ take *a* in the aorist (making abân, &c.). Hâb *fear* and nâl *obtain* generally make tihîb, yinîl, but occasionally yuhâb, yunâl.⁴

REMARK.—The verb khayal *dazzle* does not contract either in the simple verb or in any of the derived forms.

¹ The *i* of the participle in âyi sometimes sounds nearly as *é*, as bâyi', bêyi' (or bâ'î, &c.). (See § 3.) Similarly, verbs with *w* for the middle radical, but some of them often contract to one syllable. (See above.)

² The particip. pass. is not much used, that of the fourth or seventh derived form generally taking its place.

³ For the conjugation of sha', see § 191.

⁴ *u* for *i* in the first syllable, apparently in the belief that it sounds educated.

§ 207. The derived forms are as follows :—

I. khaiyat	<i>sew</i>	
‘aiyid (‘ala)	<i>visit on a fête day</i>	
sëyib (for saiyb)	<i>let go</i>	
II. sâysis (generally contracted)		
‘âyir	<i>reproach</i>	
III. a‘âsh ¹	<i>make live</i>	aor. a‘îsh
IV. itbâ‘	<i>be sold</i>	atbâ‘, mitbâ‘
V. itbëyin (for itbaiyin)	<i>to make clear</i>	
VI. it‘âyiḡ	<i>think oneself a dandy</i>	
iddâyin	<i>be in debt</i>	
VII. inbâ‘	<i>be sold</i>	anbâ‘, minbâ‘
VIII. ihṭâr	<i>be puzzled</i>	yiḥṭâr, miḥṭâr
IX. ibyadd	<i>turn white</i>	abyadd, miḡyidd
X. istigâs ²	<i>call for help</i>	astigâs, mistigîs
istatyib (uncontracted)	<i>find good, approve</i>	
XI. istiraiyah ³ (or istirêyah)	<i>rest, repose</i>	

REMARK.—The first syllable of the first form is sometimes very hurriedly pronounced, as though its vowel were *i*, as siyibha (or isyibha, see § 15), for sëyibha *let her go*. The first and fifth forms occasionally take *w* for *y*, although the aorist is regular, as zâd *increase*, aor. yizîd, but zauwid, izzauwid (for zaiyid, &c.).

VOCABULARY

qâd	<i>light</i>	khaiyish	<i>put wrapping</i>
‘âsh	<i>live</i>		(khêsh) <i>on</i>
bâd	<i>lay eggs</i>	daiyin	<i>charge with a</i>
sâl	<i>flow down</i>		<i>debt</i>
qâs	<i>try on</i>	bëyin	<i>expose</i>
shâl	<i>raise, take away</i>	issëyib	<i>be let go, escape</i>
‘allaq	<i>hang, put to</i>	iddâyin min	<i>be made a</i>
ḡaiyar	<i>perplex</i>		<i>debtor by,</i>
saiyah	<i>melt (act.)</i>		<i>one</i>

¹ But no verbs of this form can be fairly said to exist in the colloquial language.

² Istaqâm is sometimes used for istiqâm, and some others similarly both of the *w* and *y* class.

³ This form is in use also in other spoken dialects.

ikhtâr	<i>choose</i>	râş is sana	<i>New Year's</i>
(ikhtâr)			<i>Day</i>
istâd	<i>fish</i>	khaiyâta	<i>dressmaker</i>
inshâl	<i>be carried away</i>	wâdî (pl.	<i>valley</i>
inzâd	<i>increase, rise</i>	widyân)	
zalam	<i>wrong</i>	ketir ma	<i>often</i>
béyin	<i>evident</i>	(before	
wasâkha	<i>dirt</i>	verb)	
fanûs	<i>lantern</i>	ghaşbe ¹ 'an	<i>in spite of</i>
		ikminn	<i>because</i>

EXERCISE 63

Uşbur lamma béyil lak il mas'ala min auwilha li âkhirha. Rûh ir rastabl we qul li s sâyis² yî'allaq il khêl bi l 'arabiya, we yegibhum hâlan. Humma ma ya'rafûsh yî'milu êh; mihtârîn khâliš. Allah ya'raf il 'âyib min il ma'yûb wi z zâlim min il mazlûm. Hûwa khtâr leinnu yil'ab waiyâya ma yil'abshe waiyâh. Lâzim tikhaiyish is sanâdîq bi l khêsh qabl is safar. Il wasâkha dî hatinshâl min hina kulliha. Iḥna bitna nbârîh âkhir marra fi bitna; biḥnâh li garna. Ana ma kuntish 'auz adrabu; il 'aşâya ssêyibit min idi ghaşbe 'annî. Béyin 'alêk innak ma nimtish tûl il lêl. Kânit sheyla bintiha 'ala raşha. Qid il fawânîs betû' il 'arabiya. Il mahkama daiyinitu bi rasm il qadiya. Ir râgil da ddâyin minnî kam qirsh. Hûwa tamallî mâshî mit'âyîq fi nafsu fi s sikak. Kan me'ayru ikminnu ma kramnîsh zêy imâs.

EXERCISE 64

I told you to bring³ me two chairs; why didn't you bring them to me? I have lived all my life in the same⁴ village and in the same⁴ house. We often pass the night in town.⁵ The white hen has laid two eggs. The matter puzzles me altogether.⁶ I am not going to increase your pay until⁷ your work is⁸ better. The Nile is rising every day. A groom who does not know (how) to manage⁹ a horse is no groom.¹⁰ We are going to get up early to-morrow morning and fish in the sea. It was New Year's

¹ Sometimes pronounced *ghaṣh*.

² Pronounce almost *says*.

³ Trans. *you bring*.

⁴ Trans. *in one*.

⁵ *In the town*.

⁶ *khâliš*.

⁷ *illa lamma*.

⁸ Aor. of *kân*.

⁹ Aor.

¹⁰ *mush ismu sâvis*.

Day, and all the inhabitants¹ were paying each other visits. The sun causes the snow to melt on the mountains and flow down into the valleys. My sister is going to² the dressmaker to-morrow to try on³ her new ball⁴ dress.

VERBS WHOSE FINAL RADICAL IS Y

§ 208. These verbs are of the forms barak and birik, but drop the *y*, leaving the vowel of the final syllable somewhat lengthened. It is pronounced fully long when the negative suffix *-sh* or the shortened forms of the personal pronouns are attached, or when it is, for any other reason, accented.

REMARK.—A few neuter verbs take the form burik for birik,⁵ but optionally, as ‘uṣī *be rebellious* (for ‘iṣī).

§ 209. The conjugation of the simple verb is as follows:—

PAST TENSE

SINGULAR

	MASC.		FEM.
1st pers.	ṭafêṭ	ṭafêṭ	<i>I extinguished</i>
2nd pers.	ṭafêṭ	ṭafêṭî	
3rd pers.	ṭafû (for ṭafay)	ṭafit (for ṭafayit)	

PLURAL FOR BOTH GENDERS

1st pers.	ṭafêna
2nd pers.	ṭafêṭû (-m)
3rd pers.	ṭafû (-m)

AORIST

SINGULAR

1st pers.	aṭfi	aṭfi
2nd pers.	tiṭfi	tiṭfi
3rd pers.	yiṭfi	tiṭfi

PLURAL FOR BOTH GENDERS

1st pers.	niṭfi
2nd pers.	tiṭfû (-m)
3rd pers.	yiṭfû (-m)

Imperat. iṭfi (m. and f.), pl. iṭfû.

Particip. act. ṭafi. Particip. pass. maṭfi.

¹ in nâs betû‘ il balad.

² ‘and.

³ Aor.

⁴ betâ‘ il ballu.

⁵ It will be remembered that most verbs of the form barak are transitive, while birik is mostly intransitive.

PAST TENSE

SINGULAR

	MASC.		FEM.	
1st pers.	mishît		mishît	<i>I walked</i>
2nd pers.	mishît		mishîtî	
3rd pers.	mishî (mishiy)		mishyit (mishiyit)	

PLURAL FOR BOTH GENDERS

1st pers.	mishîna
2nd pers.	mishîtû (-m)
3rd pers.	mishyû (-m)

AORIST

1st pers.	amshî	amshî
2nd pers.	timshî	timshî
3rd pers.	yimshî	timshî

PLURAL FOR BOTH GENDERS

1st pers.	nimshî
2nd pers.	timshû (-m)
3rd pers.	yimshû (-m)

Imperat. imshî (m. and f.), pl. imshû.

Particip. act. mâshî.

§ 210. All verbs of this class of the form *barak* are conjugated after the first, and all others after the second model.

REMARK *a.*—*Ya'nî that is to say* is used for *yi'nî*, from an obsolete *'ana*.

REMARK *b.*—The *y* or *iy* of the 3rd pers. sing. of the past tense is sometimes dropped, as *mishit* (for *mishyit*, *mishiyit*), *bikit she wept* (for *bikyit*). *Baqa become* makes *baqat* (for *baqit*); so *tafat* optionally for *tafit*, and a few others similarly; *laqa find* occasionally makes *liqit* (for *laqêt*) in the 1st and 2nd pers. sing., as though from *liqî*. The final syllable of the 2nd pers. sing. masc. sometimes sounds as *at* for *êt*, as *ma lqathumsh I did not find them*.

REMARK *c.*—Verbs of this class of the form *birik* are almost invariably passive or neuter, and may rarely have a passive participle.¹

¹ Ghili *boil* has *maghlî boiled*; *khizi be eclipsed*, *makhzî*.

§ 211. All verbs of this class take *i* in the final syllable of the aorist except the following, which take *a* :—

baqa ¹	<i>remain, become</i>	şifi	<i>be bright,</i>
ţiri	<i>get soft, cool</i>		<i>limpid</i>
	(weather) ²	şifi ⁵	<i>be healed, get</i>
gara	<i>happen</i>		<i>well, heal</i>
ghili	<i>be dear</i>	şiqi	<i>overwork one-</i>
ghishi ³ (or	<i>faint</i>		<i>self, weary</i>
ghushi)		‘işi (‘uşi)	<i>disobey, be</i>
‘ala			<i>rebellious</i>
hidi	<i>become docile</i>	‘ili	<i>be high</i>
hifi	<i>go barefooted</i>	‘imi	<i>be blind</i>
hili	<i>be sweet</i>	fiđi	<i>be at leisure</i>
himi	<i>be hot</i>	qara	<i>read</i>
hiyi	<i>come to life</i>	qisi (or qasa)	<i>be cruel</i>
diri	<i>know</i>	qiwi	<i>be powerful,</i>
difi	<i>get warm</i>		<i>autocratic</i>
riđi	<i>consent, accept</i>	khiri	
ra‘a	<i>see</i>	laqa ⁶	<i>find</i>
sa‘a	<i>help</i>	mala	<i>fill</i>
sihi ⁴	<i>forget</i>	misi ⁴	<i>become evening</i>
şili	<i>wake</i>	nisi	<i>forget</i>
		witi	<i>be low</i>

and a few passives and neuters, as *ţifi* (or *ţafa*)⁷ *be extinguished*, *şifi* (and *şufi*) *be healed*, *khifi* (or *khufi*) *be hidden, hide oneself in shame*, *khizi* (and *khuzi*) *be ashamed, be given the lie, be eclipsed*, *khishi* *be shy* (aor. sometimes *yukhsa* for *yikhsha*), *nigi* (*naga*)⁸ *be saved, escape*.

REMARK.—The fem. sing. of the imperat. of these verbs ends in *i*, as in the case of those whose aorists take *i*, as masc. *imlâ* *fill*, fem. *imlî*.

¹ The final vowel of these verbs is not pronounced sufficiently long for it to be necessary to continue to mark it with a circumflex.

² *Id dinya ţarrit* is more usual than *id dinya ţiryit*.

³ Used impersonally.

⁴ Used also impersonally, *sihi* (or *suhi*) ‘aleh, *misi* ‘aleh (*il waqt*).

⁵ Act. *shafa heal*, *yishfi*.

⁶ Also *yilqî*.

⁷ So that we have *tafa yiţfi* *extinguish*, *ţafa yiţfa* *be extinguished*.

⁸ But *naga yingî* *save*.

VOCABULARY

bada	<i>begin</i>	lihiq	<i>reach, overtake</i>
bara	<i>sharpen</i>	shaqî	<i>unruly</i>
haka	<i>relate</i>	hisâb	<i>account</i>
ragha	<i>froth, foam, effervesce</i>	fatla	<i>piece of string, &c.</i>
qala	<i>fry</i>	raghwa	<i>froth, efferves- cence</i>
qada	<i>do, perform</i>	hikâya	<i>tale</i>
tana	<i>fold</i>	ibriq	<i>pot</i>
bana	<i>build</i>	sham'a	<i>candle</i>
khafa	<i>hide</i>	sharr	<i>wickedness</i>
rama	<i>throw</i>	darb	<i>striking, blow</i>
rakha	<i>loosen, let grow</i>	ballâşî	<i>pitcher</i>
hama	<i>protect</i>	kasarôna	<i>saucepan</i>
giri	<i>run, flow</i>	bi l lél	<i>at night</i>
risi	<i>reach, come to agreement</i>	lagl	<i>in order that</i>

EXERCISE 65

Yibqâ lak kam qirsh min il hisâb? Hîya tamallî tibdî bi l kalâm qable ma yikkallimu n nâs. Ibrî li l qalam da min fadlak. Bikîna qawî lamma smi'na l khabar. Tanu l fatla marratên 'ashân tibqa gamda we ma tinkisirsh. Il qamar makhzî; rûhî shûfîh qable ma yitla'. Il binte tikhza minnina, mush radya tiqâbilna. Ana grit (girit) 'ala âkhir nafasî¹ wi lhiqtu fi l mahatṭa qabl il babûr ma yeqûm. Iḥkû li l hikâya kullîha 'ashân a'raf gara lkum êh. Ana mush 'ârif 'ashân êh ma yirdâsh yis'â li fi l mas'ala. Şihyû 'ala darb is sâ'a tamâm. Il bira dî betirghî raghwa kbîra² we tibqa qayma li fôq. Iḥna risîna waiya ba'd 'ala kede. Ma tinsîsh tiṭfi³ l lamḍa qable ma trûhî. Il ḥuşân hidi ba'de ma kan shaqî. Iḥnî ṭûlak lagle tiqdar tefût. Mush lâzim ti'şa l bulîş.

EXERCISE 66

Where did you find my hat? Say to the girl: Fill your pitcher from the river. Were they running when you saw them? Don't pour the water in the teapot⁴ till⁵ it boils. She refuses (doesn't consent) to come with us. She doesn't let

¹ *I.e.* till I had no breath left.

² See § 103.

³ The first derived form ṭaffa is in more common use.

⁴ betâ' ish shay.

⁵ illâ lamma.

her hair grow. At what time do you want to wake to-morrow? The boys throw a bucket of water over his head. The men were watering their fields from the canal. Why didn't you (f.) put out the candle before you went to bed? If ¹ you read too much at night you will grow blind. I want you to do ² something for me. The cook was cooking fish in the saucepan. The goods are getting dearer ³ every day. Are you going on foot? ⁴ This house was not built ⁵ when I came here. God protect us from the wickedness of our enemies.

§ 212. The first derived form is constructed regularly, except that the vowel of the final syllable is invariably *a* as well as that of the first. Thus from *mala* is formed *malla*, from *mishi*, *mashsha*. The conjugation is as follows:---

PAST TENSE

SINGULAR

	MASC.		FEM.	
1st pers.	rabbêt		rabbêt	<i>I educated</i>
2nd pers.	rabbêt		rabbêti	
3rd pers.	rabba		rabbit	

PLURAL FOR BOTH GENDERS

1st pers.	rabbêna
2nd pers.	rabbêtû (-m)
3rd pers.	rabbû (-m)

REMARK *b*.—Khallat is usually said for khallit.

A O R I S T

SINGULAR

1st pers.	arabbî	arabbî
2nd pers.	tirabbî ⁶	tirabbî
3rd pers.	yirabbî	tirabbî.

Imperat. rabbî (m. and f.), rabbû (-m).

Particip. merabbî (whether in active, passive, or neuter sense).

REMARK.—The passive participle is generally supplied by the simple verb or one of the other derived forms. Masmî (or, as it

¹ izâkân with aor.

³ Trans. *getting dear*.

⁵ Particip. pass.

² Trans. *I want you do* (aor).

⁴ Particip. of *mishî*.

⁶ Or *terabbî*, &c.

is generally pronounced, *mesmî*) is used as the passive participle of *samma to name*, though the simple verb *sama* is not in use. *Idda give* has *middî* for the active participle.

§ 213. The following are examples of the other derived forms :—

II. *lâqa find*, aor. *alâqî*, imperat. *lâqî*, particip. *melâqî*.

III. *a'ta give*, 1st pers. *a'têt*, &c., aor. *a'tî*, *tî'tî*, &c.,¹ imperat. *i'tî*, &c., particip. *mu'tî*.

ikhla	<i>let go</i>	imsa	<i>become evening</i>
ifta ²	<i>pronounce a</i>	irma	<i>throw</i>
	<i>fetwa</i>	isqa	<i>water</i>

IV. *ithara be sharpened*, aor. *athirî*, imperat. *itbirî*, particip. *mitbirî*.

V. *iddaffa warm oneself*, aor. *addaffa*, imperat. *iddaffâ* (fem. *iddaffî*), particip. *middaffî*.

VI. *iddâra hide oneself*, aor. *addâra*, imperat. *iddâra*, particip. *middârî*.
it'âfa get strong.

VII. *intâfa be extinguished*, aor. *antîfî*, imperat. *intîfî*, particip. *mintîfî*.

VIII. *iltaqa find, meet*, aor. *altîqî*, imperat. *iltîqî*, particip. *miltîqî*.³

IX. Not in use.

X. *istabla begin*, aor. *astabda*, imperat. *istabda*, particip. *mistabdlî*.

XI. *istilaqqa catch, receive*,⁴ aor. *astilaqqa*, imperat. *istilaqqa*, particip. *mistilaqqî*.
istikhabba hide oneself.

REMARK.—The learner will have no difficulty in completing the conjugation of the above verbs after the models of the simple verb and the first derived form.

¹ *Ta'tî*, &c., is sometimes heard for *tî'tî*, in the belief, perhaps, that it is educated, though the literary form is *tu'tiyu*.

² Also *afta*.

³ *Mishtarî buying, customer*, is sometimes heard for *mishtirî*, *mistawî cooked*, very rarely for *mistiwî*. Instead of *imtala be filled*, *intala* is often heard.

⁴ *Istalaqa* is also used with the same meaning.

VOCABULARY

garra	<i>make run</i>	inhasha	<i>be stuffed</i>
ghalla	<i>boil (act.)</i>	inbana	<i>be built</i>
şalla	<i>say one's prayers</i>	irtada	<i>consent</i>
‘adda	<i>cross</i>	istahla	<i>find sweet</i>
‘abba	<i>fill, load</i>	istasma (‘an)	<i>inquire name of</i>
naqqa	<i>choose, select</i>	ista‘ta	<i>take (drinks, drugs, &c.)</i>
gâza	<i>punish</i>	istihamma	<i>take a bath</i>
râ‘a	<i>tend sheep, watch ; chas- tise</i>	haffad	<i>make learn by heart</i>
itrama	<i>be thrown away</i>	qass	<i>cut</i>
itkhafa	<i>hide</i>	‘auwar	<i>ruin</i>
itqala	<i>be fried</i>	luqma	<i>morsel, mouth- ful</i>
idda‘a	<i>pretend</i>	shambanya	<i>champagne</i>
idda‘a ‘ala	<i>accuse</i>	himu	<i>heat</i>
itrabba	<i>be brought up</i>	lôh	<i>board</i>
itkhaffa	<i>disguise one- self</i>	‘alqa	<i>a thrashing</i>
itqalla	<i>be fried, scorched</i>	ma‘diya	<i>ferry</i>
		lôz	<i>almonds</i>
		gôz	<i>walnuts</i>

EXERCISE 67

Ish shê illi ma yinfa‘sh yitrimî. Ma tkhallîsh hadde yekhush-she qable is sâ‘a khamisa. Ba‘d il maşarwa yitrabbû fi blâd barra. Kull in nâs yistahlu s sukkar il maşrî ‘an betâ‘ barra. Rûh istasma ‘an şahb il arde dî. Il harâmîya fîdlû mistikhabbiyîn fi waraq iş şagara lamma ntafit il lamda. Hûwa min muddit talat sinîn ma stihammâsh. Rûh itkhiffî min hina! Mush ‘auz asma‘ il kalâm da wala¹ shûf wishshak. Rûh itkhaffa bi libse tânî ghêr illi ‘alêk. Qulte li t tabbâkha : daffî li l luqma dî shuwaiya ‘ala n nâr. Hûwa rtada lâkin ana ma rditsh. Ha trabbi sha‘r min tânî² ba‘de ma qaşşetu? Il khôga râ‘a l walad ‘alqa ‘ala riglêh ‘ashan yihaffadu l lôh. Khallî bâlak lamma tiftah ish shambanya hiya tirghî wi tqûm minnak. Ha titqalla bi himu ish shams iza qa‘adte henâk. Râh fên? ana mush melâqîyâh. Ana mush fâdî ; rûh inta wi stilaqqâhum. Intalat il qizâza walla

¹ For wala ashûf.² let grow again.

lissa? Il kharûf yinhishi bi lôz u gôz u ghêru. Hîya betiddi'î 'alêya inni saraqte kîsha. Il walad kan masmî Maḥmûd. Allah yigâzik!

EXERCISE 68

Go (and) warm yourself a little by ¹ the fire. Go (to) the market and buy me a little meat and some vegetables. When do you want to begin? He made me run all over ² the town. Boil me a little water in a saucepan. Hide yourself there till he comes. He has gone to say his prayers.³ The house will be built on the piece of land in front of your garden. Don't load the guns before I tell you. You (f.) mustn't disguise yourself. We crossed the river in the ferry. (Those) who take hashish repent. Wait a little and I will give you a piastre each.⁴ The potatoes were frying in the kitchen. We have bought them all; choose one for yourself. When you (f.) take a bath, don't forget the soap.

§ 214. Doubly imperfect or weak verbs are those which have *w* or *y* for their initial or medial radical, and *y* for their final radical. They thus combine the peculiarities of two classes of weak verbs.

§ 215. The following are examples of the simple verb and derived forms.

		Aor.	Imper.	Particip.
wafa	<i>fulfil, complete</i>	aufi, tûfi	ûfi	(act.) wâfi (pass.) maufi.
wi'î ⁵	<i>be aware</i>	au'â	û'â (f.) û'î	(act.) wa'î
rawa	<i>irrigate</i>	arwî	irwî	(act.) râwî (pass.) marwî.
'iyi	<i>be ill</i>	a'ya, ti'ya, &c.		
I. warra	<i>show</i>	awarî, &c.		
II. dâwa	<i>treat (medically)</i>	adâwî, dâwî, &c.		
III. ûra ⁶	<i>show</i>	aurî, tûrî, &c.		(pass.) maurî ⁷
.ihya ⁸	<i>restore to life</i>	aḥyî		

¹ 'and.² fi kull.³ Aorist.⁴ To each one.⁵ Wa'a is also used.⁶ For aurâ, but the *u* is not generally pronounced very long. This form is not nearly as frequent as warra.⁷ As though from a simple form, wara.⁸ Very little used.

- IV. Itrawa *be watered*, atriwî, mitriwî.¹
 V. Itwaffa² *die*, atwaffâ, mitwaffî.
 Itrauwa *be watered*, quenched.
 VI. Iddâwa *be treated*, addâwâ, middâwî.
 Issâwa *agree*, conspire.
 VII. Ittâwa *be folded*, anṭiwî, minṭiwî.¹
 VIII. Istawa *be ripe*, cooked, agree, astiwî, mistiwî.
 IX. No example.
 X. Istahwa *catch cold*, astahwâ, mistahwî.
 Istaufa *be completed*, astaufâ, mistaufî.
 XI. No example.

REMARK *a*.—The verb ḥiyi has istaḥa *blush* as the tenth derived form (for istaḥyâ),³ aor. astiḥî (for astahyâ), particip. mistiḥî.

REMARK *b*.—The following verbs take *a* in the aorist :—

sawa ⁴	<i>be worth</i>	‘iyi	<i>be ill</i>
ḥiyi	<i>revive</i>	wî‘i	<i>beware</i>

Wufi *be completed* (of a term, &c.), though a pure passive, makes yufî only.⁵

DEFECTIVE AND IRREGULAR TRILITERAL VERBS

§ 216. It will not, of course, be supposed that all the parts of any particular verb are in use. In some cases the meaning of a word will restrict its use to one or two forms, or even to a single tense; in others, habit has for one reason or another preferred some forms or tenses to others. Thus the imperat. ishmil *keep to the left*, with the aorist ashmil, will frequently be heard, though the past tense shamal has fallen into disuse. There are comparatively few verbs possessing more than eight or nine derived forms.

¹ Marwî and maṭwî are used by preference.

² Literally, *be fulfilled*. The classical form tuwaffî (or tiwaffî) is sometimes heard.

³ Istahya in the written language means *to revive*, istaḥa *to blush*, the simple verb (ḥayiya) also bearing both these meanings.

⁴ Sâwa is used in the same sense as, and much more frequently than, the simple verb.

⁵ Or perhaps we should say that it is not used at all in the aorist, the active form wafa, which sometimes has itself a passive sense, being used instead; thus wafit (or wufyit) il mudda *the term was completed*, but tâfi l mudda (only) *the term will be completed*.

§ 217. The verb *ga'* (or *gih*) *come*, which in classical Arabic is written *gâ'a* (for *gaya'a*), is conjugated as follows in Cairene:—

PAST TENSE

SINGULAR

MASC.	FEM.
1st pers. <i>gêt, gît</i>	<i>gêt, gît</i>
2nd pers. <i>gêt, gît</i>	<i>gêtî, gîtî</i>
3rd pers. <i>ga', gih; negat.</i> <i>ma gâsh</i>	<i>gat</i>

PLURAL FOR BOTH GENDERS

1st pers. <i>gêna, gîna</i>
2nd pers. <i>gêtû, gîtû (-m)</i>
3rd pers. <i>gû, gum</i>

AORIST

1st pers. <i>agî</i>	<i>agî</i>
2nd pers. <i>tigî, tîgî</i>	<i>tigî, tîgî</i>
3rd pers. <i>yigî, yîgî</i>	<i>tigî, tîgî</i>

PLURAL FOR BOTH GENDERS

1st pers. <i>nigî, nîgî</i>
2nd pers. <i>tigû, tîgû (-m)</i>
3rd pers. <i>yigû, yîgû (-m)</i>

Imperat. masc. *ta'âla, ta'â;* fem. *ta'âlî, tâ'î*; plur. *ta'âlû, ta'â.¹*

Particip. act. masc. *gây, gay, gê*; fem. *gâya, gaya*; plur. *gâyîn, gayîn.²*

REMARK.—The *a* of *ga'* is lengthened (the *qa't'a* disappearing), not only with the negative sign, but whenever it is accented, as *gânî, gâ lak* *he came to me, to you, &c.*

§ 218. The word *tann*, or its lengthened form *tannit*, with the shortened forms of the pronouns, is used either by itself or with the present participle and occasionally the aorist to express a continued action. It may itself take the preformative syllables of the aorist in addition to the suffixes, or if preceded by *râyih, rah, or ha*, be conjugated either with or without them, as follows:—

¹ *Ta'û* is never heard. With the affirmative particle *ma* (§ 491), *tigî, tigû*, should be used, but *ta'âla-û* are sometimes heard.

² The *y* is only half sounded (§ 20).

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	tannî, tannitî, ¹ mâshî	tannî, tannitî, ¹ mashya <i>continued walking</i>
2nd pers.	tannak, tannitak, mâshî	tannik, tannitik, mashya
3rd pers.	tannu, tannitu, mâshî	tanniha, tannitha, mashya

PLURAL FOR BOTH GENDERS

1st pers.	tannina, tannitna, mashyîn
2nd pers.	tannukû (-m), tannitkû (-m), mashyîn
3rd pers.	tannuhum, tannithum, mashyîn

AORIST

1st pers.	atannî, atannitî, mâshî	atannî, atannitî, mashya
2nd pers.	titannak, titannitak, mashî	titannik, titannitik, mashya
3rd pers.	yitannû, yitannitû, mâshî	titanniha, titannitha, mashya

PLURAL FOR BOTH GENDERS

1st pers.	nitannina, nitannitna, mashyîn
2nd pers.	titannukû (-m), titannitkû (-m), mashyîn
3rd pers.	yitannuhum, yitannithum, mashyîn

INDEFINITE FUTURE

Râyîh tannî, atannî, tannitî, atannitî, mâshî ; rayha tanniha, ttanniha,² tannitha, ttannitha,² mashya, &c.

Imperat. tannak, tannitak, mâshî ; tannik, tannitik, mashya ; tannukû (-m), tannitkû (-m), mashyîn.

REMARK *a*.—The preformatives of the aorist are sometimes omitted, as ‘ashan yinzilun we tannuhum mashyîn ‘ala tûl *that they may go down and walk straight on*. The negative imperative does not necessarily take the preformative *t*. In the 3rd pers. sing. of the past tense tann may be used without the pronoun (*i.e.* tanne mâshî for tannu mâshî).

REMARK *b*.—Dann is sometimes heard throughout for tann, but it is in less common use.

¹ Occasionally also tannitnî and tannêtnî.

² For tinanniha, &c.

§ 219. The conjunction *mâdâm* *seeing that* (composed of *mâ* and the obsolete verb *dâm* *last*) sometimes makes *madumt*, *madumtî*, in the 1st and 2nd pers. sing., as *madumte gêt* (for *madâm gêt*) *seeing that you have come*. It remains unchanged in the other persons.

§ 220. The verb *gâb* *bring* is very rarely used in the imperative, the verb *hât*¹ *give, bring* (fem. *hâtî*, pl. *hâtû*), replacing it.

§ 221. The interjection *yalla* (*i.e.* *ya Allah*) sometimes takes the sign of the 2nd pers. of the aorist, as *ma tyalla* (*tiyalla*) *come along then!*

THE QUADRILITERAL VERB

§ 222. Quadriliteral verbs may be :—

(a) Reduplicated forms of weak trilateral verbs, or of trilateral verbs whose medial and final radical are identical, the second radical in the second case appearing as the final radical of the new verb; *e.g.* :—

bashbish	<i>soak</i>	bâsh ²
rakhrakh	<i>loosen</i>	rakla
şaşaş	<i>squeak</i>	sawa
başbaş	<i>ogle</i>	başş ³
balbil	<i>wet</i>	ball
dashdish	<i>smash to pieces</i>	dashsh
shamshim	<i>sniff</i>	shamm
qabqab	<i>rise, swell</i>	qabb

REMARK.—*Daḥḍaḥ* *weaken* (originally *da'da'*)⁴ appears to be an intensive form of the perfect verb *ḍa'af*, the final radical being dropped.

(b) Lengthened forms of the perfect or weak trilateral, a new letter being added at the beginning, in the middle, or at the end of the word; *e.g.* :—

¹ This word is said to be the imperat. of the third form of the obsolete *ata* *come*, with prosthetic *h* after the analogy of the Hebrew. It is not used in any other sense.

² The verbs in this column are the trilaterals in which the quadrilaterals have their origin. They are given in the form in which they bear a similar sense.

³ Cf. the literary *başar* *see*.

⁴ *Da'da'* is still heard, though less frequently than *daḥḍaḥ*.

da'mish	<i>be half blind</i> ¹	'imish
daḥdar	<i>roll, slope</i>	indahar
ghaṭrash	<i>turn a deaf ear</i>	tirish
iṣṣarmah	<i>live fast</i>	ramah ²
shaqlib	<i>upset</i>	qalab
sha'laq	<i>suspend</i>	'alaq
shaqdif ³	<i>throw</i>	qaḍaf
sha'bat	<i>climb, hold to</i>	shibit
khalbat	<i>confuse</i>	khalat
qarbat	<i>be stingy</i>	qarrat
iṣṣalbat	<i>be incited</i>	ṣallat
kharbaq	<i>pierce with many holes</i>	kharraq, kharraq
kharbish	<i>scratch</i>	kharash ⁴
kharwish	<i>scratch (as a mouse)</i>	kharash ⁴
qarqash	<i>munch</i>	qarash
idda'bil	<i>fade</i>	dibil
lahlib	<i>blaze</i>	lahab
sha'lil	<i>burst out in flames</i>	sha'al
zaghlil	<i>be dazed</i>	zaghal ⁵
halwis	<i>talk inanely</i>	hawas
sharmat	<i>tear to pieces</i>	sharat
qarmish	<i>munch</i>	qarash
farshin	<i>spread out</i>	farash
itfaltin	<i>live fast, become a rogue</i>	itfalat ⁴
it'afwin	<i>grow strong</i>	it'āfa
itma'yaq	<i>play the fop</i>	it'āyiq
ma'yar	<i>revile</i>	'āyir
ma'gin	<i>make putty</i>	'agan
itma'shaq	<i>become enamoured</i>	it'āshiq
matwih	<i>lead astray</i>	taiyih
itmaktar	<i>swagger</i>	khatar ⁶
inga'mas	<i>recline</i>	inga'as

¹ As in the expression 'ĕnu mida'misha.

² We say yiṣṣarmah (or yirmah) wara n niswān. For the initial sibilants, compare the *ist* of the tenth derived form and the sister languages Aramaic and Ethiopic.

³ Shaqdif has recently fallen into disuse.

⁴ Not in use; falat means *to get loose, escape*.

⁵ Cf. also zāgh in 'ĕnēh zāghit. Many trilaterals are themselves only lengthened forms of weak verbs, or verbs with a doubled radical, as shaqqar from shaqq ('ala) *to visit*; so baṣar, baṣṣ (above). See below, Rem. *b*.

⁶ Cf. ishshakhtar *to bluff* (a word, however, not in common use).

itna'nis	<i>revive</i>	na'ash ¹
lahwig	<i>goad</i>	lahag ²
laswa'	<i>flog</i>	lasa'
lahwis	<i>lick clean</i>	lahas
it'ôlaq	<i>behave lasciviously</i>	'ulaq
khôzaq	<i>impale</i>	khazaq ¹
qarwat ³	<i>cut off</i>	qarat ¹
naqwar	<i>insult</i>	naqar
shahwar	<i>smear with soot</i>	shahhar
itqariyif	<i>get disgusted</i>	qirif
waştan	<i>place in middle</i>	waştat
it'alqan (= it'ôlaq, from 'alaq)		
itrabbin	<i>become a monk</i>	itrabhib

(c) Original forms, or forms derived from trilateral verbs obsolete in both the literary and spoken dialects; e.g. :—

batbat	<i>splash</i>	raşraş	<i>tremble</i> (from cold, &c.)
taştış	<i>fizz</i>		
daḥdar	<i>roll</i>	ra'ra'	<i>be fresh and green</i>
dardish (fi l kalâm)	<i>get confused (in speaking)</i>	karkib	<i>put in disorder</i>
		washwish	<i>whisper</i>

REMARK.—Many of these, like batbat, raşraş, are reduplicated, or at least the third radical is identical with the first. In others all four radicals are different. Some, like taştış and washwish, are no doubt onomatopoeic.

(d) Purely denominative, many of them from foreign nouns, and all from nouns containing more than three consonants,⁴ except where a *w* is inserted, as ishsharwid *to blow the hot wind*, called shard; e.g. :—

bandaq	<i>shoot</i>	bunduq
itbarqa'	<i>put on a veil</i>	burqu'
garnal	<i>write about one in a newspaper</i>	gurnâl
itrasmil	<i>be a capitalist</i>	rismâl
şôgar	<i>insure</i>	sukurtâ
kartin	<i>put into quarantine</i>	karantîna
mazrat	<i>bluster</i>	mizrât
itnamrad	<i>be like Nimrod, i.e. act tyrannically</i>	

¹ These verbs are not in use in the Cairene dialect.

² The primitive verb generally means *to cheat* in Cairene.

³ Cf. also qurma *log, stump*.

⁴ Unless şabbin *to soap* and nammar *to number (numero)* be regarded as quadrilaterals instead of the first derived form of imaginary trilaterals.

REMARK *a*.—It will be observed that *n* is the only letter added at the end of a trilateral to convert it into a quadrilateral, and that *m* and *w* are more frequently added than any other letter. Those which insert *r* and *l* correspond to the Syriac *par'el* and *pa'lel*, regarded in that language as forms of the trilateral verb.

REMARK *b*.—Sometimes both the quadrilateral and perfect trilateral from which it is immediately formed owe their origin to a weak trilateral, or a trilateral with a doubled radical (the latter in many cases being no longer in use), as *zâgh*, *zaghil*, *zaghilil*; *shât scorch*, *sha'at*, *sha'wat*.

§ 223. Quadrilaterals, and in particular the duplicated forms, generally intensify the meaning of the trilateral verb, and herein increase the resemblance which they already bear in structure to the first derived form of the trilateral.

§ 224. The vowel of the first syllable of the quadrilateral is always *a*; that of the final syllable is *a* or *i*, in accordance with the rule laid down in § 161. There are, however, a few exceptions, as *garnal*, which is also at times pronounced *garnil*, *shankal* (or *shankil*) *hook*, *trip up*.¹ Those verbs whose second vowel is *i* are usually active in signification.

§ 225. The conjugation offers no difficulties, as will be seen from the following examples:—

PAST TENSE

SINGULAR

MASC.

1st pers. *daḥdart*, *karkibt*
2nd pers. *daḥdart*, *karkibt*
3rd pers. *daḥdar*, *karkib*

FEM.

daḥdart, *karkibt*
daḥdartî, *karkibtî*
daḥdarit, *karkibit*

PLURAL FOR BOTH GENDERS

1st pers. *daḥdarna*, *karkibna*
2nd pers. *daḥdartû* (-m), *karkibtû* (-m)
3rd pers. *daḥdarû* (-m), *karkibû* (-m)

A O R I S T

SINGULAR

1st pers. *adaḥdar*, *akarkib*
2nd pers. *tidaḥdar*,² *tikarkib*
3rd pers. *yidaḥdar*, *yikarkib*

adaḥdar, *akarkib*
tidaḥdarî, *tikarkibî*
tidaḥdar, *tikarkib*

¹ Both foreign words.

² Or *tedaḥdar*, &c.

PLURAL FOR BOTH GENDERS

1st pers. nidaḥdar, &c.

2nd pers. tidaḥdarû, &c.

3rd pers. yidaḥdarû, &c.

Imperat. masc. daḥdar, karkib; fem. daḥdarî, karkibî; pl. daḥdarû, karkibû (neg. ma tdaḥdarsh,¹ &c.).

Particip. midahdar, mikarkib (or medahtar, &c.).

REMARK.—The verb *tâtâ*² *bend down*, though in reality a quadriliteral, is treated in its conjugation as a trilateral of the second derived form, and makes *aâtî* in the aorist, *meâtî* in the participle.

§ 226. There is only one derived form, and this we construct by affixing *it* to the simple verb, as *itlakhbat* *be confused*, *iddahdar* *be rolled*, *roll oneself*, *ikkarkib* (*itkarkib*) *be thrown into disorder*.

REMARK *a*.—A second form, *ilkhabiṭṭ*,³ occurs in the word *iṭma'inn* (simple verb *ṭam'an*) *be easy in one's mind, confident*; aor. *atma'inn*; particip. *miṭma'inn*. This verb, however, is not in common use, like its kindred trilateral *iṭṭammin*.

REMARK *b*.—The derived form of the quadriliteral answers to the fifth derived form of the trilateral.

§ 227. From “stop ’er” is derived the verb *iṣṭabbar* *stop*,⁴ aor. *aṣṭabbar*, particip. *miṣṭibbar*, used in a neuter as well as an active sense, and often with no reference to machinery.

VOCABULARY

bargim	<i>talk confusedly, mutter</i>	bartal	<i>bribe</i>
		barwiz	<i>frame</i>
		bahtar	<i>spill, scatter</i>
tanbil	<i>be lazy</i>	zahlaq	<i>slip</i>
khanṣar	<i>clench</i>	rahwin	<i>amble</i>
targim	<i>translate, interpret</i>	'anwin	<i>address</i>
		gharbil	<i>sift</i>

¹ Or *ma ddaḥdarsh*.

² *Ta'ta'* in the written dialect.

³ Corresponding to the literary *ilkhabiṭṭ* (*if'alalla*).

⁴ Cf. the Alexandrian *ma stabbanish* from *sta bene*—(S.). *Iṣṭabb* is also used as an imperative, but somewhat jocularly. *Iṣṭabbar* is not to be confused with *iṣṭabar*, the eighth form of the verb *ṣabar*.

kartin 'ala	<i>put into quarantine</i>	ṭabbaq	<i>fold</i>
qarbaṣ	<i>tie to the pomel of the saddle</i> ¹	ghanna	<i>sing</i>
igga'maṣ	<i>be puffed up with pride</i>	raqaṣ	<i>dance</i>
issattit ('ala)	<i>play the grand lady</i>	wiqif	<i>stand</i>
issaltan 'ala	<i>lord it over</i>	ṭawa	<i>fold</i>
it'afraṭ	<i>become like one possessed, behave naughtily</i>	ṭawa	<i>hide</i>
iddarwish	<i>become a der-vish</i>	it'ata	<i>be given</i>
		dâr	<i>walk about</i>
		lawâ	<i>twist</i>
		gisr	<i>embankment</i>
		ṣûra	<i>picture</i>
		shammâm	<i>water-melons</i>
		frûta	<i>fruit</i>
		ruzz	<i>rice</i>
		mafrash	<i>table-cloth</i>
		sabat	<i>basket</i>

EXERCISE 69

Inti ddawêti 'ande min? Istawêna sawa 'ala kede. Ir riggâla dól issau² 'ala bnî yidrabûh. Il bôd yithatte fi l kasarôma wi yinsiwi. Ma takulsh ish shammâma dî; mush mistiwiya. Ma titwish dirâi, 'auz tikassaru? Il 'aṣaya kânit mittâwiya wara dahru. Hâtî, ya bitte, kursî aq'ud 'alêh. Ta'â ya wad, warî li lli fi idak. Agî ana 'andak walla ḥa tigî inta 'andi? Ga³ lakshe khabar 'an abûk, ya'nî yigî walla la'? Ma hyâsh gaya llêla? La', ihma lli gayîn. Il binte tanniha taht is ṣagara lanma gih abûha. Tannuhum mashyîn humma wi r riggâla 'ala biyuthum. Tannitik ṭal'a waiyâhum 'ala fôq. Tannina ḥna l kull merauwahîn sawa. Tanniha l mazzîka tduqge quddâm il 'arabiyât. In niswân tannuhum lanma ḥaṣṣalu l bêt. Inti lêh tamallî titannik fi matrah wâhid? Ma tannakshi tqul ḥaga zêye dî. Tamallî biyebargim bi l kalâm; mush 'arif biqûl êh. Il arde mibashbisha bi l moiya, ma tighdarshe til'ab. Rayhîn nigarnal il mas'ala fi l garanîn (garânîl). Da râgil metanbil u kemân migga'maṣ fi nafsu, biyiftikir ma fish ḥadde ghêru. Kunna mdaḥdarîn il kûra fi l arḍ bidal ma nihdifha 'âlî.

¹ From qarbuṣ (liter. qarabûs). The verb is used of forcing up the head of a donkey, &c., by tying the reins to a ring in the saddle.

² Contracted from issâwû. The accent is on the final syllable.

³ The *a* is pronounced somewhat shortly. (See § 13.)

Akhûya ddarwish, ya'nî baqa darwish min id darâwish. Ikhraḡ lî kemân kharḡe hina 'ashân tibqa l khashaba kullilîa mikhar-baqa. In nâr sha'lilit fi l bêt. It'afraḡ il ḡusân lamma wiḡ'it il 'agala taḡte riglu. Hîya khaḡsarit il fulûs fi idha, ya'nî ṭabbaḡit idha 'alḡhum. Il maraḡ da'da'u ktîr. Naḡaru medaḡ-daḡ. Il bersîm lamma yikbar fi l ard we yikbda'r, yeḡum¹ yera'ra'. Ma ṭḡarbaḡṣṣi ḡmartak kede; ḡarâm 'alêk!

EXERCISE 70

The papers are all in confusion;² why didn't you number them?³ Come (and) read me this letter, please. Don't (f.) keep on walking about all night. They continued playing and singing and dancing until the sun rose.⁴ Nobody was ever bribed by him, nor has he ever bribed anybody. You ought to frame one of these two pictures. She was carrying the basket on her arm when the rice was spilt on the ground. We both slipped and went⁵ rolling down the bank till we fell into the canal. I saw you standing there shivering⁶ with⁷ cold. The horse was going at an amble. She always plays the grand lady with me. You had better⁸ register⁹ your letters, seeing that there are cheques in them. They have returned the paper all torn. You haven't addressed your letter. The barley has to be sifted before it is given to the horse. He wants to lord it over everybody. Will they put us into quarantine at Port Said? Please loosen this cord a little. Take the tablecloth in¹⁰ the middle and fold it (in two). What¹¹ was she whispering in his ear? Why didn't you come when I called to you? You will get ill if¹² you eat unripe¹³ fruit. The fields will be irrigated¹⁴ to-morrow afternoon.

VERBAL NOUNS

§ 228. Verbal nouns, adjectives, and substantives are those which are derived directly from verbs. They may be expressive:—

(a) Of the agent or person who acts, as *kâtib* *he that writes*, a *clerk*, *kannâs* *a sweeper* (from *kanaṣ* *sweep*).

¹ Syntax, §§ 11 (2), 559.

² Particip. fem.

³ 3rd pers. sing. fem.

⁴ Verb before subst.

⁵ *tann*.

⁶ Continued present.

⁷ *min*.

⁸ *aḡsan*, at beginning of sentence.

⁹ *ṣôḡar*.

¹⁰ *min*.

¹¹ After the verb.

¹² *iza*, with past tense.

¹³ Trans. *which is not* (mush) *ripe*.

¹⁴ Fem. sing.

(b) Of the person or thing on whom the act is performed (the patient), or of the thing created by its action, as *maktûb a thing written, a letter*.

(c) Of the action of the verb in an abstract form, or of the becoming what it denotes, as *ḍarb striking, ṣugr a being small, childhood*.

(d) Of the doing of that action once, as *ḍarba a striking once, a single blow*.

(e) Of the time or the place at which it is performed, as *maghrib sunset* (from *gharab, gharrab*) *go west*, *maktab study, school*.

(f) Of the instrument with which it is performed, as *muftāḥ key* (from *fataḥ to open*).

(g) Of the vessel containing that which is produced by the action of the verb, as *mihlāb a milkpail* (from *ḥalab milk*).

§ 229. Classes *a* and *b* include not only the active and passive participles, but all adjectives derived from verbs, many of which are used only as substantives. The following are the principal forms which they take : —

FORM	EXAMPLE
1. bark	ṣa'b <i>hard</i> , sahl <i>easy</i>
2. barak	gada' <i>brave</i> , Ḥasan, <i>pr. n. (beautiful)</i>
3. burk	murr <i>bitter</i>
4. birik	khishin <i>rough, in lumps</i> , tikhit <i>thickset</i>
5. barāk	khalāṣ <i>finished</i> , harām <i>forbidden</i> , disgraceful
6. { barīk	adīb <i>well-bred</i> , ḍa'if <i>weak</i> , ḥaliq <i>shaved</i>
{ birīk ¹	bikhīl <i>stingy</i> , tiqīl <i>heavy</i> , gidīd <i>new</i> ²
7. barūk	ḥasūd <i>envious</i> , 'agūz <i>aged</i>
8. bārik	kātib, tānī, tālit, sāhil <i>easy</i> .
9. barrāk	battāl <i>bad</i> , baṣṣās <i>spy</i> , khaiyât <i>tailor</i>
10. barrīk ³	akkīl <i>glutton</i> , qassīs <i>priest</i> , saiyīt <i>singer</i>
11. { barkân	sakrân <i>drunk</i> , 'aṭshân <i>thirsty</i> , kharbân <i>spoilt</i>
{ birkân	'iryân <i>naked</i> ⁴
12. abrak	aḥmar, abyad, aḥwal, &c.

REMARK *a*.—The participles of the simple and derived forms are excluded (with the exception of *bārik*) from the above list, as they have been already noticed under the verbs.

¹ Birīk is a weakened form of barīk. The *a* is always maintained when the enclosing consonants are strong.

² Notice wilīf *companion* (= literary alif).

³ Intensive of barīk.

⁴ Ga'an (and occasionally gi'ân) is for gaw'an (from gâ'), the *w* having fallen out.

REMARK *b*.—A few quadrilaterals have an adjective of the form lakhbût, as khalbûs *deceiving, a rogue*.

REMARK *c*.—Bârik is confined to the participle and the ordinal numbers. Barrâk and barîk are generally intensive in meaning.¹ The former is used mostly of trades or professions. The word gallâl *scavenger* is a denominative from gilla; so tauwâb *brickmaker* from tûb, shaddâf from shadûf. Barîk, barûk, and barkân are often identical in meaning with the passive participle of the active verb (whether in the simple or first derived form),² as qatîl *slain* (= maqtûl), rasûl *one sent, a messenger* (= marsûl),³ kharbân *spoilt* (= makhrûb).

REMARK *d*.—Barîk and birîk are frequently used in the feminine to denote the thing on which the action of the verb has been performed, as dafîna *a thing buried*, sariqa *a thing stolen*, booty, liqiya *a find*; madiya, from the intransitive maḍa *pass* (of time), is used of a *previous lesson* (in school). From nafa *exile* are formed the nouns nifâya and nifâwa *one spurned, an outcast*.

REMARK *e*.—Abrak (weakened to ibrik in iswid) is confined to the comparatives and adjectives denoting personal defects (§ 61).

REMARK *f*.—A few adjectives, derived from verbs whose middle radical is *w* or *y*, take the form baiyik (or bêyik), as maiyit (mêyit) *dead* (from mâṭ), ṭaiyib *good* (ṭâb, yeṭib), bêyin *evident* (bân, yebân).

§ 230. Class *c* comprises the so-called infinitives used substantively. The principal forms of those derived from the primitive verb are as follows:

FORM	EXAMPLES
1. bark	katim <i>concealing</i> , ‘addî <i>biting</i> , akl <i>eating</i> , qûl (for qawl) <i>saying, word</i> , sêr <i>walking, proceeding</i> , mashy <i>walking, gait</i>
2. barak	‘amal <i>doing, deed</i> , ṭalab <i>demanding, demand</i> , marad <i>being ill, illness</i> , ‘ama <i>being blind, blindness</i>
3. barâk	kalâm <i>speaking, speech</i> , sawâd ⁴ <i>a being black, black</i>
4. barûk	qabûl <i>accepting</i>

¹ Kaddâb is used of one who has just told a lie, though it properly signifies one addicted to lying, a *professional liar*.

² B’rik is the pass. partic. of the primitive Syriac verb, as barûk is of the Hebrew.

³ Used as the pass. partic. of irsal (arsal) *send*, which is not, however, in colloquial use.

⁴ All the colours have this form.

FORM	EXAMPLES
5. birk	'ilm <i>knowing, knowledge, kidb lying, lie</i>
6. birak (burak)	gilas <i>sitting, rida consenting, consent, ghina (ghuna) a being independent, riches</i>
7. birâk	kitâb <i>writing, book,</i> ¹ qiyâm <i>rising, starting</i>
8. birîk	nihîq <i>braying</i> ²
9. burk	sukr <i>a getting drunk, shurb drinking, tûl (for tuwl) being long, length</i>
10. burâk	su'âl <i>questioning, question</i>
11. { burûk { birûk	{ dukhûl <i>entering, entry, luzûm being necessary, { necessity, şurûr being glad, gladness, wişûl ar- { riving, arrival, ghilûw being clear</i>
12. barka	rahma <i>pitying, compassion, da'wa pretending, pretension</i>
13. barâka	nadâfa <i>cleaning, 'amâya blindness</i>
14. barûka	marû'a <i>manliness (verb not in use)</i>
15. birka	sirqa <i>thieving, theft</i>
16. birâka	tigâra <i>trading, trade, shiyâla carrying, khiyâta sewing, tailor's profession</i>
17. birîka	migîba <i>bringing, migîya coming</i>
18. burâka	ghufâra <i>watching, guarding</i>
19. burûka	su'ûba <i>being difficult, difficulty, suhûla being easy, facility</i>
20. barakân	dawarân <i>turning, shawafân seeing, dawakhân getting giddy, tawahân (or tayahân) going as- tray, wool gathering, khararân leaking</i>
21. barkana	şaghrana <i>being childish, farsana being courageous, intrepidity</i>
22. birkân (burkân)	bunyân <i>building, nisyân (nusyân) forgetting</i>
23. birkîya	shiddîya ³ <i>strength</i>
24. burukîya	sukhuniya <i>being hot, gumudîya being hard</i>
25. mabrak	mashâl (for mashyal) ⁴ <i>carrying</i>
26. mabrik (mibrik)	mibî' (mefî'), for mibyi', <i>selling, migî' coming</i>
27. mibrâk	mirwâh <i>going</i>
28. mabraka	maqbara <i>being powerful, mashyakha being a sheikh</i>
29. mabrika	ma'rifa <i>knowing, knowledge, ma'isha (for ma'- yisha) living</i>
30. mi (me) barka	meḥabba <i>loving, affection</i>

¹ In a passive sense.

² The verb is only used in the first derived form (nahhaq).

³ A lengthened form of shidda.

⁴ Just as yehâb is for yihyab (§ 204 seq.).

REMARK *a*.—Of these forms, 1, 2, 5, 12, 16, and 23 are mostly in use, while many of the others are of very rare occurrence. *Bark* is generally the abstract noun of transitive verbs; *barak* of intransitive as often as transitives; *birk* is confined to intransitives; *birâka* is mostly used of trades or professions; *burakiya* and *burûka* are derived entirely from neuters usually admitting both the forms *birik* and *buruk*, and expressing abstract qualities.

REMARK *b*.—Many of these nouns are used in a concrete as well as an abstract sense, as *ma'rifa* *knowing, an acquaintance*, and some of them only in a concrete sense, as *‘îsh* *bread* (originally *living*). Some of them have both an active and a passive signification, as *darbu* *his striking or his being struck*, *su’âlu* *his questioning, his question, or his being questioned, his examination*.

REMARK *c*.—The letter *w* preceded by the vowel *i* and followed by *â*, *i.e.* in the forms *birâk*, *birâka*, *burâka*, is changed to *y*, as *qiyâm* (for *qiwâm*), *ṣiyâm* *fasting* (for *ṣiwâm*), *ziyâra* (or *zuwâra*) *visiting*.

REMARK *d*.—The noun of the form *bark* derived from verbs whose last two radicals are the same is necessarily identical with the 3rd pers. sing. of the past tense, and *barak* is identical with the 3rd pers. sing. of the past tense of the perfect verb.

REMARK *e*.—Nouns derived from verbs whose middle radical is *w* or *y* are in general subject to the changes to which the verbs themselves are liable. Those derived from verbs whose first radical is *w* sometimes drop that letter, as *ṣifa* *quality* (from *waṣaf*), *giha* *direction* (from *wagah*).¹

REMARK *f*.—A form *baraka* appears in the words *ṣalâ* *prayer*, and *ḥayâ* *life* (contracted from *ṣalawa* and *ḥayawa*), and in a few other words not in general use.

§ 231. The abstract nouns of the derived forms of the triliteral verb are as follows:—

I.

1. *tabrik* as *taftish* *searching* (*fattish*), *tadwir* *turning*.
2. *tabraka* as *tazkara* *reminding, ticket* (*zakkar*).
3. *tabrika* as *tagriba* *trying, experience* (*garrah*).
4. *tabrika* as *tasliya* *amusing, amusement* (*salla*).
taḥliya *sweetening* (*ḥalla*).

REMARK.—The first and fourth of these forms are by far the most common, the latter being confined exclusively to verbs whose

¹ *Wagah* is not itself in use.

final radical is *y*. A fifth form, *tabrâk*, occurs in the word *takrâr* repeating (*karrar*), and a sixth in *tilqa'* a bringing face to face with (*laqqa*); but the former is scarcely colloquial,¹ and the latter is used only in the expression *min tilqa'* ² *nafsu, nafsak, &c., of his, your, &c., own accord.*

II.

1. *mi* (me, mu).

*bârika*³ as *mekhalfa* contradicting, a contravention (*khâlif*),
mi'âkhîza blaming (*âkiz*), *muwafqa* agreeing
with (*wâfiq*), *migauba* answering (*gâwib*),
mi'ayra reproaching (*'âyir*).

2. *birâk* as *hîsâb* taking account, bill (*hâsib*).

III.

1. *ibrâk* as *îflân* publishing.

2. *abrâka*⁴ as *agâza* permitting, leave of absence, holiday.

REMARK.—The second of these forms is confined to verbs whose middle radical is *w* or *y*.

IV. Not in use.

V. *tabarrîk, tibarrak, tibarrîk*, as *takallim* speaking, *tiḥarrak* being moved, *tiqaddim* being advanced, *taḥarrî* investigating, investigation.

VI. *tabârik, tibârik*, as *taḥâmîl* bearing native.

REMARK.—Forms V. and VI. do not belong to the colloquial language, but are sometimes used in imitation of the literary *tabarruk* and *tabâruk*.

VII. *inbirâk*, as *inkisâr* being broken, humiliating oneself (*inkasar*).

REMARK.—This form likewise is very rarely heard.

VIII. *ibtirâk* as *istilâm* receiving (*istalam*).
ishtiyaq yearning (*ishtâq*).

IX. *ibrikâk* as *iḥmirâr* getting red.

X. and XI. *istibrâk* as *istifhâm* getting information.

2. *istibrâka*, as *istiqâma* rectitude, *istighâsa* calling for aid, *istirâḥa* reposing.

¹ *Takrîr* is the form in use.

² *Tilqa'* is corrupted colloquially to *tilka*.

³ The first syllable is occasionally *u*, especially before *w*. The *i* usually falls out (§ 33).

⁴ Literary *ibrâka*. Note that the spoken language has in this instance the stronger vowel.

REMARK *a*.—Only verbs whose middle radical is *w* or *y* have the second form, and of these only those which contract in the past tense. From *istagwib interrogate* is formed *istigwâb*, after *istibrâk*.

REMARK *b*.—In some cases the noun is in use, though the verb has become obsolete.¹ The verbal substantive of the derived forms is not infrequently supplied by the primitive verb.

§ 232. The abstract noun of the simple quadriliteral verb takes the form *lakhbâṭa*; ² that of the derived verb *ti(te)lakhbît*, as *daḥḍara rolling*, *kharbasha scratching*, *ti(te)bartîl a being bribed*.

§ 233. Class *d* is formed by the addition of the feminine termination *a* to the abstract noun, the forms *bark* and *tabrik* being used exclusively for this purpose in the case of the primitive and first derived trilateral verb, as *ḍarb striking*, *ḍarba a striking once, a blow*; ‘*add biting*, ‘*adda a bite*; *tafriq making a distinction*, *tafriqa a making a distinction in a particular case*.

REMARK *a*.—Nouns derived from verbs whose final radical is *y* sometimes change the *y* into *w*, as *sharwa* (for *sharya*) *a purchase* (from *shara buy*). A few nouns of this class take either *w* or *y*, as *ghalwa* (or *ghalya*) *a boiling*.³

REMARK *b*.—With the exception of *barak*, the derived forms very rarely, if ever, admit of a noun of this class. The word *mutâṭiya a bending* is an irregular formation, being the feminine of the participle of *tâtâ* treated as the form of a trilateral instead of a quadriliteral, as it is in reality.

REMARK *c*.—In the quadrilaterals the derived form *tilakhbît* becomes *tilakhbâṭa*,⁴ as *ti(te)nakhmâda a being upset by shaking*, &c., *nauseousness*.

REMARK *d*.—When the abstract noun already ends in *a*, as in the case of the simple quadriliteral verb, no distinction, of course, can be made, and the adjective *waḥda* must be added if the idea of unity is to be emphasized.

§ 234. Nouns of time and place derived from the simple

¹ Or exists only in the literary dialect. The colloquial sometimes borrows one part of speech, while it rejects others belonging to the same root.

² *Lakhbîṭa*, as well as *tilakhbîṭa* (see below), is sometimes used by the higher classes.

³ The plur. *ghalwât* is preferred to *ghalyât*.

⁴ The learned say *tilakhbîṭa*.

triliteral verb take the forms mabrak and mabrik, the former when the vowel of the final syllable of the aorist is *a*, generally also when it is *u*, and in a few cases where it is *i*; ¹ *e.g.* :—

maghtaş	<i>a large basin for plunging</i>	(from ghutaş, yightaş)
matbakh	<i>kitchen</i>	(from tabakh, yitbukh)
maktab	<i>school</i>	(from katab, yiktib)
maglis	<i>place or time of sitting, assembly</i>	(from galas, yiglis)
maghrib	<i>time of going west, sunset</i>	(from gharab, yighrib)

REMARK *a*.—The noun of time and place of verbs whose medial radical is *w* becomes mabâk, as maqâm *woodwork round the tomb of a sheikh* ² (from qâm, yeqûm), and those whose medial radical is *y*, mabîk, but there is perhaps no example in the spoken language.

REMARK *b*.—Several of these nouns take the feminine termination, as madrasa *school* (from daras, yidris). A few derived from verbs whose initial radical is *w* or *y* take the form mibrâk, as mî'âd ³ *appointed time* (from wa'ad *promise*), milâd *birthday* (from wilid).

§ 235. Class *f*, denoting the instrument, takes the forms mabrak, mibrak, to which the feminine termination is sometimes added, and mabrâk, mibrâk; *e.g.* :—

mabrad	<i>a file</i>	barad
maqaşş	<i>scissors</i>	qaşş
misann	<i>a steel for sharpening</i>	sann
mamsaḥa	<i>a cloth for wiping</i>	masaḥ
maşyada	<i>a trap</i>	şad
minashsha	<i>a fly whisk</i>	nashsh
muftâh	<i>a key</i>	fataḥ
minshâr	<i>a saw</i>	nashar
minqâr	<i>a chisel</i>	naqar
miqyâs	<i>a gauge</i>	qâs
mîzân (for miwzân)	<i>a balance</i>	wazan

¹ In these cases it is *u* in the written dialect, as katab, yaktub.

² The meaning *dignity, position*, is not generally known, though the expression saḥîb maqâm is used sometimes even by the uneducated.

³ More commonly ma'âd.

REMARK *a*.—The verb from which the instrument is derived is not always in use, as in the case of *misalla packing-needle* (from the obsolete *sall*).

REMARK *b*.—From *nakhāl sift* is formed *mankhul a sieve*, from *ra'a see mir'âya looking-glass*, the *qaṭ'a* falling away.

§ 236. Verbal nouns denoting a vessel take the same forms as those of class *f*, as *mihlâb a milk-pail* (*ḥalab*), *mibzaqa a spittoon*.

REMARK.—From *kahal to paint the eyes with kuhl* is derived *mukhlila the vessel in which the paint is kept*.

§ 237. The above classes, though they comprise a vast number of words, do not include all the nouns derived directly from verbs. Of others, the following are most worthy of notice:—

(*a*) Nouns denoting a part or small quantity. These take the form *birka* or *burka*, as:—

ḥitta	<i>a bit</i>	luqma	<i>a mouthful</i>
ḥiṣṣa	<i>a portion, share</i>		

(*b*) Garments, coverings, &c., many of which take the form *birāk*, as:—

libâs	<i>drawers</i>	girâb	<i>sheath, bag</i>
ḥirâm	<i>coverlet, woollen over-garment</i>		

(*c*) The place where a thing is constantly produced or found, or that by means of which the action of the verb is constantly performed, is represented in a few instances by the feminine form of the intensive adjective *barrāk*, as:—

mallâḥa	<i>a salt-mine,</i>	ṭarrâḥa	<i>a mattress</i>
	<i>salt-cellar</i>	ʿaṣṣâra	<i>an oil press</i>

Barrâdiya is the vessel where water is kept cool.

REMARK.—A few intensive adjectives take the forms *mibrak*, *mibrik*, as *mis'ad¹ fortunate*, and *mibkhīt very lucky* and *miṭiyiz with large thighs*, formed from the nouns *bakht* and *ṭiz*.

§ 238. The remaining forms are not easily classified, as they are applied almost indiscriminately to different orders of nouns, as:—

shibbâk	<i>a window</i>	tiffâḥ	<i>apples</i>
dibbân	<i>flies</i>		

§ 239. It should be noted also that a particular form is not necessarily confined entirely to a class. Thus *shammâm water-melons* has the form of nouns denoting trades, &c.

¹ Unless it represents the passive participle of the verb *as'ad*. (See § 167.)

VOCABULARY

khatt	<i>handwriting</i>	‘ôza	<i>need, want</i>
shurba	<i>draught</i>	taswîya	<i>cooking</i>
dukhûl	<i>entry</i>	sugr	<i>childhood</i>
niyâba	<i>procuration</i>	dablî	<i>slaughtering</i>
nashr	<i>saving</i>	libs	<i>clothing</i>
qirâya	<i>reading</i>	titakhbît	<i>being knocked,</i> <i>knocking</i>
fîrâr	<i>fleeing</i>	rubât	<i>tying</i>
meqauma	<i>resistance</i>	wasl	<i>receipt</i>
surûr	<i>joy</i>	fakk	<i>untying</i>
inshirâh	<i>quiety</i>	kulîha	<i>coughing,</i> <i>cough</i>
wisîya	<i>order</i>	ghuna	<i>singing</i>
qu‘âd	<i>sitting</i>	sukât	<i>being silent,</i> <i>silence</i>
tazyîr	<i>putting on, in-</i> <i>teresting one-</i> <i>self with</i>	hafa	<i>going bare-</i> <i>footed</i>
hashwa	<i>stuffing</i>	mauqaf	<i>place of stand-</i> <i>ing, stand</i>
hazz	<i>enjoyment</i>	maḥmal	(See Lane, <i>Mod. Egypt.,</i> <i>ch. xxiv.)</i>
inbiṣât	<i>contentment,</i> <i>pleasure</i>	taman	<i>price</i>
hana	<i>happiness</i>	‘amaliya	<i>doing, deed</i>
ḥinniya	<i>kindness, com-</i> <i>passion</i>	fôt	<i>a passing,</i> <i>going through</i>
radâwa	<i>depravity</i>	dikka	<i>bench</i>
ghiyâr	<i>changing</i>	fiṭîr	<i>pastry</i>
madad	<i>stretching,</i> <i>scope</i>	sham‘idân	<i>candlestick</i>
shôf	<i>seeing, view,</i> <i>vision</i>	‘ankabût	<i>spider</i>
dashsh	<i>crushing</i>	habara	<i>kind of cloak</i>
ṭulû‘	<i>rising, depart-</i> <i>ing</i>	halla	<i>pot</i>
hadad	<i>demolishing</i>	riq	<i>saliva</i>
iḥtirâm	<i>respecting, re-</i> <i>spect</i>	furn	<i>oven</i>
mushtara	<i>buying</i>	kanûn	<i>oven (Arab)</i>
(mishtara)		nagaf	<i>chandeliers</i>
ḥifz	<i>preserving,</i> <i>protecting</i>	fak-ha	<i>fruit</i>
kubr	<i>being big, man-</i> <i>hood</i>	gidrî	<i>smallpox</i>
du‘f	<i>weakness</i>	nâ‘im	<i>soft</i>
diyâna	<i>religion</i>	gâhil	<i>ignorant</i>
		nâdir	<i>rare, scarce</i>
		hâdiq	<i>salt (adj.)</i>

simih	<i>bright, smiling</i>	qarrab	<i>approach</i>
wakîl	<i>agent, representative</i>	amar	<i>order, give orders</i>
khafif	<i>slight</i>	‘irif	<i>know, recognise</i>
ṭabb	<i>stumble, come suddenly</i>	ḍarr	<i>injure, do harm to</i>
sharrāf	<i>honour</i>	waṣṣa	<i>charge, enjoin, order</i>
qâwil	<i>engage, give contract to</i>	taqṭaq	<i>explode</i>
‘allaq	<i>attach, hang</i>	ghala, ghili	<i>boil</i>
dâq	<i>be pressed, squeezed</i>	al‘an	<i>more accursed (mal‘ûn), worse</i>
qala‘	<i>take off, extract</i>	ba‘de ma	<i>after that</i>
mala	<i>fill</i>	ke‘innuhum	<i>as though they</i>
ṭa‘am	<i>vaccinate</i>	(keyinnu- hum)	
‘azzib	<i>torture, punish</i>	‘ala ḥasab	<i>according to</i>
gahhiz	<i>prepare</i>	lagl, li agl	<i>for, in case of</i>
rabba	<i>bring up, educate</i>		

EXERCISE 71

Il faḥme da kullu nâ‘im; khallîh yegib lina khishin. Il khaṭṭe betâ‘ak ṣa‘be qawî; min yiqrah? Il qassîs da râgil akkîl; bidâl ma yâkul luqmitên khad il kull. Ana ‘aṭshâna qawî; iddîni shurbî moiya. ‘Add il ‘ankabût al‘an min qarṣ in nanûs. Kalâmak kullu kidb min il auwul li l âkhir. Id dukhûl ṣa‘be ‘an il khurûg. Migibt il ‘afshe kan qable mirwah-hum. Taman ish shi‘r bi l mashâl tis‘in sâgh. Mush ṣahbî hûwa, basse ma‘rifî. Iza shâfak il bulîṣ yiktibak fi l mekhalfât. Iktib li waṣl ‘an istilâm il fulûs. Waqt il maghrib kânit qa‘da fi maktab abûha. Hûwa wakîl il Khalîfa bi n niyâba ‘annu. Shughl il minshâr li nashr il khashab. Da râgil gâhil ma ya‘rafsh il kitâba wala l qirâya. ‘Ande wiṣûl il ḥaramîya yekûn il firâr ahsan min il meqauma. Katm il ḥaqîqa mush nâdir ‘and ish shuhhâd. Idfa‘ ‘ala ḥasab maqdartak. Simi‘te ṭiṭaṭṭiq il barûd lamma miskit fil in nâr. Muṭaṭṭiyitak dî li ṣ ṣalâ mush tamâm; ṭâṭî kemân shuwaiya. Wishshu simih we bîyin ‘alêh leinnu râgil ṭaiyib. Ghalêt il moiya ghalwitên walla ghalya wahda bass? Il ḥuṣân ṭabbe ṭabba gamda. Itgauwizte ḥittit bint, lâkin liqîya ‘âl. Ana, ma fish luzûm agî. La‘, tigî; migîyak yinfa‘. Hûwa lissa ma khuluṣṣe min taḥdîr il ‘arabîya? Sharraftina we ânistina we ḥaṣal lina ṣ ṣurûr wi l inshirâh bi

wuġûdak 'andina. Zêye ma waşşêtnî adîni 'amalte bi l wişiya lukum. Hûwa qal lak kede qôl şahiî? Lâzim neqâwil wâliîl 'ala ta'liq in nagaf wi sh sham'idânat luzûm il farah we 'ala tahdîr is sagâgîd luzûm id dikak liagle qu'âd in nâs 'alêha. Guzha shtara lha habara lagli t tazyîr biha. Qaddimu l farkha bi hashwitu. Tannuhum fi hazz wi mbisât we fi hana we fi şrûr lamma yedûrum we yirga'um 'ala bêthum. Ana ra'astu min hinnîyit qalbî 'alêh. Min radâwit qalbiha 'alêna qâmit darabitna wi khanaqitna, we baqat nafasi middâyiġ¹ min maskitha fi raqabtî, u baqêt a'aiyaî min khañqiha fiya u min darbiha fiya. Akl il fawâkih yinfâ' li ghyâr ir rîq. Fî nâs yehibbu t tabîkh hâdiq shûwaiya zêye nusse huduġiya. Shûf 'ala madaîd shôfak.² Ma titla'sh il khamisa min gêbu illa bi qal' id dîrs. Khallî bâlak maly ik kubbâya yekun khafîf lahşan yitkabb in nibît 'aş şufra. Kutr il kulâm yidurr. Il walad min gumudîyitu u min shiddiyitu rah dughri misik ir râgil u ramâh 'ala dahru. Qaulu l minaggid 'ala tangîd il marâtib. Khallîh 'an nâr lamma yistiwi u tibqa taswîyitu zêy iz zibda. Min ba'de ma yikhlaşû min dashsh il fûl yigharbilûh, u ba'd it tigharbil yihuttûh fi l halla. Ana shâyif leinn il mâsûra dî fiha khararân. Bêtu fi ani sikka? Auwil tahwîdak 'ala l yimîn.

EXERCISE 72

As soon as I had finished cleaning³ the house. It was broken by a stone falling on it when the wall was being pulled down.⁴ From her limited knowledge of Arabic.⁵ When he had got down from⁶ the horse. He showed⁷ them great honour, as though they were big people. Choose me a good carriage from the stand. You must make a contract with him for⁸ the girl. (It is) she who brought me up from my childhood to my manhood. I have not yet finished buying what is necessary for the table. Children are vaccinated to protect them from

¹ See § 464, note, and § 560.

² Or 'ala maddit shôfak (or ish shôf).

³ Trans. *from the cleaning of*.

⁴ Trans. *the descent of a stone on it at the time of the pulling down of the wall*.

⁵ Trans. *the smallness of her knowledge in the Arabic*.

⁶ Trans. *after his descent from on*.

⁷ 'amal l.

⁸ 'ala.

smallpox.¹ A European oven is better for cooking pastry than an Arab oven. God will punish them according to the weakness of their religion. The pilgrims spend² two or three days in the preparation of their food,³ until the time for⁴ the departure of the *mahmal* approaches.⁵ The meat is only half-cooked.⁶ Leave it there in case of need. We arrived before sunset and left before sunrise.⁷ The price for slaughtering⁸ a lamb is five piastres tariff. We are not satisfied with⁹ our food and clothing. I heard a knocking at¹⁰ the door. Why didn't you prevent him from striking her?¹¹ Tying¹² is easier than untying.¹² They do all these things¹³ to make fun of people.¹⁴ When it first came down,¹⁵ the rain was slight. She has a violent cough. Give me a little drinking-water,¹⁶ please. The king gave orders for his head to be cut off.¹⁷ I recognised him by¹⁸ his¹⁹ gait. They were busy with²⁰ their drinking and singing. If speech is silver, silence is gold.²¹ He is ever wool gathering.²² Going bare-footed²³ is harmful to the health in winter.²⁴ I saw him as I was passing through²⁵ Cairo.

¹ *The vaccination of the children is for the preservation from the . . .*

² *fidil.*

³ *il akl wi sh shurb.*

⁴ *Of.*

⁵ *Verb before the subject.*

⁶ *Trans. cooked half a cooking.*

⁷ *Trans. before the rising of the sun . . . before its setting (nuzûl).*

⁸ *Genitive.*

⁹ *fi.*

¹⁰ *Of, genitive.*

¹¹ *Trans. his striking at (fi) her.*

¹² *Trans. the tying, the untying.*

¹³ *Trans. doings.*

¹⁴ *'ashân dihk in nâs.*

¹⁵ *Trans. in its first descent.*

¹⁶ *Trans. water (of) drinking.*

¹⁷ *Trans. for (bi) the cutting off (of) his head.*

¹⁸ *min.*

¹⁹ *betâ'u.*

²⁰ *fi.*

²¹ *Trans. if speech is of . . . , silence will be of . . .*

²² *Trans. he has ever (tamallî) wool gathering.*

²³ *Trans. the going, &c.*

²⁴ *Trans. in the winter.*

²⁵ *Trans. in my passing through ('ala).*

THE PREPOSITIONS

§ 240. The prepositions may be divided into two classes:—

(1) Inseparable,¹ or those which in pronunciation regularly form one word with the noun or pronoun which they precede and govern; and

(2) Separable.

§ 241. The former consists of the following:—

Bi, be, bu *at, by, in, &c.*, li, le, lu *for, to, &c.*, and wa, wi, we *by* (in swearing), as w Allāh, w Allāhi *by God*, wi hyât rāṣak *by (the life of) your head*, wi n nabī *by the Prophet*.

REMARK.—The particle *ka like, as*, partakes of the nature of a preposition, and may also be regarded as inseparable, but it is scarcely heard in the spoken language, except in the expression *zâhir ka sh shams as clear as the sun*, and in the conjunction *keinn* (or *keyinn*).

§ 242. Separable prepositions are, for the most part, derived from verbs, and a great number of them are verbal nouns used as substantives. The following is a list of those in common use:—

barra	<i>outside</i>	fi, fi	<i>in</i>
ba'd	<i>after</i>	fôq	<i>above</i>
bên	<i>between</i>	qabl	<i>before</i>
bidâl	<i>instead of</i>	qadd	<i>up to</i>
ta t	<i>under</i>	quddâm	<i>in front of</i>
ṭûl	<i>during,</i>	quṣâd	<i>opposite</i>
	<i>throughout</i>	khalf	<i>behind</i>
gûwa	<i>in, inside</i>	lamma	<i>till, up to</i>
ganb	<i>beside</i>	li ḥadd, li	<i>up to, as far as,</i>
ghêr	<i>without, except</i>	ghâyit	<i>until</i>
hawalên	<i>around</i>	ma', mi'	<i>with</i>
didd	<i>against</i>	mitl ³	<i>like</i>
dimn	<i>among</i>	min	<i>from</i>
zêy	<i>as, like</i>	waiya, wiya	<i>with</i>
'ala ²	<i>on, against</i>	wara	<i>behind</i>
'an	<i>from</i>	wuṣṭ	<i>amid</i>
'and	<i>by, with, &c.</i>		

¹ They are written as separate words in this work, to prevent confusion.

² 'Ala represents in sense the literary *ila*, which is only heard, perhaps, in the phrases *rûḥ ila ḥês* or *ila ma sha llah*, *i.e. go to perdition*.

³ *Mitl* (literary *mithl*) does not seem to be known to most of the lower orders—(S.). It is usually pronounced *misl* by the educated.

REMARK.—The changes which some of the prepositions undergo in conjunction with the pronouns and the sign of the negative have already been noticed (§ 117).

§ 243. As in other languages, two prepositions may occur together, as *min fôq* *from above, off*, *min wara* *from behind*. *Min* is sometimes used with another to give greater precision, or pleonastically, as *ba'de minnu*, *taḥte minnak*, *min ghêr ḥâga*. Others form a new preposition in conjunction with another word, as *'ala shân* (or *'ashân*) *for the sake of, on account of*, *li hadd* *up to, until*, *bi dûn*, *min dûn* *without*, *ghaṣbe* (or *ghaṣbin*) *'an* *in spite of*.

REMARK.—In *balâ*, *balâsh* *without; never mind!* the *i* of *bi* is strengthened to *a*.

THE ADVERBS

§ 244. Many of these are adjectives used adverbially, or substantives in the accusative case (see § 63), or with the pronominal suffix of the 3rd pers.; several are a combination of two or more words, especially of a preposition with a substantive; and a few, lastly, are verbs in the 3rd pers. of the past or aorist tense. Some are used also as prepositions. The following are frequently heard:—

(1) Adverbs of time:—

abadan	<i>never</i>	zaman, zâye	<i>formerly</i>
aşlu	<i>originally</i>	zaman	
auwilan, fi l	<i>firstly</i>	sâ'a, sâ'ât	<i>sometimes</i>
auwil		dilwaqt, dil-	<i>at present</i>
emta?	<i>when?</i>	waqti ²	
imbârêh	<i>yesterday</i>	hâlan	<i>at once</i>
in nahar da	<i>to-day</i>	sunma ³	<i>then, next</i>
badri	<i>early</i>	'amnauwil	<i>last year</i>
ba'd, ba'diha	<i>afterwards</i>	qabla, qabliha	<i>before</i>
ba'dên	<i>afterwards</i>	lissa	<i>not yet, still</i>
bukra	<i>to-morrow</i>	nihaytu, in	<i>finally</i>
tamalli	<i>always</i>	nihâya	
tânî ¹	<i>again</i>	wakhrî	<i>late</i>
dawâman,	<i>always</i>		
clayman			
(da'imân)			

¹ The Nahwy form *saniyan* is sometimes heard.

² For *dî il waqt* (§ 416). The *i* seems to emphasize the word. Cf. *dôli these here*, *kemânî* (for *kemân*); similarly, perhaps, the final *ak* in *ya dôbak*, &c. (See § 570, note.)

³ Borrowed from the literary language.

(2) Adverbs of place :—

barra	<i>out</i>	fên ?	<i>where ?</i>
taht	<i>under</i>	fôq	<i>above</i>
gûwa	<i>inside</i>	quddâm	<i>in front</i>
henâk	<i>there</i>	quşâd	<i>opposite</i>
hina	<i>here</i>	wara	<i>behind</i>

(3) Adverbs of manner and degree :—

atâbî, atârî	<i>now, assuredly</i>	halbatt, il-	<i>certainly, no</i>
izzây ?	<i>how ?</i>	batt ²	<i>doubt, pro-</i>
bardu, bardu	<i>also, all the</i>		<i>bably</i>
	<i>same</i>	dughri ¹	<i>straight</i>
balâsh	<i>no need of,</i>	dôbak, ya dôb	<i>scarcely,</i>
	<i>gratis</i>		<i>hardly</i>
bass	<i>only</i>	rubbana, li	<i>perhaps</i>
baqa, baqat	<i>however, still</i>	rubbana	
bêyin	<i>apparently</i>	zêye bardu	<i>all the same</i>
belkî, ¹ belkin	<i>perhaps</i>	ziyâda	<i>more</i>
bi hûb	<i>cautiously</i>	sûbiq	<i>formerly</i>
bi zyâda	<i>too much,</i>	sawa, sawîya	<i>together</i>
	<i>enough</i>	sirqa	<i>stealthily</i>
bishwêsh	<i>gently</i>	sirr	<i>secretly</i>
bi l aqall	<i>at least</i>	shawâhid,	<i>evidently</i>
bi t takhmîn,	<i>approximately</i>	ish shâhid	
takhmîn		shuwaiya	<i>a little</i>
tamâm, bi t	<i>completely</i>	'asalla	<i>perhaps</i>
tamâm		'ala l mahl ³	<i>slowly, gently</i>
taqrîban	<i>about</i>	faqat	<i>only</i>
tês, bahre tês	<i>very much</i>	qawî	<i>strongly, very</i>
ghâliban,	<i>probably,</i>	qawâm	<i>quickly</i>
ghâlib	<i>mostly, gene-</i>	qulle ma	<i>seldom</i>
	<i>rally</i>	kaza, ⁴ kede	<i>so, thus</i>
ghershe	<i>only</i>	kêf	<i>how</i>
hantara, ya	<i>I wonder if</i>	kêf we kêf	<i>so and so</i>
hantara,		kitîr (ketîr)	<i>much</i>
ya tara		kamân, ke-	<i>also, again</i>
hatta	<i>even</i>	mân, ke-	
haqqa	<i>truly</i>	mânî	

¹ Turkish.² For il batt the conclusion. The *h* is frequently dropped.³ Used also with the pronominal suffixes.⁴ Not in general use.

keinn, ke- yinn ¹	<i>apparently</i>	ma'nâha kân	<i>however it be</i>
khâliṣ	<i>entirely</i>	môt	<i>exceedingly</i>
la', la	<i>no, not</i>	mûsh, mush,	<i>not</i>
la budd	<i>of necessity</i>	mish	
lêh ?	<i>why ?</i>	nâr	<i>exceedingly</i>
ma	<i>but</i>	na'am	<i>yes</i>
masal, masa- lan	<i>for example</i>	wâṣil	<i>at all</i>
maḥsan, ya maḥsanak	<i>apparently</i>	wi s salâm	<i>once for all</i>
ma'nâha	<i>that is, namely</i>	ya'nî	<i>that is to say</i>
		yiṭla'	<i>about</i>
		yigî	<i>about</i>

CONJUNCTIONS

§ 245. The following are of everyday occurrence :—

au	<i>or</i>	ham . . .	<i>both . . . and</i>
amma ²	<i>but, when</i>	ham ⁴	
agraun	<i>since, seeing</i>	ḥatta	<i>until</i>
	<i>that</i>	ḥâl in	<i>directly that</i>
auwil ma	<i>directly that</i>	ḥês (le) inn	<i>inasmuch as</i>
azinn	<i>inasmuch as</i>	ḥâkim	<i>inasmuch as, in</i>
atâbî, atârî	<i>seeing that</i>		<i>fact</i>
iza, izakân	<i>if</i>	sâ'it ma	<i>at the time that</i>
in	<i>if</i>	'ala shân,	<i>in order that,</i>
inn, illa	<i>that</i>	'ashân (ma)	<i>because of</i>
illa inn	<i>except that</i>	'ala inn	<i>that</i>
ikminn	<i>seeing that, be- cause</i>	'ala bâl ma,	<i>until</i>
		'abâl ma	
innama	<i>only that, ex- cept that³</i>	fa, fi, fe	<i>and, so</i>
i'wad ma	<i>instead of</i>	qable ma	<i>before that</i>
ba'de ma	<i>after that</i>	kulle ma,	<i>whenever</i>
bidâl ma	<i>instead of</i>	kullî ma	
tauw, tauwe	<i>as soon as, no sooner</i>	keinn, koyinn	<i>as if</i>
ma		le inn	<i>because, that</i>
ṭul ma	<i>as long as</i>	lagl (lî agl)	<i>in order that</i>
ghêr inn	<i>except that</i>	lagle inn,	<i>in order that</i>
		lagle ma	

¹ With the pronominal suffixes.

² As in amma nshûf *let me see*.

³ Fr. *seulement*.

⁴ Turkish, from Persian.

laḥsan	<i>lest</i>	mâdâm	<i>inasmuch as</i>
li ḥîn, li ḥîn	<i>until</i>	ma'inn	<i>although,</i>
ma			<i>whereas</i>
lâkin, we	<i>but</i>	(wa), wi, we, û	<i>and</i>
lâkin		walla	<i>or</i>
lau, walau	<i>if, although</i>	wala . . . wala	<i>neither . . . nor</i>
lôlâ	<i>if not, but for</i>	waqte ma	<i>at the time that</i>
lamma	<i>when</i>	ya . . . ya	<i>or . . . or</i>
mata ¹ (only	<i>when</i>	ya imma . . .	<i>or . . . or</i>
with past		ya imma ²	
tense)			

INTERJECTIONS AND EXCLAMATIONS

§ 246. The following are in frequent use : —

Allah, Alla	<i>dear me</i>	tay tay	to call a goat
(God)		ta-a-ta	when teaching
allahumma	<i>in truth, in-</i>		a child to
	<i>deed</i>		walk
âh, ah-h ³	<i>ah, alas, oh</i>	trrrr	to make a
akh, akh min	<i>fie on</i>		camel kneel
ikhkhî,	<i>ugh, ugh</i>	gay gay gay	<i>help</i>
ukhkh, iffî,		hus	to quiet a
uff, uffîn			dog, &c.
ikhs ('ala)	<i>fie, for shame</i>	hó, hé (hoh,	<i>here</i>
îy	<i>mind</i>	hêh) ⁵	
îyâk	<i>beware, see that</i>	hay hay hay	to call goats
	<i>you</i>	hay	
îyâh, îyâha	<i>there he, she, is</i>	hâ-ah, ḥarga'	to urge a
î-i-yîh	<i>ugh, not really</i>		donkey
inzil, shinzil ⁴	<i>move</i>	ḥiss	to quiet a
ôh, o, oh	<i>oh, oh</i>		donkey
ummâl	<i>rather, I should</i>	sik sik sik	to call goats
	<i>think so,</i>	sik	
	<i>pray</i>	shî-ih	to urge a beast
bi llâhi	<i>by God</i>		of burden
bis bis bis	<i>to call a cat</i>	shê gharîb	<i>how strange</i>

¹ Mata is rarely heard.

² Also ya immatan, savouring of Nahwy.

³ Expresses mostly distress and admiration, and sometimes an emphatic assent.

⁴ Used especially to a horse. Shinzil is intensive, and is used when the first cry (inzil!) has no effect.

⁵ Mostly with *a* and *kede* prefixed (§ 124).

kis kis, kis	to make a horse go back	la ¹	to express surprise
kh-h-h-h	to make a camel kneel	ma	but
khât	to make a camel step cautiously	ya ma ḥsan	how much, how very
khatt, khattî	to a donkey for the same purpose	yalla	surely
khud	to call a person's attention, hey!	ya rêṭ	come on
		ya salâm, ya-sâtir	would that
		yiss, yisse ²	fancy, dear me
		baqa	to make a horse stop
		yu-ûh (ya sâlim)	oh

VOCABULARY

fagr	dawn	istafhim	inquire
kû'	elbow	darab bulṭa	take a stroll
shanab	moustache	khalaṭ	mix
karsha	hurrying	waqqa'	let fall, drop
fusha	recreation	bi kh(i)lâf	contrary to
khidma	service	bi l marra	once for all,
kinisa	church		not at all
ista'gil	haste	istilḥbâb	chumming to-
'âm	swim, float		gether
ṣâḥ	be correct, pro-	mandil	handkerchief
	per	mallin	millième
sakk	to lock	ṭûl	length
fiṭir	to breakfast	lisân	tongue
sihir (ṣihir)	to sit up, watch	kalûn	lock
iftakar	think	quwwa	strength, power
birid	catch cold, a	(qûwa)	
	chill	'âda	custom
shadd	pull	ṣaḥîḥ	true
nâwil	hand, reach	ṣaḥîḥa	truth
istâḍ	shoot	kidb	falsehood, false
samak	fish	balṭa	axe

EXERCISE 73

Inta râyih 'ala fên? Fih mandilên f udtî fôq it tarabêza; bat lî wâḥid minhum. Ma mi'ish fulûs wala mallîm; fih 'andak

¹ La is followed by the personal pronouns, huwa, hiya, and humma, being appended to it in their shortened forms, as lahu gih! lahê gat! lahum gum! It is but rarely used with the 2nd pers. (la nta).

² The y is barely pronounced.

inta? Itla' 'ala fôq we shûf iza kan hûwa râyih yinzil wala la'. Khallî şotak qadde tûlak. Bêyin inni sakkêt il bâb 'ala l fâdî, ya'nî 'ala l hawa, bîdal ma (a) dakhkhal lisân il kalûn fi l hadîd. Beyishtaghal 'ala qadde quwwitu. Shiddi ma l garaz. Ana gay 'andak taht is şagara. Intu mşallaftin in nas dól 'alêya lêh? Humma tîl'um min hina ya tara wala lissa? Lâzim neqûm bukra badrî lahsan ma nillhaqsh il babûr. La', na darabtûsh qadde kede gâmid; khafif.¹ Humma mashyîn 'ala mahlûhum ketîr; khallîhum yista'gîlu shuwaiya fi l mashy. Li hadde dilwaqtî ma shuftish wala wâhid minhum. Balâsh kalâm hina; iskut! Rah tigi emta? Ba'de sâ'a u nusse agî. Ihna lissa ya dôb kunna fitirna kunna tabb ir râgil. Kân² il qizûza ya dôb 'ayma fôq wishsh il moiya. Ihna kunna 'andu min yigî sa'tên. Ishtaghalna tûl il lêl lamma li ghâyit tûlû il fagr. 'ashân êh 'amalte kede bi khlâf 'adtak? Sitritak mashrûta min 'and il kû'. Râgil mitlak mush lâzim tikhâf min walad şughaiyar. Şihirna lamma s sâ'a talâta min il lêl. Tiftikir leinnu yigî? Ma 'rafsh, ya yigî ya ma yigîsh. Uq'ud henâk inta lamma (a)rûh ana agibha. Il huşân khadu bard ikminnu wâqif min ghêr ish shall. Ish shâhid nihaytu zêye ma qult ana. Illi bêyil li shawâbid şahîhit qôlak hûwa kalâm akhûk w ukhtak. Atâbi r râgil da kalâmu şahîh, we lâkin 'amnu atâbîh râgil kaddâb. I'wad ma tibqa hina min ghêr shughl ahsan bi l marra tigi tîstighil 'andi fi l ghêt. Litnên sakuñ sawa istilbâb. Wi hyât shanabak, ya sîdî, kalâmî mush kidb; ana râgil faqîr, ma yîşahîsh inni akdîb 'alêk. Yehibbiha môt. Il kalâm da na ma smîhtûsh illa dilwaqtî. Ya zauwidni³ ya balâsh shughl. Nihaytu qul li êyuha walâda minhum wi s salâm illi tkun nizlit. Hûwa qal li 'ala innu ha yigî bukra ş şubh. Râsu kbîra khâlîş mush kbîra bass. Humma qalû li a'mil ish shughle dih ana b nafsi. İyâk tefût 'alêya u ma tinsâsh. Ihna kunna min dîmnuhum. Hîya tawîla? la', basse gambik tawîla. Yeqûlû "imshî" keinniha⁴ karsha, we "mashshî" keinniha⁴ fusha. Ya mahsan yekun garâ lu hâga; ummâl 'auwaq lêh? Abûya ma mât min zamân. Ma tigi tîtfaddal tuq'ud 'andina shuwaiya. Ya ma nta wisikh ya walad! İkkhî 'alêh, da râgil mal'ûn. Akh minnak illi 'amalt il 'amaliya dî. Ma niqdarshe niţlub minnu shughle ketîr hâkim hûwa râgil 'agûz. Mahma kânit il hâga teşqîla tînsâh. Lahna kunna hina! ma kunnâsh. Lahu ana darabtu?

¹ Adjectives used adverbially. (See Syntax, § 336.)

² For kânit (§ 458, d).

³ I.e. *my pay*.

⁴ Syntax, § 387.

EXERCISE 74

I took cold yesterday from not wearing¹ an² overcoat. Since when have you been in Cairo?³ Please reach me that⁴ pencil from the top of the cupboard. I wonder who has torn these leaves out of my book? If you go to bed⁵ early, you must not get up late. He fell off⁶ the bank into the water, and they were only just able to pull him out before he was drowned. You were making fun of me behind my back. I returned without anything⁷ after two days' shooting.⁸ What is the distance from Cairo to the Pyramids? About two hours and a quarter walking.⁹ He said that he will do¹⁰ it for your sake only. We ran after him till we overtook him outside the town. Haven't you asked him yet why he didn't look for¹¹ my watch, or make inquiries about¹² it? The water flows round the village, and the inhabitants fish in¹³ it. He is always trying¹⁴ to talk Nahwy, and says, for example: "ir ragul allazî ga' 'indî ams" for "ir râgil illi gih 'andi imbârih." Tell me approximately how long you have been in the Government service.¹⁵ At what time do they ring¹⁶ the bell for dinner? The telegram didn't come till two in the afternoon. Is his house next-door-to¹⁷ the post-office or opposite to it? When our work is finished¹⁸ we will take a stroll as far as the market. Why did you mix the good with the bad? It would-have-been¹⁹ better if you had taken the eggs out of the basket before you dropped it on²⁰ the floor. I wish (I had)! Go straight on²¹ and turn to²² the left after the English church. You will find it right at the top.²³ Even²⁴ if she comes now she won't catch²⁵ the train. She says she met him yesterday, whereas he doesn't arrive in Cairo till the day after to-morrow. I can give it you as soon as you come, only²⁶ you must let me know before,²⁷ so that I may get it ready for²⁸ you. Is the lady in or out?

- 1 Trans. *because I* (ikminni) *did not wear.* 2 Trans. *the.*
 3 Trans. *you since when in Cairo?* 4 *da.*
 5 Past tense with iza. 6 *From off.* 7 *hâga.*
 8 *We had shot.* 9 Trans. *to the walker.*
 10 Aorist. 11 'ala. 12 'an.
 13 min. 14 'auz with aor.
 15 Trans. *the service of the Government.* 16 *darab.*
 17 *gaub.* 18 Aor. The verb to precede its subject.
 19 kan. 20 fi. 21 Trans. *in front of you.* 22 'ala.
 23 Trans. *above, entirely.* 24 *hatta.* 25 *lihiq, aor.*
 26 bass. 27 min qabl. 28 li.

APPENDIX A

NAHWY PRONUNCIATION AND FORMS

For *ê* we hear *ay* (as in English *aisle*), as 'ayn *eye*; for *ô*, *au* (as in German), as *khauf fear*.

s and *z* take the place of *t* and *d* where these letters correspond to the literary *th* and *dh*.¹

q is pronounced soft like the English *j*, as *rajul* (= *râgil*.)

' retains its full value. (See § 21.)

For the pronunciation of *q*, see § 20.

Elision of the vowels, in such instances as are given in § 29, is to a great extent avoided.

The words cited in §§ 17 and 18 are, for the most part, sounded as they are written in the dictionaries.

The definite article, which is pronounced *a/* or *e/*, is assimilated only to *t*, *l*, *d*, *q*, *r*, *z*, *z*, *s*, *sh*, and *n*.

Words are frequently used in their uncontracted forms (§ 33).

a replaces the colloquial *i* in a large number of words,² as *wa and*, *gadd grandfather*, *shagaratuhu* (or *shagaratu*) *his tree*.

Nouns, when undefined, are declined after one or other of the following models:—

SINGULAR		
	MASC.	FEM.
N.	kâtibun	kâtibatun
G.	kâtibin	kâtibatin
Ac.	kâtiban	kâtibatan
DUAL		
N.	kâtibâni	kâtibatâni
G. A.	kâtibaini	kâtibataini
PLURAL		
N.	kâtibûna	kâtibâtun
G. A.	kâtibîna	kâtibâtin

¹ In Hebrew also and other Semitic languages *s* and *z* answer to the Koranic *th* and *dh* in a large number of words.

² Or, in the words of the grammarians, *imâla* does not take place; but occasionally we have *i* for *a*, as in 'ind = colloq. 'and.

BROKEN PLURAL

MASC.

N.	rigâlu
G.	rigâlin
A.	rigâlan
N.	'usmânu
G. A.	'usmâna

Dual and Perfect Plural as above.

BROKEN PLURAL

N.	dirâhimu
G. A.	dirâhima ¹

Undefined nouns, *i.e.* nouns preceded by the definite article, or followed by another noun in the genitive, or having a pronominal suffix, are declined according to the first paradigm, but without the final *-un*, as *al aswadu the black*, G. *al aswadi*, A. *al aswada*; *kitâbu 'llâhi the book of God*, *kitâbuhu his book*.

Abun father and *akhun brother* are, under these circumstances, declined as follows:—N. *abû, akhû*; G. *abî, akhî*; A. *abâ, akhâ*; while the dual loses the termination *nî*, and the perfect plural the termination *na*, and *î* is substituted for *î*, as *mustakhdamîh his employés*.

REMARK *a*.—A substantive is often given the case ending, while the qualifying adjective remains in the colloquial form, as *fî yômin wâhid in one day*.

REMARK *b*.—The final vowels and the “tanwin” (*un, in, an*) are more often omitted than not.

The cardinal numerals which differ from those in common use are as follows:—

MASC.	FEM.
ahad(un)	ihda
wâhid(un)	wâhida(tun)
2. isnân(i)	
3. salâs(un)	salâsa(tun)
8. samân	samâniya
10. 'ashr(un)	'ashara(tun)
11. ahada 'ashara	ihda 'ashrata
12. isna 'ashara, &c.	
18. samâniya 'ashara, &c.	
20. 'ishrân(a), for both genders	
30. salâsûn, salâsîn, &c.	
80. samânûn, samânîn	
100. mi'atun, mi'ah	
200. mi'atân(i)	
300. salâsu mi'a(tin), &c.	

¹ The student must consult the grammars of the literary

The ordinals are :—

MASC.	FEM.
1st. auwal(un)	âla
2nd. sâni	sâniya(tun)
3rd. sâlis(un)	salisa(tun), &c.
8th. sâmin(un)	sâmina(tun)
11th. hâdî 'ashara, &c.	

The pronouns which must be regarded as Nahiwy are: *hâza this*, f. *hâzihi*, pl. comm. *ha'ulâ'*; *zâlik this, that*; *allazî who, which*, f. *allatî*, du. *allazân*, f. *allatân*, pl. *allazân*¹; and the personals *nahî(u) we*, hum *they*, f. *hunna*.

The verbal suffixes which express the accusative differ from those in general use in the 2nd pers. sing., the masc. taking the form *ka* and the fem. *ki*, and in the 3rd pers. sing. masc., which appears as *hu*. The dual *huma them both* and *kuma you both*, and the fem. plurs. *hunna them* and *kunna you*, will be sometimes heard. Thus we have *nazartuhu I saw him*, *qaltaltahuma thou didst slay them both*.

REMARK.—The *u* of *hu*, *huma*, *hum*, and *hunna* is in certain cases changed to *i*.

The same forms are appended to nouns and prepositions, as *akhaztu saifahû minka I took his sword from thee*.

The perfect triliteral verb in its ground form has *a* invariably after the first radical, in both the preterite and aorist, and *a*, *i*, or *u* after the second radical.

The following is an example of its conjugation :—

PRETERITE

SINGULAR		DUAL		PLURAL	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
1. qaltu	qaltu			qaltunâ	qaltunâ
2. qalta	qalti	qaltumâ	qaltumâ	qaltum	qaltunna
3. qala	qalat	qalâ	qalatâ	qalû	qalnâ

AORIST

1. aqtulu	aqtulu			naqtulu	naqtulu
2. taqtulu	taqtulîna	taqtulânî	taqtulânî	taqtulûna	taqtulna
3. yaqtulu	taqtula	yaqtulânî	taqtulânî	yaqtulûna	yaqtulna

language as to what nouns are "triptotes" and what "diptotes," and as to the circumstances in which the genitive and accusative are employed.

¹ We usually hear *allazîn*.

REMARK.—The final short vowels are sounded or not according to the will of the speaker.¹

Similarly are conjugated *sami'a to hear* (aor. *yasma'u*) and *saqla be heavy*. The passive is without exception *burika* in the preterite and *yubraku* in the aorist.

The derived forms are :—

1. Act. pret. *burraka*, aor. *yubarriku* ; pass. pret. *burrika*, aor. *yubarriku*.
2. Act. pret. *bâraka*, aor. *yubâriku* ; pass. pret. *bûrika*, aor. *yubârak*.
3. Act. pret. *abraka*, aor. *yubriku* ; pass. pret. *ubrika*, aor. *yubraku*.
4. Act. pret. *tabarraka*, aor. *yatabarraku* ; pass. pret. *tuburrika*, aor. *yutabarraku*.
5. Act. pret. *tabâraka*, aor. *yatabâraku* ; pass. pret. *tubûrika*, aor. *yutabâraku*.
6. Act. pret. *inbaraka*, aor. *yanbariku* ; pass. pret. *unburika*, aor. *yunbaraka*.
7. Act. pret. *ibtaraka*, aor. *yabtariku* ; pass. pret. *ubturika*, aor. *yubtaraku*.
8. Act. pret. *ibrakka*, aor. *yabrakku*.
9. Act. pret. *istabraka*, aor. *yastabriku* ; pass. pret. *ustubrika*, aor. *yustabraku*.

REMARK.—The derived verbs are conjugated throughout like the simple form. The participles and verbal nouns have already been given, for the most part, in the grammar.

Instances of the other classes of trilateral verbs are : *zama to think*, *zamaru*, *zama*, &c., instead of *zammêt*, &c., and similarly all verbs with a doubled radical ; *qîla it was said*, aor. *yuqâlu* ; *amâta he put to death*, aor. *yumîtu*.

The quadrilateral is *lakhba'a*, aor. *yulakhbi'u* in the act., and *lukhbi'a*, *yulakhba'u*, in the pass.

The prefix *sa*, and occasionally *sauf*, is employed to give the aorist a future sense, as *ha*, &c., in the colloquial language.

Kôn (classic. *kaun*), the verbal noun of *kân to be*, is used as a conjunction without being preceded by a preposition, as *kônu râh since he has gone* or *the fact of his having gone*. Sometimes

¹ The terminations of the aorist undergo various changes in the classical language, but as they are not generally understood, and are rarely imitated in conversation, it would be superfluous to describe them.

it is equivalent to *inn*, *le inn*, as *iltazam kônu yigî he was compelled to come*, *kallifûnî kônî arûh they charged me to go*.

The following are instances, in addition to those already given, of common mistakes made in the attempt to imitate the grammar of the classical dialect: *lam* is used with the past tense instead of the aorist, and even with a substantive, in place of *la*; the seventh form of the verb often appears as *abtarak* for *ibtarak*, as in *a'tabar he esteemed*, *a'taraf he confessed*; *tawaffa he died* is almost invariably heard for *tuwuffi* (classic. *tuwuffiya*).

Many of the forms given above are only heard in quotations from books or in speeches. The verb, for instance, is conjugated in practice as in the grammar (§§ 130–232), and, but for the influence of French and of modern teaching, there is very little difference between the everyday language of the educated and that of the lower classes. The former would say *abûya râh Amerika*, the latter *abûya râh Amrika fi blâd il malakân*.¹

APPENDIX B

PROVINCIAL PRONUNCIATION

The following provincial peculiarities should be noted:—

In Upper Egypt—

q is pronounced throughout as hard *g*, *z* generally as *z*.

The fem. termination *a* usually becomes *e*, as *ginône* (for *ginêna*); so also in *ane*, *inte*, *ta'âle* (for *ana*, *inta*, *ta'âla*).

In other positions *a* is liable to be changed to *i*, as *Mehimmid* (for *Mehammad*), *lîmad* (for *Ahmad*), so in the aorist of trilateral verbs (with the exception of those used in a passive or neuter sense) which elsewhere take the vowel *a*, as *asriq*, *adrib* (for *asraq*, *adrab*),² and in the second syllable of verbs of the first derived form, and of quadrilaterals, as *khalliṣ* (for *khallaṣ*), *fanṭiz* (for *fanṭaz*).

¹ § 589. If speaking in public, the educated would say *wâlidî* (or *waldî*) *tawaggah ila Amerika*, but they generally “descend” from the *nahwy* to the colloquial as they grow excited, and are liable in all cases to mix the forms peculiar to the two dialects in the same sentence.

² So in the classical language. On the other hand, *a* is often heard for *i* in the past tense, as *masak*, *sakat*, *za'alt* (for *misik*, &c.); *i* is sometimes heard for *u*, as *shift* for *shuft*.

The vowel *i* is inserted between two consonants to facilitate the pronunciation, as *ma lqêtish* for *ma lqetsh* (*lqitsh*), *tibin* (for *tibn*).

The 1st pers. plur. of the aorist is frequently used for the singular.

The accent may fall on the antepenult contrary to the rule laid down in § 39 *b*, as *māṣṭaba*, *yidfinu*.

By the Bedouins—

e is often used for *a*, *q* is pronounced as hard *g*, or (in some parts of the country) as in *nahwy*, and *g* as English *j*.¹ Thus we hear *jemel* for *gamal*. *ḡ* and *‘* are pronounced with considerable emphasis.

In the Fayoum *q* is sometimes sounded as in *nahwy*.

¹ Some sound it as *s* in *pleasure*.

SYNTAX

THE ARTICLE

§ 247. The indefinite article agrees with its noun in gender, as wâhid râgil *a man*, waḥda sitt *a lady*. It is very rarely, if ever, expressed with abstract nouns, as zi'iq min ghêr fa'da (fayda) *a noise without profit*,¹ and should in all cases be omitted unless the speaker desires to throw some stress on the noun, or generally to ensure the attention of the hearer. The noun stands in apposition to the article, and never precedes it.

REMARK *a*.—Wâhid and waḥda may be used alone of a man, a woman, as shufte wâhid *I saw a (man)*, waḥda gat li *a (woman) came to me*, iniggauwiz waḥda 'amya *married to a blind woman*, and may in this case itself take the definite article. It may, of course, stand alone, whatever the noun with which it agrees, when it still partakes of the nature of a numeral, as 'andak kuwar? iddinî waḥda *have you any balls? Give me one*.²

REMARK *b*.—The quantitative adjective *some*, when used as the plural of the indefinite article, is either unexpressed in Arabic or is rendered by the words ba'd, kam, &c., as shufte riggâla (or ba'de riggâla or kam râgil) fi s' sikka *I saw some men in the street*.³

§ 248. The definite article is in the following cases used in Arabic where not expressed in English:—

(a) With adjectives, numerals, or adjectival substantives in concord with, in opposition to, or limiting a substantive, which itself has the article or a pronominal suffix, as ir râgil it taiyib *the good man*, il hint il 'aiyâna *the sick girl*, khaddâmînak il battâlîn *it talâta*

¹ I.e. "*Much ado about nothing*." Ga'ga'a min ghêr taḥn *a shouting without any grinding*, is used in the same sense, or as equivalent to "*empty vessels make the most sound*." The word ga'ga'a is not, however, understood by all classes.

² For further uses of wâhid, see under distributive and definite pronouns.

³ See § 451.

your three bail servants, ir rāgil in naqqāsh *the painter*, lefendi l kâtib *Monsieur le commis*, il qalam ir ruṣāṣ *the lead-pencil*, il fingān il qahwa *the cup of coffee*, it ṭisht il ghasil *the wash basin*, il gallābiya laṭlaṣ *the satin gown*, il burnēta l khôṣ *the straw hat*, il biba l khashab *the wooden pipe*, il id il khashab liswid *the black wooden handle*, is sâ'a d dahab *the gold watch*, is sikka l ḥadîd ¹ *the railway*, il merkib in nâr *the fire (steam) ship*, iz zimla litnên (or litnên iz zimla) *the two companions*.

REMARK a.—Kam few precedes its substantive and alone takes the article, as il kam qershe dâl *these few piastres*.

REMARK b.—In street cries an epithet is often emphasized by being placed before its substantive, and in this case the latter alone takes the article, as abyad is simît! ²

REMARK c.—When the cardinal numeral precedes the substantive it is more usual for the former only to have the article, unless emphatic, as litnên zimla, it talat banât.

REMARK d.—The adjective does not take the article in a few cases where it forms a compound with the substantive, as it tamre hindî *the tamarind*.

(b) With names followed by a demonstrative pronoun, as ir rāgil da *this man*, il mara duk-haiya *that woman*.³

(c) With abstract nouns and substantives denoting a class or spoken of as a whole, as is ṣurûr *joy*, il 'adal *justice*, id dû'a aḥsan min in nôm *prayer is better than sleep*, sinân il 'aql *wisdom teeth*, 'andu ṭîl il bâl *he is long-suffering*, abu l hôl *father of terror (the Sphinx)*, rāgil 'andu l qabâḥa *an insolent man*, tôb min il ḥarîr *a robe of silk*, shurb id dukhkhân *tobacco-smoking*, il kilâb *dogs*, il laḥm *meat*, il gidri *smallpox*, bêt mabnî min it ṭûb *a house built of bricks*, ibn il 'amm *cousin*, kubbayt in nibît ⁴ *a wine-glass*, ikhsilu bi ṣ ṣabûn *wash it with soap*, ishtarêtu bi l fulûs *I bought it with money*, fi s sâ'a khamṣa ba'd id duhr *at five o'clock in the afternoon*.

REMARK.—In some of the above expressions, as in many others, the article may be dropped. Thus we may say rāgil 'andu qabâḥa, tôb min ḥarîr, mabnî min ṭûb, salâm 'alêkum or (less usually) is salâm 'alêkum *peace be with you, hail*, 'aiyân 'aiya ḥubb (or maraḍ il ḥubb) *love-sick*, 'umru fôq il arbê'in (or

¹ *Le chemin de fer = la voie ferrée.*

² See further, § 285.

³ But a'ûzu bi llâh dih. (See syntax of demonstrative pronouns.)

⁴ *The wine-glass* is usually expressed by il kubbâya betaht in nibît.

fôq 'an ii arbe'in or fôq 'an arbe'in) *he is more than forty*, it talâta nuṣṣ is sitta (or talâta nuṣṣe sitta) *three is half six*. We invariably say li l bê' *for sale*, bi l huṣān, bi l humār *on horse, donkey, back*, bi l 'arabī *in Arabic*, and usually bi l ugra *for hire*, bi l fulūs *for money*, though bi ugra and bi flūs are admissible; while, on the other hand, bi zibda *with butter*, bi siyāsa *diplomatically*, moiya bi zêt, bi malḥ *water with oil, salt, &c.*, bi ḥibr *with ink, &c.* are more common than bi z zibda, &c. We usually say yishrab dukhkhân, nibît, &c., *he smokes tobacco, drinks wine, &c.*, but shurb id dukhkhân, in nibît, *tobacco-smoking, wine-drinking, &c.*, abu l hôl, but abu diqîq *the father of flour (butterfly)*, abu khangar *the father of the dagger (nasturtium)*.

An abstract noun, or one denoting a class, is sometimes used without the article in proverbial expressions. In short, no very definite rules can be given as to the use and omission of the article in these cases, and the learner cannot expect always to make the right choice until he has had some practical experience.

REMARK.—When used partitively (the word *some* being understood) or adjectively (see § 296), and in negative sentences, these nouns are, of course, without the article, as kan fi nibît fi l kubbāya *there was (some) wine in the glass*, ma shuftish kilâb fi bêtû *I did not see any dogs in his house*.

(d) With the names of some countries and towns, and occasionally with proper names, as il Hind *India*, is Suêz, ish shâm *Damascus*, ṣeyidna l Hisên *our lord Hisên*.

(e) With the names of the seasons, as ish shita *winter*, fi ṣ̣êf *in summer*; the days of the week, as litnên *Monday*, nahâr il khamîs *Tuesday*; the divisions of the day, as fi d ḡuhr *at noon*, fi l maghrib *at sunset*, bukra ṣ̣ ṣ̣ubḥ *to-morrow morning*; so bi n nahâr *by day*, bi l lêl *by night*.

REMARK.—We say, however, yôm itnen min dâl *a Monday*, kulle yôm talât *every Tuesday*, nahar ḥadd *of a Sunday*, kânit maghrib (or il maghrib) *it was sunset*, ṣ̣allēna ṣ̣ubḥ u ḡuhr, we 'aṣr u maghrib we 'isha *we prayed in the morning, at noon, in the afternoon, at sunset, and in the evening*.

(f) Occasionally with nouns wholly or partially indefinite in sense, as shufte qutṭa fôq iṣ ṣ̣agara *I saw a cat up a tree*, ṭalabû lu l qahwa *they ordered coffee for him*, ma tishtimsh ir râgil illi ma shatamaksh *don't insult a man who has not insulted you*, illi ma yeshufshe min il ghurbâl a'ma *he that cannot see through a sieve is blind (prov.)*.

§ 249. The definite article is expressed in English, but omitted in Arabic:—

(a) With a noun followed immediately by another noun or a phrase limiting its meaning (unless the second noun is used adjectively, expressing a material, &c.), as bâb il bêt *the door of the house*, qalam il walad *the boy's pen*, matrâh ma trûh *the place where, wherever, you go*; but il qalam ir rušâš *the lead-pencil*.

REMARK.—The first noun sometimes takes the article as well as the second when the latter is regarded as being in apposition to it, or denotes the object it contains, as il gôz il khêl *the pair, the horses*, i.e. *the pair of horses*, il hittitên il bûs *the two bits of reed*, is sukkar in nabât *the sugar-candy*, il farkh il waraq dih *this sheet of paper*, il melâhiz il bulîš *the inspector of police*, il marad il hubb *love-sickness*; but in many cases the article is optional. Thus we may say il merkib in nâr dî (or merkib in nâr dî) *this steamboat*, il fard iz zانبیل ir ruzz (or fard iz zانبیل ir ruzz or farde zانبیل ir ruzz) *this basket of rice*.¹ The first is perhaps the most usual. Il fuhûl il gâmûs means *the young buffaloes*, fuhûl il gâmûs *the foals of the buffaloes*.

REMARK.—The first noun may also take the article when it practically forms a compound with the second. In this case the second noun does not assume the article (though it will, of course, retain it if it already has it when used indefinitely), as il qershe ta'rifâ *the current piastre*, in nuşse faddân *the half acre*, il banî âdam *the sons of men, mortals*, is şaffe zâbiṭ *the non-commissioned officer*, il qamar id dîn *the (dish called) qamar id dîn*.

We may, however, also say, with perhaps a slight nuance of meaning, in nuş il faddân dih and nuş il faddân dih, and banî âdam is more usual than il banî âdam.²

(b) With the ordinal numerals and adjectives denoting extremes, as auwil, tâlit, âkhir yôm, *the first, third, last, day*, huwa fi alisan siḥḥa *he is in the best of health*.

(c) Irregularly in a few expressions, though the noun is definite in sense, as khabar êh? (or il khabar êh, but less usually) *what's the matter?* bi qudrit Qâdir *by the might of the Mighty (God)*, qatṭâ' тариق *a highwayman*, lissa ma dakhalshe dinya *he has not yet come into the world (of one who has no experience)*, mefattish qiblî *the inspector of the South (provinces)*.

¹ For fard, see § 300.

² Nuşse kûz il moiya dih *this half jug of water* is more usual than in nuşse kûz il moiya dih, and umme khamṣa dî *this piece of five (piastres)* than lumme khamṣa dî. For omission of the article with the demonstrative, see § 420.

REMARK.—The article is generally omitted by the lower classes with the word *afukātu* (or *abukātu*) *advocate, lawyer*, as *afukātu Ḥasan* (for *Ḥasan il afukātu*), *afukātu gih.*¹ With the name of an office followed by *Efendî* the article is usually omitted, as *Muftî Efendî*.

§ 250. The cases in which Arabic agrees with English in suppressing the definite article may be studied from the following examples: *ya'raf 'arabî he knows Arabic*, *fi shahre ramadân in the month of Ramadan*, *gahannam hell* (but *il ganna heaven*),² *min yôm li yôm from day to day*, *min id li id from hand to hand*, *ḍahr fi ḍahr back to back*, *'ala ghafla of a sudden, unawares*, *ḥumâr sikka a street donkey*, *'arabiyit ugra a hackney carriage*, *ḥuşân rukûb a hack*, *lêl ma' nahâr day and night*, *nâzir maḥaṭṭa a station-master*, *sâ'î buṣṭa a postman*, *'askarî bulîṣ*³ *a policeman*, *ibne ḥarâm a child of sin*, *bahrî, qiblî, &c., North, South, &c.*⁴

§ 251. It will be observed that in many instances the second noun is used as an adjective, or the two together form a compound. When the first is definite, the word *betâ'* (see § 69) is inserted between them, as *il ḥumâr betâ'* is *sikka the street donkey*, is *sâ'î betâ' il buṣṭa the postman*; or in some cases the second retains its character as an adjective, and takes the article as well as the first, as *il wilâd il ḥarâm the children of sin*.

§ 252. The definite article has the force of a demonstrative pronoun in the expressions in *nôba this time*, *il yôm to-day*, *il lêla to-night*, *ish shitwiya this winter*, and in a few others; of a personal pronoun in such phrases as *bidd akhsil lîdên*⁵ *I want to wash my hands*, *hûwa khuṣâra fi l môt it would be a pity to kill it*, *zauwid lu l 'âliq increase his forage*, *khassarti nna l akhl you have spoilt our food*, *khaṭaf minni l burnêṭa he snatched my hat from me*; of a relative when used with a predicate adjective (or participle) preceding its substantive, as *il bêt il muqîm fih abîya the house in which my father lives.*⁶

¹ Comp. the use of *Master* in older English and *Maître* in French, especially as a legal title.

² Literally *the garden, paradise*.

³ The plural, however, is usually *'asâkir il bulîṣ*.

⁴ See also above, § 248, c., Rem.

⁵ Comp. *me laver les mains, die Hunde waschen, &c.*

⁶ Not in common use.

THE NOUN SUBSTANTIVE

THE CASES

§ 253. It has been already pointed out (§ 63) that in the language of Cairo the cases are rarely distinguished by inflections. Their place is supplied by prepositions which stand before the noun without the latter (with the exceptions hereafter noted) undergoing any change.

§ 254. A noun in the genitive may express:—

(a) *Possession*, whether it denote the possessor or the thing possessed, or whether it be material or denote a quality or attribute, as *bêt abûya* *my father's house*, *imrât akhûkh* *your brother's wife*, *Malik id dinya* *Lord of the world*, *shatart in naggâr* *the carpenter's skill*.

REMARK.—The idea of close attachment or relation of one thing to another, as illustrated by the following examples, is included under this head: *shabah ummu* *the image of his mother*, *shiddit il muşadma* *the violence of the shock*, *khalâwit il mishwâr* *the gratuity paid for the errand*, *nahûrak* (or *naharna*) *sa'id may your day be propitious, good-morning to you*, *nâs Lundura* *the people of London*, *marad il hubb* *love-sickness*, *yôm is safar* *the day of departure*, *dâkhil fi sinn il 'ishrîn* *getting on for twenty*, *yutama l abb, l umm* *children who have lost their father, their mother*, *bêh ummu*, i.e. *a bey by courtesy only*, *sirqit il farkha* *the theft of the fowl*, *işhâb is sirîqa*, is *sirqa* *the victims of a theft*, *sirqit il harâmîya* *the theft committed by the robbers*, *şahb il gitta* *the owner of the corpse*, i.e. *the dead man*, *haddûdit is sultân* *the story about the sultan*, *mashy il hafa* *a walking barefooted*.

(b) *Fulness*, as *kubbâyit nibit* *a glass of wine*, *qizâzit bîra* *a bottle of beer*.

(c) *A part of a whole or the whole of a part*, as *hittit lahm* *a piece of meat*, *râş is sana* *the beginning, first day, of the year*, *auwil, tâlit, âkhir ish shahr* *the first, third, end of the month*, *shuwaiyit malh* *a little salt*, *gimlit nâs* *a number of people*, *ba'd ir riggâla* *some of the men*, *kull ish shughl* *the whole of the business*, *ţûl il lêl* *the whole of the night*, *gamîh (gamî')* *in nâs* *all the people*.

(d) *Cause and effect, origin*, as *waldî* *my father* (literally *my begetter*), *Hasan 'alî Hasan*, *son of Aly*, *kâtib il gawâb* *the writer of the letter*, *katb il gawâb* *the writing of the letter*, *nûr il qamar* *the light of the moon*, *simm il fâr ratsbane*.

(e) *Material*, as *gallabîyit shâsh* *a muslin gown*, *şahni nhâs* *a copper dish*, *sikkit il hadîd* *the railway*.

(f) *Measure of time, space, value*, as *mesâfit yôm*, *a day's*

distance, qîmit sâ'a u nuṣṣ *a matter of an hour and a half*, mesâfit, waqte, shurbe sigâra, 'ûd, mesâfit sigâra *the time it takes to smoke a cigarette, a pipe*,¹ qîmit taḥdir il ḥuṣân *the time required for getting the horse ready*, fi muddit Â'rabi' *in the days of Araby*.

(g) *Use*, often expressed by a compound in English, as kubbâyt in nibît *a glass for wine, wine-glass*,² 'arabîyt ugra *a carriage for hire*, ḥuṣân rukûba *a hack*, 'âlit khiyâta *a sewing machine*, ôdit şufra *dining-room*, gallabîyt ḥarîm *a lady's gown*, fâtît wishsh, idên, şufra *a towel for the face, the hands, a table-napkin*.

§ 255. The second noun may in a general way limit the first, as ma'rîfit wishsh, sîq *a person one knows only by sight, a market acquaintance*.

§ 256. When the first of the two nouns is a verbal substantive the second naturally stands with regard to it in the relation of a subject when the verb itself is intransitive, of a subject or object where the verb is intransitive, as wuqû' il walad *the boy's falling*, darb il walad kân shidîd *the striking of the boy was severe*, i.e. *the boy was struck hard or the boy struck hard*, fikrî, takhmînî leinnu yigî *it is my notion, conjecture, that he will come*, amar bi ḥdâru *he ordered him to appear*, but amar bi taḥdîru, bi 'ngibtu *he ordered him to be brought*, nuzûl il ḥuṣân min il gabal lâzim yekûn bi mnazrit *it says the descent of the horse from the hill must be under the groom's superintendence*, istilâhna ahsan min khinaqna waiya ba'd *better that we should be reconciled than quarrel with one another*.

§ 257. The word betâ' is very frequently placed between the two nouns, standing, as it were, in apposition to the first, but agreeing with it in number and gender, as has been seen in the *accidence*.³ It is mostly used to express the genitive of possession, and very rarely, if ever, to express the genitive of measure. When speaking of near family relations we must not, as a rule, use betâ'. Thus we cannot say il akhkhe betâ', il umme betahtu for akhîya, ummu, unless we wish to speak disrespectfully. An exception, however, is made in favour of mara and sitt in the sense of *wife*, the former being occasionally

¹ A period of time is often measured by the time it takes to perform a particular act, especially the smoking a cigarette; so mesâfit laffe (or malwe) sigâra we shurbîha *the time it takes to roll a cigarette and smoke it*. A fellah will say, ba'd il maghrib bi nuṣṣe 'alqit shadûf . . . *half a turn at the shadûf*.

² Or kubbâya li n nibît or betâ' in nibît.

³ § 69.

followed by betâ'a and the latter always.¹ No hard and fast rules can be laid down in other cases for the use of betâ', but it may be remarked that it is best omitted when no particular stress is laid upon the second noun, and when clearness or elegance of expression would not be gained by its insertion.² When it is used as an adjective signifying *proper* or *peculiar to*, it cannot be omitted, as it tiffâh betâ' il akl *eating apples*.

§ 258. Betâ', whether in the sense of *possessed* or *possessing*, may stand by itself, agreeing with a substantive understood, as mush 'auz betû'î, 'auz betû' akhûya *I don't want mine, I want my brother's*, betâ' il 'êsh, il 'ads, il hamâm, il hammâm, il mantâlôn, il burnêta, &c., *a seller of bread, lentils, doves, a bath-keeper, one who wears trousers, a hat, &c.*, betû' il mazzîka lissa ma gûsh *the musicians have not come yet*. In il betâ' dih *this thing, article*, it retains its character as a substantive. With êh? *what?* it serves as an interrogative particle implying surprise or annoyance on the part of the speaker, as betâ' êh ti'mil kede, arûh waiyâk? *What are you doing that for? Why should I go with you?* Lastly, it may be used, with or without the third pronominal suffix, in the sense of *et cetera*, as biyizra' batâtis, fûl, gazar betâ' (or betâ'u) *he grows potatoes, beans, carrots, &c.*

§ 259. When the first noun is indefinite and the second a possessive or causal genitive and definite, either betâ' or the preposition li must be inserted between the two, as bêt betâ' abûya (or l abûya) *a house of my father's*, binte liya *a daughter of mine*. Where, on the other hand, the second noun is indefinite (in which case it can often be rendered in English by an adjective), no word need intervene, as bêt, binte, mulûk *a kingly house, a princess*.

§ 260. The adjective taba' is used much in the same way as, though less frequently than, betâ', but remains unchanged with feminine and plural nouns, as il bêt da, is şirâya dî, taba' mîn? *to whom does this house, this palace, belong?*

§ 261. The substantives abû,³ umm, ibn, bint, ahl, şâhib have in certain expressions the sense of *possessed of, endowed*

¹ Sittî means *my lady* or *my grandmother*. Sitt is not used by the lower classes and seldom by the higher in the sense of *wife*. A servant may say is sitte betâ'itna when speaking to his master of his (the latter's) wife.

² Thus we should say udt is şufra beta'tak *your dining-room* not ôdit şufritak.

³ The *u* is practically pronounced short.

with, as râgil abu fulûs a man of money, abu daqn, shanab 'imma, &c., a man with a beard, a moustache, wearing a turban, &c., waraq betâ' il buṣṭa min umme qirshe sâgh postage stamps worth a piastre tarif, umme quwêq the screech-owl, barûda umme shutfa, kabsûl, a gun with a flint-, a percussion-lock, râgil ibne talâtîn sana a man of thirty, bint arbê'in sana a woman of forty, râgil ahle khibra a respectable man, one who knows, an expert, ana mush min ahle zâlik I am not that sort of man, ahle zimma a man of honour, râgil ṣâhib mâl a man of wealth.

REMARK a.—The noun is sometimes understood, as abu 'ishrîn containing twenty (piastres), i.e. a dollar, râgil abu mîtên (or mîtên ginêh) a man who has £200 a month,¹ umme arba'a w arbê'in possessed of forty-four (feet), i.e. a centipede.

REMARK b.—A five piastre piece may be expressed by umme khamṣa or ḥitta min umme khamṣa or ḥitta bi khamṣa, five piastre pieces by ḥitat min umme khamṣa or ḥitat min umme khamṣât or ḥitat bi khamṣa or ḥitat bi khamṣât.² Similarly, a ten piastre piece is umme 'ashara, &c. Umm may take the plural form ummât, as ummât qershênât two piastre pieces, but ḥitat min umme (or abu) qershênât is more usual. Neither ahl nor abu are used in the plural in this connection.

§ 262. The partitive genitive may sometimes be expressed by the prepositions min and fi, as fih nâs in niswân minhum yitbarqa'u there are people, the women of them (i.e. whose women) wear the veil, shuwaîya minnu a little of it, auwil yôm min ish shahr the first day of the month, il mitre fiha yisâwî qirshên a metre of it is worth two piastres.

§ 263. Under the partitive genitive may be classed the use of the constructive form before the interrogative êh? as shuft il ḥâga dî? ḥâgit êh? (or ḥagt êh?) Did you see this thing? What thing?

§ 264. The noun following the indefinite pronoun êy is placed in the genitive, and generally takes the 'case ending in unless it is followed by a relative pronoun, as êye dukkānin whichever, any, shop, bi êye ṭariqtin by any means, but bi êye ṭariqa illi 'andak by any means you have. When the noun is followed by the substantive verb it retains the case ending, although the verb usually agrees with it, as êye waḥḍin kân,

¹ One may hear the following: min da? Da abu mît ginêh Who is that? That's a (or the) man who has £100 a month. A man is estimated in Egypt, as in other countries, by his income.

² We may also say simply khamṣât, 'asharât, &c.

min êye gihitin kânit.¹ Sometimes the verb is placed between êy and its noun, and causes the case ending to be shifted to the pronoun itself, as êyin kan wâhid *whichever one it be*. The lengthened form êyihā is not followed by a noun with the case ending, as êyihā gâmi' *whichever mosque*.

§ 265. The genitive of use may also be expressed for the sake of clearness by means of betâ' or the preposition li, as kubbâya betaht in nibit (or li n nibit).

§ 266. When the second substantive denotes the material it is very frequently regarded as an adjective, or stands in apposition to the first, which then undergoes no change. Thus we may say gallâbiya shâsh instead of gallâbiyit shâsh; similarly, ibra hadid *a steel needle*, nishâra khashab *sawdust, shavings*, sikka hadid *a railway*, hitta dahab *a piece of gold*, a'tâ lu wazîfa nâzir *he gave him the functions of a minister*, tazkara râyih gay *a return-ticket*. To emphasize the material we may employ the preposition min, as shûhûn min nahâs (or min in nahâs).

REMARK. —We may also say nishârit khashab, hittit dahab; and wazîfit nâzir is more usual than wazîfa nâzir. *The piece of gold* is hittit id dahab (or il hitta d dahab), *a railway train* babûr sikka hadid, *the railway train* babûr is sikka l hadid (or babûr sikkit il hadid).

§ 267. On the other hand, a noun limiting or explicative of another may stand to it in the relation of a genitive, as 'arabiyyit karu (or 'arabiya karu) *a cart*. When an object is introduced by its generic term the latter, if ending in a, will of necessity take the constructive form, as midinit Masr *the city of Cairo*, sagarit labakh *an acacia tree*, sagart il filfil *the pepper tree*, nimrit wâhid, itnên *No. 1, 2*, qôlit bint *the word bint*. Sana *a year* also takes the constructive form when followed by its date, as fi sanat tultemiya *in the year 300*.

REMARK. —The two constructions are very frequently confused, and such expressions as the following will be heard every day: il hittit id dahab *the piece of gold*, il 'iblit id dukhkhân *the tobacco box*, is sikkit il hadid,² il kêlt il qanlha dî *this measure of corn*, il ghêt il bersim *the field of clover*, waraq is sagarit il qûta *the leaves of the tomato plant*, ik kubâr ish shuqâq *the greatest of scoundrels*, il bizr il kittân *the lint seed*, the first and second noun with its article being regarded as one word.

§ 268. A definite noun which limits a superlative of degree

¹ But see § 63.

² Hadid is not here used as an adjective, for we say sikkit il hadid as well as is sikka l hadid.

may be regarded as a genitive of relation, as in *aḥsan in nās* *the best of people*.

§ 269. The genitive of possession is sometimes employed in Arabic where we would use a preposition, as *moiyit libriq inkabbit* *the water in the jug was spilt*.

§ 270. The insertion of an adverb or other word between the two nouns does not prevent the first from taking the *t*, as *mesâfit taqriban yômên* *a distance of about two days*, *mesâfit yigî khamas daqâyiḡ* *an interval of almost five minutes*, *muddit baḡa sanatên* *a period then of two years*, *qûmit qûl talâtîn ginêh* *a value of say £30*.

§ 271. A whole sentence often stands in the relation of a genitive to a preceding noun, as *li fikrit innu râlî yigî* *in the belief that he was coming*, *muddit il khidêwî kan fi Lundura* *at the time the Khedîve was in London*, *sâ'it ma kumma barra* *at the time we were out*, *li ghâyit lamma yigî* *till the moment he comes*, *qôlit ma rultish* *the statement that you didn't go*, *'ibârit qable ma yshûfû dî* *this expression, "before they see,"* *sikkit illi yerûh* *ma yirḡa'sh* *the road by which he who takes it never returns*, *bî sabab kunte qâyil lu* *for the reason that I had told him*.

REMARK.—The construct form is not always used with *ma*; thus we may say *auwil lêla ma yebât fi l bêt* as well as *auwil lêlit*, &c., *the first night he sleeps in the house*.

§ 272. The construct form is sometimes assumed by *sâ'a* and *sana* and a few others without reason, when used adverbially, as *sanat yigî*, *sanat ma yiqîsh* *some years he comes, some he doesn't*, *sâ'it yishrab*, *sâ'it ma yishrabsh* *sometimes he drinks, sometimes he doesn't* (or *sana yigî*, &c.).¹

§ 273. When two or more nouns are determined by a genitive, the first precedes it, while the others follow and indicate their relation to it by means of the pronominal suffixes, as *abu r râḡil we hintu* *the man's father and his daughter*, i.e. *the man's father and daughter*, *'aql il qudâh wi stiḡamithum*, *the wisdom and integrity of the judges*, *tûl il 'ilba we 'ardiha we tukhniha* *the length, breadth, and thickness of the box*. Should, however, *betâ'* be employed, the order will be the same as in English, as it *tûl wi l 'ard wi t tukne betâ' il 'ilba*.

§ 274. Where two or more objects of a class are determined by more than one genitive they should be repeated before each, as *kitâb abûk wi ktâb akhûya* *your father's and my brother's book*, *sitrîtî we sidêriya we sitrît 'âlî we sidêrih* *My's and my coat and waistcoat*. We may, however, often shorten these

¹ Perhaps for *sanata*, *sâ'ata*, accusative forms used as adverbs.

sentences with the help of *betâ'*, as *sitrîtî we sidêriya wi btâ' 'âlî* (or *wi lîi btâ' 'âlî*). When the object determined is one and the same in each, the English construction will be used, as *bêt Hasan we 'alî Hasan and Aly's house*; but the full form of the personal pronoun must be added after the suffix, as *qôlak enta wi l hurma dî this lady's and your assertion*.

§ 275. The ideas peculiar to the dative are mostly expressed in Arabic by means of the preposition *li*.¹

§ 276. It has been seen that the objective or accusative case has rarely a distinctive sign except sometimes when used as an adverb.² Motion, too, one of its chief characteristics, is usually expressed by the prepositions *li*, *'ala*, &c.;³ but, as will be seen hereafter, the preposition not unfrequently falls out after a verb or verbal noun of motion.

§ 277. A noun immediately following a predicate, and limiting or specifying its application, may be regarded as an accusative of extent,⁴ as *râgil kebir is sinn a man old (advanced) in years*; *ketîr, qalîl, il kalâm loquacious, taciturn*; *mekhattata 'anêha with pencilled eyes*; *riglu min'aşa tîn his foot besmeared with mud*; *arê mazrû'a dura land sown with maize*; *tarde khâlîş il ugra a prepaid parcel*; *khunm in nôm lethargic*; *ṭawîl il îd long-fingered (of a thief)*; ⁵ *ṭawîl il lisân long-tongued (of a great talker)*. The feminine adjective is generally in the construct form, especially when the noun is closely connected with the subject, as *marîdt il gism ill in body*; *gamilt is şûra, il wishsh beautiful of countenance*; but *khalşa l ugra*,⁶ *malyâna moiya*.

§ 278. This locution is not very common, and even in cases where it is admissible the preposition *fi* (or *bi*) may generally be inserted, as *kebir fi s sinn*; *nâs nayîn fi l kalâm crude, raw of speech*; *marḍân bi gismu*. It is more colloquial to say *ana nazarî da'if I have a weak sight than ana da'if in nazar*; *a foot broad, long, &c.*, can only be expressed by *'arḍu, ṭîlu qadam, &c.*

§ 279. Not only verbs with their participles, but adjectives having the force of a participle, may take a direct object, as *sharrîb dukkhân one who is constantly smoking*.

§ 280. The sign of the vocative case is the interjection *ya*! It is occasionally omitted, especially before proper names and a

¹ See § 570.

² See § 63, *d*.

³ See § 570.

⁴ Cf. the Greek and Latin idiom. The noun takes the sign of the accusative in literary Arabic.

⁵ Eng. *light-fingered*.

⁶ *Khalşit il ugra* is hardly admissible.

few words in common use, as *bauwâb!* *porter!* *Məhammad!* *amma,* *amm!* *mother!* *walad!* *bint!* &c. It is also omitted with *efendim sir* (but not with *sitt*).

§ 281. When a person is addressed by both his names the interjection is repeated before the second, as *ya Məhammad!* *ya Sâlim!* This is also generally the case when he is called by his name preceded or followed by his trade or profession, or is designated by two or more qualities, as *ya Hasan,* *ya hammâr!* *donkey-boy Hasan!* *ya wad,* *ya Məhammad!* *boy!* *Məhammad!* *ya râgil ya saqqa, bēyâ', naggâr!* *you fellow, water-carrier, vendor, carpenter!* *ya Bkhita, ya bint, yakhtî!* *girl, sister Bikhita!* *ya râgil ya tâni* *you, the next man!*

REMARK.—The interjection is not always repeated where the quality, title, or profession is almost inseparably attached to the name. Thus a man habitually called 'amme¹ Məhammad *Uncle Məhammad,* or Mə'allim 'alî *foreman Ali,* might be addressed by *ya 'ammi Məhammad,* *ya m'allim 'alî;* but if there is the least pause between the two words, *ya* will be repeated. The word *râgil* sometimes forms a compound in sense with a noun expressing a profession, and alone takes the sign of the vocative, as *ya râgil saqqâ!* *water-carrier!*

§ 282. Lastly, the second noun, especially if denoting a high office, may take the definite article instead of the interjection being repeated, as *ya sidna l qâdi* *our lord the Kadi.*

§ 283. The interjection may, of course, be placed before adjectives and participles used substantively, and will be repeated with them when they are in concord with a substantive expressed, as *ya 'agûz!* *old man!* *ya 'atshân!* *oh thirsty one!* *ya râgil ya atrash!* *you, you deaf man!* *ya 'auza l qûta* *oh lady who want tomatoes!*

§ 284. It may be placed before personal and, elliptically, before relative pronouns, as *ya inta!* *you there!* *û'a ya lli shâyil il mishanna,* *ya lli mâshî min ghier ma tiftah* *'ênak look out you who are carrying the bread basket, you who are walking with your eyes shut!* *ya bitte ya lli 'auza l hummus!* *ladies who want chick-peas!*²

REMARK α.—When the subject addressed is named or otherwise indicated after the personal pronoun, *ya* will either be repeated or stand before the noun only, as *ya inta ya Məhammad,* *ya inta ya râgil* (or *inta ya Məhammad, inta ya râgil*).

¹ 'amm is applied as a title of respect to an elderly man or one older than the speaker.

² Street cries. The water-seller sometimes says *'atshân* without *ya*.

REMARK *b*.—In the expression *ya ismak êh!* (for *ya inta lli ismak êh!*) both the personal and relative pronouns have disappeared.

§ 285. The sign of the vocative is used in street cries with the object for sale, to call the attention of the passers to it, and in this case the epithet qualifying or pulling it is often placed with or without *ya* first in the sentence and in the masculine singular, whatever the gender and number of the substantive, as *ya tirmis! lupines! ya şubûn ya 'âl! best soap! 'arîd ya kurrât! broad leaks! baladî ya banzahêr! five native (lemons)! qadîm ya lunad! old lamps! ahla min il 'asal ya başal! onions sweeter than honey! ya rûmî ya 'asal ya gazar! carrots sweet as Greek honey!* At the end of the sentence the adjective may be repeated (generally without *ya*), as *baladî ya krumbe baladî! native cabbages! akhdar ya kurrât akhdar!*

§ 286. Somewhat similar to the above is the use of *ya* as a cry of distress or surprise, as *ya râşî! ya 'ênî! oh my head! oh my eye! ya lêla sôda! oh unlucky night! ya ana maskîn!¹ oh wretched me! ya bakhtak! what luck is yours! ya ritna! oh I would we! ya ma nta wisikh! oh, how dirty you are! ya ma ulûf! oh how many thousands!*

§ 287. In scolding, the interjection is rarely omitted, and it is usually repeated with every term of abuse, numerous as they often are. It will be best translated in this case by the personal pronoun *you*.

§ 288. A noun may be used absolutely without being preceded by a preposition or dependent on any other word in the sentence. This use corresponds in some instances to the dative of other languages, with or without a preposition, in others to the so-called accusative absolute or the accusative of extent,² as *tigî s sâ'a khamisa you must come at five o'clock, in nahar da today, il lêla di this night, tâni yôm another day, il gum'a l gaya next week, kulle yôm iş şubh every day in the morning, id duhr at noon, il maghrib at sunset, sittin sana we sab'ên yôm, i.e. the devil I care, ruḥna msâfa kbîra we went a great distance.*

REMARK.—In such expressions as *şufte wâhid dirâ'u maksûra, wishshu mkashshar I saw a man with a broken arm, a very face*, there is an ellipse of the relative pronoun *illi* and the substantive verb *kân*.

§ 289. A noun following another noun or a personal pronoun,

¹ More commonly used by Fellahs.

² Many of them may be regarded as adverbial expressions.

and explicative of it, is said to be in apposition to it, as Mehammad il farrân *M. the baker*; is sultân ‘abd il Hamîd; ¹ guz khêl batâtî *a pair of horses, barrels* (i.e. *as round as barrels*); in nâs il bashawât wi l balawât; fili gamâ’a diyûf ‘andina *we have some guests in our house*; râgîl khaddâm, bêyât, khaiyât, &c.; qususa banât *priestesses*; in nâs gamîlhum *the people, all of them*; il gibna kullîha *the whole of the cheese*; hûwa sh Shêkh *he the Sheikh*; hiya rukhla *she the other* (i.e. *she too*); intû litnên *you both*; iddêtû lu hidiya *I gave it to him (as) a present*; gâbûh ‘aiyina *they brought it as a sample*.

§ 290. The word luzûm *necessity* is very commonly used after another noun in the sense of *needed for, for the use of*, as khashab luzûm il furn *wood for the stove*, farsha luzûm il huşân *bedding for the horse*.

§ 291. The second noun is sometimes annexed in apposition, though it is really of the nature of a genitive, as tazkara ãla, tanya, talta daraga *a first, second, third class, ticket*; il gôz il khêl *the pair (of) horses*.²

§ 292. The noun in apposition may be separated from the other by several words, as hiya kharagit min il oda l hurma *she went out of the room, the woman (I mean)*.

§ 293. For the sake of clearness the relative pronoun followed by the personal pronoun may be inserted between the two nouns, so that the second becomes the predicate of the first, as Mehammad illi hûwa l farrân, il qususa illi humma banât.

§ 294. The nouns nafs, shakhş, zât, ‘ên, tâl *self*, kull, gamî‘ *all*, and wahd *a being alone*, with the pronominal suffixes, stand similarly in apposition to another noun or pronoun introducing them, as ish shêkh shakhşu; il hurma nafsîha; il khidêwî zâtû; il ‘asâkir ‘ênhum *the sheikh himself; the lady herself, &c.*; ana gêt tûli *I came by myself*; il wilâd kulluhum; qarêt il kitâb kullu *I have read the book, the whole of it*; in nâs gum gamîlhum *the people all came*; il inglîz wahduhum *the English by themselves, alone*.

REMARK.—The preposition bi and (with wahd) li often intervene, as il bint bi zatha; ta’âlû intû bi ‘enkû *come yourselves*; ana bi tûli *I by myself*; humma li wahduhum.

§ 295. A whole sentence or substantive clause may stand in apposition to a noun, as il kalâm da ‘ala inn ir râgîl da ahsan min kull in nâs ghêr şahlî *this statement, namely, that this man*

¹ The order is sometimes inverted, as il Khidêwî ‘abbâs for ‘abbâs il Khidêwî.

² § 249, a, Rem.

is superior to everybody (else), is untrue. (Here the words from 'ala inn to in nâs are in apposition to il kalam da.) Il khabar le innu inqatal *the news that he has been killed.*

§ 296. Substantives are sometimes used as adjectives, especially when they denote a material¹ or a condition (as the state of the weather); e.g. gallabiya shâsh, *a muslin robe*; mandil harîr *a silk handkerchief*; burnêta khôš *a straw hat*; kitâb gild *a bound book*; biba khashab *a wooden pipe*; sikka hadid *an iron (rail) way*; sâ'a dahab *a gold watch*; ṣulhun nahâs *copper dishes*; il kalbe 'anduhun nagâsa *the dog with them is an unclean thing*; id dinya bard, harîr, nâr *the weather is cold, hot, hot as fire*; id dinya 'atma, ḍalma, shard, wuhla, zahma, ramadân *it is dark, blowing a sirocco, muddy, crowded, Ramadân*; kalâmak nafla u kidb *your statement is foolish and false*; maṭraḥ ḍalma, 'atma *a dark place*; hâga 'eb *a disgraceful thing*; ôda katma *a close room*;² qumâsh alwân *a stuff of (many) colours, i.e. variegated*; samak, baskôt ignâs *various fish, mixed biscuits*; 'ishrîn muftâḥ ishkâl *twenty different keys*; kalâm zûr *false statement*; râgil kuhna *a rag of a man (i.e. worn-out)*; walad lukhma *a middle-headed boy*; mara, zabûn ṭarab *a charming woman, a splendid customer*; kitâb khara *a worthless book*; qôl sharaf *word of honour*; da shughla karbe qawî *that is a very fatiguing business*; il balre 'ôm *the river is deep enough to swim in (not fordable)*; zahma môt *a deadly crush*; idu shalal *his hand is withered*; 'iyâr nâr *a shot from a gun*; iṣhun luzûm *is sufra, khudârât luzûm il akl, it tabikh, &c.*

§ 297. Verbal substantives will sometimes be followed by a substantive clause as their object, as takhînîni leinnu yigî *it is my conjecture that he will come*; biddu yerûḥ il balad *it is his want, i.e. he wants to go to town*; haqquhum kân yidrabûh *it was their right to strike him, i.e. they ought to have struck him*; or the object may be another substantive, as haqquhum ish shanq *they ought to be hanged.*

NUMBER

§ 298. As has been seen in the accidence, when a noun expresses a whole class, the individual of that class may be denoted by adding the termination *a*; and even where the same noun expresses both the class and the individual, as often happens when it has a broken plural, the termination may be added for clearness if it is necessary to make a distinction, as ti'bân *snake*

¹ As is the case in English.

² = ôda khabîs (§ 62).

or *snakes* (pl. ta'âbîu), ti'bâna (or ti'bâna wahda) *a single snake*. The same termination will sometimes be added to an abstract noun to give it greater vividness, as kumma fi 'izz in nôma l hilwa *we were in the middle of a sweet sleep*. Môta is *a fatality, a case of death*, akla *one eating, a meal*.

§ 299. Wahid, with its fem. wahda, as a substantive corresponds to *one* in English, and may be used in the dual and plural, as addi lu kummitra? Éwa, iddi lu wahda wahditên *shall I give him a pear?* Yes, *give him one or two*.

§ 300. The word fard or farda (pl. fardât) is used as the singular of nouns denoting objects that go in pairs, the latter form generally taking the *t* when followed by the noun, as though it were a partitive genitive, as fardit gazma,¹ shurâb, guwanti *an odd shoe, stocking, glove*; fard (or fardit) hamâm *one of a pair of pigeons*; fardit tabanga *a pistol*. Sometimes it follows the noun, as 'arabiya bi hşân fard *a single-horse carriage*; or the noun may be understood, as talatt igwâz u fard *three pairs and a single one*; farda *a pistol*; fardên balah *two paniers of dates*; fardit huşân *an odd, a single horse-shoe*; fardo ruzz *a single basket made of rice-straw, or a sack of rice*; bunduqiya bi farda *a single-barrelled gun*; râgil bi farda, abu farda² *a one-eyed man*.

REMARK.—The plural is farlât, but the broken form ifrâd is used in the expression ifrâd in nâs *individuals*, without reference to couples.

§ 301. 'ûd *stick* and zirr are similarly used of plants and a few objects made of wood, as 'ûd manîûr, başal, ward *a piece of stock, a bulb, a rose-cutting*; 'ûd halfa (= halfâya) *a blade of halfa grass*; 'ûd kabrit or simply 'ûd (= kabrita) *a match*, as 'andak 'ûd awalla' buh sigartî? *have you a match with which I can light my cigarette?* zirre khiyâr, shamâm *a cucumber, a melon*.

REMARK.—'ûd kabrit sham' *a wax match* is also said.

§ 302. The word kâm, whether meaning *how many?* or *a few*, is always followed by a noun in the singular number,³ though the adjective or pronoun qualifying it will be in the plural, as kam qizâza? *how many bottles?* nazzil il kam kubbâya dól il kuwaiyisin *bring down these few pretty glasses*.

§ 303. When the plural pronominal suffixes are appended to the word ism *name*, or words denoting *self*⁴ or *parts of the body* or *the body* itself, the nouns often remain in the singular, and

¹ Note that although gazma means *a pair of boots*, and consequently gizam *pairs of boots*, we may say guz gizam for *a single pair*.

² Or farda k(i)rîma.

³ Comp. Italian *qualche bottiglia*.

⁴ See § 122.

in this case the qualifying objective will also remain unchanged, as *ismuhum êh?* *what are their names?* *nafsuhum themselves*; *daqnuhum ʔawîla* *their beards are long*; *simi'na kalamhum bi wiḥnina* *we heard their statement with our ears*; *gismuku* (or *gittitku*) *kullu (kulliha) min'âs (min'âsa) waḥl* *your bodies are all besmeared with mud*.

§ 304. The same is the case with titles of respect, but here both adjective and verb will be in the plural, as *hadritkû¹ mabsûṭin?* *are your Honours satisfied?* *sa'âditkû shuftâhum?* *did your Excellencies see them?*

REMARK.—'ên is more frequently used in the plural in this connection. In such an expression as *ʔaffu sh sham'ât bi ḥnikithum* *they put out the candles with their mouths* (i.e. *they blew them out*), the plural is used by preference, as a separate act is performed by each person.

§ 305. It will have been noticed that nouns of unity refer to an indefinite class. To express that an object is one of a number of others of a definite class, whether in reality or only rendered so by being preceded by the definite article, we must employ the numeral *wâhid* or, when persons are spoken of, *râgil* or *mara* or the singular of the noun itself, followed by the preposition *min*, as *wâhid min il khaddâmîn*; *waḥda min is salâlim* *one of the steps*; *râgil, mara, min il 'urbân²* *one of the Arab men, women*; *sallima min is salâlim*; *ghanama min ghanamak* *one of your sheep*; *yôm min il iyâm* *one day*.³

§ 306. The plural demonstrative *dôl* is often used instead of the class being named, as *yôm min dôl* *one of these days*. The noun in the singular may be preceded by *wâhid*, as *wâhid yôm min zât il iyâm*, or be made definite for emphasis, as *il mara min dôl*.

THE DUAL

§ 307. Nouns will not necessarily or generally be used in the dual number, although two objects are spoken of, unless it is sought to emphasize the fact of their being two and two only. In other cases they will be spoken of in the plural. Thus we may say of two boys, as of a larger number, *il wilâd dôl gum min ên?* *darabûk lêh?* *so dôl kitâbâtî ana* (though only two); *ir raglên fi buyuthum* (not *bêtênhum*), *intû aṣḥâb?* *are you (two) friends?*

¹ The more educated sometimes say *hadratkum*.

² We may also say *râgil, mara min betû' il 'urbân*.

³ Or *min zât il iyâm*. (See § 443.)

REMARK.—It cannot, however, be denied that the dual is frequently used where in English we would not consider it necessary to describe the objects spoken of as two or both. For instance, we might say *hât il kitâbên illi fi s sufra give me the (two) books which are on the table*, when it is as obvious to the person addressed as to the speaker that there are two only on the table; so *litnên shitmitên both are insults* (referring to insulting expressions), though *shitna* would be more logical.

§ 308. The adjectives have no dual form, even when used as substantives.

§ 309. The plural is used in place of the dual in the vocative, but it may be followed for the sake of emphasis by *itnên*, as *ya wilâd litnên you two boys*.

§ 310. The numeral *itnên* is often added pleonastically after a noun in the dual, to insure the hearer's intention, as *hat li kursiyên itnên bring me two chairs*, *il kitâbên litnên the two books—both of them*; or it may precede a noun in the plural, as *itnên bêhât two Beys*; *itnên Meġammadât*; *litnên khêl we litnên sîyâs*; *litnên riggâla, ikhwa, &c.* In both cases the second word is in apposition to the first—a fact which becomes particularly clear when both of them take the definite article, or the first a pronominal suffix and the second the article, as *litnên il ħarâmiya dâl, kitâbâtî dâl litnên*.

§ 311. Similarly, *raglên, shakhşên, two men, two persons*, and similar words, may precede a plural noun limiting their sense, as *gâ li shakhşên 'umad two persons (omdas) came to me*. A stress is here laid on the fact that they were *omdas*, which would not be the case if we said *gâ li 'umditên*.

§ 312. The following words are used in the singular preceded by *itnên* :—

(a) Those which have no dual or plural forms, as *itnên karru¹ two carts*; *itnên riglu two kicks* (at a game resembling *rounders*); *itnên daqu, sinnu, kaġku* (other terms used at that game); *itnên buliṣ two policemen*.²

(b) Most foreign pieces of money and a few other foreign words, as *itnên malîn, ifrank, riyâl, ginêh, two millienrs, francs, dollars, pounds*; *itnên malyûn two millions*.

REMARK.—*Malînên, riyâlên, and malyûnên* are also in use, and *qersh piastre* always takes the dual form.

¹ 'Arabîyitên *karru* is also in common use.

² *Itnên nibît, bîra, laban, &c.*, will be heard at restaurants. *Itnên buliṣ* is elliptic for *raglên (or nafarên) betû il buliṣ*.

(c) Proper names occasionally, as *fih itnên* 'abdurrahmân *there are two Abdurrahmans*.

REMARK a.—The nuances resulting from the various constructions may be illustrated by the following examples:—

Fih Meḥammadên there are two M.'s; *fih Meḥammadên itnên there are two M.'s*; *fih itnên Meḥammad there are two men of the name of M.*; *fih itnên Meḥammadên there are two men both Mohammeds*; *fih itnên Meḥammadât there are two—more than one M.*; *fih Meḥammadât itnen there is more than one M., there are two*.

REMARK b.—The singular is very rarely used with *itnên* in other than the above cases.¹

REMARK c.—*Hasanên* is used for Hasan and *Hisên*, the two sons of Ali, cousin of the Prophet. Among the fellaheen individuals are often named by the dual, as *Meḥammadên*, 'auwaden, &c. (§ 75, note).

§ 313. *Twice* is expressed by the word *tâq* with the definite article followed by *itnên*, as *huwa tâwil 'annak it tâq itnên he is twice your size*; both by *litnên* or *da wî da* (or *da w diḥ*, often pronounced *daudih*), fem. *dî wî dî* (or *dî u dî*); *double* by the indeclinable² adjective *migwiz*; a *pair* by the word *gôz*, which, like *fard*, is sometimes used alone, the objects to which it refers being understood, as *gôz khêl a pair of horses*; *kan fi idu gôz*, i.e. *a brace of pistols*; *il ḥuṣân da yidrab bi l gôz kicks with both its legs, bucks*.

§ 314. The idea of *two* easily passes into that of a small number, and such expressions as the following are of common occurrence: *ana 'auzak fi kilmitên I have a word or two to say to you*; *iddî lu qershên, nuṣṣên, give him a piastre or two, some small money*; *il qershên betû'i my little fortune*; *iṣbur shuwayitên wait a couple of seconds*; *'addî kḥatwitên min hina wi tlâqî l bêṭ quddâmak you have only to go two steps from here and you'll find the house in front of you*.

¹ *Ma'na itnên* (for *ma'nitên*) *two meanings* is sometimes said. The expression *kurbâg bi itnên lisân*, quoted by Spitta, might be used carelessly even by a native, but it should not be imitated.

² But see § 326, note.

THE ADJECTIVE

§ 315. It has been seen in the accidence that attributive adjectives are regularly placed after their substantives, the article being repeated when the latter are definite, as *naggâr shâtir a clever carpenter*, in *naggâr ish shâtir the clever carpenter*, but in *naggâr shâtir the carpenter (is) clever*.

§ 316. The adjective, whether attributive or predicate, agrees as a general rule in gender and number with its substantive, as *walad ṭaiyib*; *ir râgil ṭaiyib*; *il mara ṭaiyiba*; *ir riggâla*, in *niswân, ṭaiyibîn*.

§ 317. As adjectives and participles have no dual form, they must be placed in the plural when qualifying dual substantives, as *ir raglên ṭaiyibîn*; *il haġtên mafhûmîn both things are intelligible*.

§ 318. An adjective qualifying a plural substantive is, however, very frequently put in the feminine singular, especially when the plural is a broken one or ends in *ât*, as *il khêl il battâla il kibîra*; *widânu ṭawîla his ears are long*; *fulûs qulaiyila little money*; *il kilâb ish sha'râna the mad dogs*; *nâs iktiyârîya old people*; *il kitâbât il qadîma*; *is ṣagarât 'alya the trees are high*; *ir riggâla mitrattiba 'ala ṣfûf the men are arranged in rows*; in *naggârîn il mistakhdîma 'andî the carpenters employed at my house*; *ish shawishîya il baṣṣâṣîn is sirrîya the secret police constables, spies*; *is salaṭât it ṭalyânîya Italian salads*; *il maḥâbîs illi maḥbûsa mi'û the prisoners imprisoned with him*; in *niswân it ṭawîla the tall women*; *il 'askar is sūdânîya the Soudanese troops*; *dôl* (referring to a plural substantive) *fransâwîya these are French*.

REMARK.—In nearly all of the above examples the adjective might also be put in the plural, and we might say *is ṣagarât 'alyîn, khêl kubâr, widânu ṭuwâl, &c.*, and generally would say in *naggârîn mistakhdîmîn, il maḥâbîs illi maḥbûsîn mi'âh*. The only rules that can be laid down for the learner's guidance are the following:—

(a) Perfect plurals, especially those in *în*, and plural substantives denoting human beings, *usually* have their adjective in the plural.

(b) Broken plurals, unless they denote human beings, *usually* have their adjective in the feminine singular.

(c) Adjectives ending in *î* rarely agree in number with a plural substantive, unless it ends in *în*.

It follows that *kitâbât kubâr* is more usual than *kitâbât kebîra*, and *kutub kebîra* more usual than *kutub kubâr*, and that we should say *niswân kubâr gumâl* (or *gamâlât*) in preference to *niswân kibîra gamîla*.

§ 319. A noun in the dual occasionally has its adjective in the feminine singular, and this even (especially if the adjective ends in *î*) when expressing an animate object, as 'ênêh *ṣughaiyara*, *humra*, *mewalla'a* *his eyes are small, red, darting fire*; *bintên*, *raglên*, *ṭalyâniya* *two Italian girls, men*; *ir raglên il mistakhdima* 'andî, *il haġtên mafhûma* (better *mestakhdimîn*, *mafhûmîn*).

§ 320. Although the cardinal numerals above ten are followed by a substantive in the singular, yet the adjective qualifying the substantive will be in the plural (or feminine singular), as *arbaḥtâshar râgil ṭaiyibîn* (or *ṭaiyiba*) *fourteen good men*; *'ishrîn 'ilba ṣughaiyara* (or *ṣughaiyarîn*) *twenty small boxes*; *mit maqtâf malyâna* (or *malyânîn*) *a hundred full baskets*. Similarly with the word *kâm*, as *kan fih kam darwîsh maqtûlîn* (or *maqtûla*)? *how many dervishes were there killed?* *il kam darwîsh il harbîn* *the few dervishes that got away*. But where the substantive is (or might be) in the singular in any case, the adjective may agree with it, as *itnâshar ġinêh maṣrî mitqaddim* *twelve Egyptian pounds paid in advance*, for we might also say *'ashara ġinêh*.

§ 321. Nouns of multitude are generally qualified by adjectives in the plural, as *il gamâ'a dâl za'lânîn minnî* *these people are angry with me*; *ġiritna*¹ (for *ġiranna*) *wîshîn* (or *wîskha*) *we have dirty neighbours*. So also are the words *shuwayya* and *ḥabba* *a small quantity* (lit. *a grain*), as *ish shuwayyit it tibne dâl lazmin?* *are these few bits of straw wanted?* *il ḥabbîr ir radda illi maugâdîn* 'andak *the little bran you have in your house*; but the adjective sometimes agrees, as *hat shuwayyit, ḥabbîr, moiya ndifa* *bring a drop of clean water*.

§ 322. Collective nouns, on the contrary, are used with a singular adjective, except in some cases when they denote a number of human beings, as *il ghanam*, *il baqar*, *il kuwaiyisa*; *il waraq il abyad*; *il ghafar* (but better *il ghufara*) *il battâlîn dâl* *these bad watchmen*.

REMARK.—Adjectives ending in *î* very frequently remain unchanged whether the substantive be in the feminine singular or in the plural. This is particularly the case:—

(a) When the adjective is so closely connected with its substantive that the stress is laid on one as much as on the other, the two almost forming one word.

(b) Where the adjective expresses the material of which the subject is made, or the country of its origin, or a class of person or things to which it belongs.

¹ That is, *our entourage*. The adjective is in concord with the idea.

- (c) When the adjective is a foreign word.
- (d) When it may be translated by an adverb.
- (e) When the substantive is indefinite.

E.g. battîkha şêfi (rarely şêfiya) *a summer melon* (i.e. *one of a summer crop*); sikka ‘umûmî *a public road, thoroughfare*; ‘asâkir, gazma, sawârî *cavalry, riding boots*; il badla l mulkî *the civil costume*; arde sharâqî (rarely sharâqiya) *dried (unflooded) land*; masâmîr qabâqîbî *tin tacks, small nails*; qahâwî şahhârî *coffee-houses, taverns, kept open all night*; is sikka t tauwâlî *the straight road*; sikka sultânî *high-road*; ‘atfa naffâdî *a lane with an outlet*; ‘arabiya mallâkî *private carriage*; binâya bughdadlî¹ *lath and plaster building*; ‘umla barrânî (occasionally barrâniya) *bad money*; lahma dâni, baqarî *mutton, beef*; şaniya stambûlî (istambûlî) *a tray from Constantinople*; ishun, itbâq, şînî *china dishes, plates*; fulûs ‘arabî *Arab money*; arghifa baladî, ‘arabî *native, Arab, loaves*; dura şâmî *Syrian maize*; itnên ginêh maşrî *L. E. 2*; natîga ‘arabî *an Arab almanack*; il hîmma l wahhabî *Wahhabyhenna*; kilma şî‘idî *a word used in Upper Egypt*; iz zawât il ‘uşmallî *Turkish grandees*; riggâla hindî *Indians*; bunduqiya fallâhî *a gun such as the peasants use*; gazma, qumsân, hârimî *women’s shoes, shifts*; hidûm riggâlî *men’s clothes*; gallâbiya harîrî, ghazlî *a silk, spun silk, gown*; hâgat, isnâf, werdinârî *ordinary, second-class articles*; bunduqiya mîrî² *gun supplied by the Government*; sakrân sakra inglîzî; laqêt il ôda fôqânî tahtânî *I found the room upside down*; kilma sirrî *a secret, private, word*; ithassêt bi hâga khafîfî *I felt a slight sensation*; banî Âdam khiyalî, ma yighlibûsh³ illa l môt⁴ *the sons of Adam are inventive, nothing but death overcomes them*.

REMARK.—The adjective remains unchanged even when the substantive is not expressed, as *ir rûmî dôl malû l balad kulliha* *these foreign (dogs, just spoken of) have filled the whole town*.

§ 323. When the adjective does not fall under one of the above heads it will generally agree with the substantive, and this may also happen, when, although it belongs to one of the above heads, great stress is laid on it, or, at least, greater stress

¹ But *mara bughdadliya a woman from Bagdad*.

² From Arabic *amîr*, borrowed by the Turks and returned to the language in its truncated form.

³ Note that the singular verbal suffix is here used, *bani Âdam* being regarded as a collective. *Banî* is used in a few expressions for *banû*, the literary construct plur. of *ibn*.

⁴ The last three examples do not fall under any of the above heads.

than on the substantive, and consequently when it is a predicate. Further, adjectives ending in *ânî* and those which are derived from adverbs or prepositions, as *quddâmî front*, invariably agree; and lastly, adjectives denoting nationalities agree with a feminine substantive denoting an animate object.¹ *E.g.* *ir râgil kan sakrân sakra ingliziya ktîr qawî; il kilma kânit sirriya; is sikka dî 'umûmiya? is this a thoroughfare? iftah ish shabâbik il fôqâniya (or il fôqânîyin) open the top windows; il huşân biya'rag bi riglu l quddamiya, l waraniya the horse is lame in the fore, hind, leg; il kilma lakhrâniya the last word; in nâs il fulâniya such and such people; il 'askar is sūdâniya the Soudanese troops; in nâs il fransâwiya wi t ʔalyâniya French and Italian people; wahda ingliziya an English woman.*

§ 324. Adjectives denoting nationalities always end in *î*, but in place of them the collective noun is used in many circumstances. The following examples are given for the learner's guidance, as more depends on custom than logic or analogy: *huşân turkî; mara, faras, turkiya; râgil turk, turkî (or-turkâwî); khêl turkî (or turk); nâs turk; bâshawât turk (or turkî); ir râgil da turk; huşân inglîzî; khêl inglîzî (more rarely khêl, hamîr, inglîz, and occasionally khêl, &c., inglîziya); khiyûl inglîziya; mara inglîziya; nâs, niswân inglîz; râgil ifrang a European; milûk ifrang; khêl ifrang; mara, faras, ifrangîya; huşân 'agamî a Persian horse; khêl 'agamî (or 'agam); mara 'agamiya, nâs 'agam; ir râgil da 'agamî; râgil, huşân, sharkasî a Circassian, a Circassian horse; mara, faras, sharkasiya; nas sharaksa; khêl sharkas (or sharaksa); khiyûl sharkasiya (or sharaksa); râgil hindî (rarely hind) an Indian; riggâla, bâshawât, hind (rarer hindî); mara hindîya; niswân hindîya (or hind); râgil 'arab (or 'arabî); ibne 'arab; mara arabîya; nâs, niswân, 'arab (or 'urbân); kilâb 'arab; râgil badawî a Bedouin; riggâla, niswân, bidw; mara badawîya; huşân magar a Hungarian horse; faras magar, khêl magar;² râgil arna'ûtî (or arna'ûtî) an Albanian; faras, mara, arna'ûtîya, khêl arna'ûtî (or arna'ûtî); khiyûl arna'ûtîya; nâs aranta; râgil nimsâwî an Austrian (or German); mara,*

¹ But we say *farkha rûmî (or maltî) a turkey*. Where the substantive is a broken plural it will sometimes remain unchanged, as in *iz zawât il 'uṣmallî* above; *iz zawât il 'uṣmallîya* may also be used, and should be where there is the least emphasis, as, for instance, if a distinction were being made between Arabs and Turks.

² The adjective form is rarely used. We might say *da wâhid magarî*, but *magar* would be more correct.

faraş, nimsâwiya; nâs nimsâwiya; in nâs döl nimsâwi; naggârîn nimsâwiya; ¹ râgil, huşân, talyânî; mara talyâniya; riggâla, nâs, talyâniya; râgil malakân (or malakânî) *an American*; nâs malakân (or malakâniya); râgil, huşân, rûmî *a Greek, Greek horse*; mara rûmîya; nâs rûmîya (or irwâm); râgil igrîgî *a Greek*; mara grîgiya (or grîgi); nâs igrîg (or igrîgî); shilikht *Bohemians*; râgil shilikht (or shilikhtî); mara shlikhtîya.

§ 325. Ketîr *much* is generally unchanged, but the plural kutâr is sometimes heard, especially when animate objects are spoken of, as nâs kuttâr *many people*, the feminine ketîra rarely; we may say kal lu 'iyâl ketîr, kutâr, or ketîra, but the first is the most usual. Kutâr implies a greater number than ketîr.

§ 326. The following also usually remain unchanged, especially when the substantive is indefinite:—

ag-har	<i>day-blind</i>	qâhir	<i>bad, abandoned</i>
bâligh	<i>marriageable</i>	qalîl, qulaiyîl	<i>little</i>
dârig	<i>current</i>	midrig	<i>marriageable</i>
hâmil	<i>pregnant</i>	migwiz	<i>double</i> ²
salîm	<i>sound</i>	mufriid	<i>single</i>
'agûz	<i>old</i>		

E.g. nâs qulaiyîl (occasionally qulaiyila or qulaiyilîn); mara 'agûz, but il mara l 'agûza dî; binte bâligh (rarely balgha); tîlî'na salîm (occasionally sulâm or salmîn) *we came out safe and sound*; 'ênêh ag-har (also guhr); il hâga dî qalîl *this is a little thing* (more correct than qalîla); mara qâhir (rarely qahra); kilma dârig (less usually darga) *a word in common use*, but il lugha d darga *the colloquial language*.

In the expression leltak sa'ida the *a* is often barely audible.

§ 327. Wâhid may be used in the masculine in the expressions is sâ'a wâhid *it is one o'clock*, nimra wâhid *number one*, 'ishrîn, talatîn, &c., illa wâhid *save one*, although the objects referred to are feminine, as 'umrî khamsîn illa wâhid *I am thirty save one*. In other cases it should agree with its substantive whether used as a numeral or the indefinite article.³

§ 328. An adjective or participle often remains unchanged when it is used in a neuter sense, agreeing rather with the idea conveyed by the whole sentence than with the substantive which

¹ The plurals nimsâwiyîn, talyâniyîn, are not frequently used, inglîziyîn, rûmiyîn, &c., are never heard.

² But binte migwiza *a marriageable girl*.

³ Occasionally even a native will say carelessly wahid bint wahid lamda. &c. but such expressions are not to be imitated.

it should qualify, or when it is used adverbially, as *talâta taiyib* (or *taiyibîn*) *three's all right*, *il balad illi nta râyihha tekûn mis-tab'ad* (or *bi'îd*) *'alêk, i.e. it will be too far for you to go to the village you are making for* (but *il masâfa bi'îda*); *itfaddali min gher ma'rûd*, i.e. *make yourself at ease without fear of being sent away*; *khadte hâga mityassar kede* *I got something which put me in easy circumstances*, but *hâga mityassara* *a comfortable sum*; *ruh fil mauqaf we naqqi li 'arabiya ahsan il maugûd* *go to the stand and choose me a carriage—the best of everything there*; *'andak mazbûti*¹ (= *is sâ'a l mazbûti*)? *have you the right time?* *qal luhum inabrûk* *he congratulated them*; *til'u mbahhar* (or *mbahharîn*) *they went away towards the north*; *qulti lha hâti li kursi*; *qâlit li taiyib hâdir* *I said to her, Bring me a chair, and she replied, All right*, lit. (*I am*) *ready*; *mishyu mqabbil* *they went south*; *ishtarêthum rikhiş* (or *rukhâş*) *I bought them cheap*; *hatîlha wâtî* (= *hatte nafsu watya*) *he behaved modestly*; *misht ma fish maugûd wala furash ma fish maugûd* *there is neither a comb nor brushes*.

§ 329. *Betâ'* will often be used in the masculine singular (with a feminine or plural substantive, *a*) when it means *for the use of*, in which case the two substantives which it connects will (especially if the second is indefinite) form a compound in English, as *hât il lamda betâ' is şâla* *bring the drawing-room lamp*; *il hâga dî betâ' (or betâ'it) hina*; *iţ tâlûna betâ' bunn*² *a coffee-mill*; and *b*, occasionally when the first is indefinite, as *kitâbât betâ' abîya* *books of my father*.

REMARK.—The masculine will sometimes be heard irregularly in other cases, but this is an error equivalent to the use of the masculine of the French past participle with a relative pronoun referring in the oblique case to a feminine substantive, which may pass in a Frenchman, but in a foreigner would be attributed to ignorance. This construction will possibly become more common in a later development of the language.

§ 330. Lastly, when an adjective precedes its substantive, whether as an attributive or a predicate, it generally undergoes no change, as *auwul, tânî, tâlit, lêla*; ³ *gamîl il lamda* *! fine lamps!* ⁴ *lissa fâdil khamastâshar yôm* *there are still remaining fifteen days*; *kan maugûd nas ketîr* *there were present many people*; *ketîr marra* *many a time*; *kân marsûm* ⁵ *'alêh rigl insân* *there was delineated*

¹ They also say *'andak zabti?*

² Or *betâ' il bunn*.

³ § 353.

⁴ §§ 248, 285.

⁵ Comp. the use of *inclus* in Fr. and such phrases as *passé cette date*.

thereon a man's foot ; il waraqa dî marsûm fiha l ginêna there is a plan of the garden on this paper ; lazma hâga? do you want anything? il marhûm¹ walditî my departed mother ; iza kan maugûd 'anduhum hâga if they had anything with them ; fiha nâqış waḥda, but fiha waḥda naqşa there is one (f.) missing ; kan bêyin 'alêhum 'alâmât there were marks apparent on them ; ya 'azîz râşak (as an imprecation) ; mabrûk (or mubârak) 'alêk il wazîfa congratulations on your (new) post ; kuwaiyis (or kuwaiyisa) minnu l marû'a dî it was fine of him to show such humanity (such humanity was fine on his part).

REMARK a.—We say lâzimî hâga *I want something*, mush lâzimhum 'arabiya, &c. ; but generally lâzima hâga, mush lâzima 'arabiya, &c.

REMARK b.—Where the participle precedes its substantive, and is accompanied by the definite article, taking the place of the relative pronoun, it should be in concord, as il bêt illî sakna fiha ukhtî *the house in which my sister resides*.

REMARK c.—The adjective bêyin is sometimes used adverbially and impersonally, and at others personally, and is in the latter case in concord with the substantive,² as inta bêyin 'aiyân (or inta 'aiyân bêyin) *you are seemingly ill, you are ill apparently ; intî bêyin 'alêki khassa (or bêyina 'alêki khassa) you appear to be getting thin ; so bêyin 'alêhum 'aiyânin (or bêyinin 'aiyânin), &c. ; is sâ'a 'ashara bêyin it is ten o'clock, it seems*.

REMARK d.—The word râkhar, or less frequently lâkhar (for il âkhar), may often be translated by *also*, but it always agrees with the subject of the sentence, as hiya rukhra *she also*, intû gayîn rukhrîn? *are you coming too?*³

§ 331. An adjective or participle may be used as a substantive, as it ṭawil yetûl *the tall can reach ; il ḥadrîn those who are (were) present ; il maulûd gidîd the new born ; il mirî the government ; darab fi l 'âlî he fired high above ; mityassar balah a few dates ; il kibîr betalhum their chief ; kubâr in-nâs the great (of the) people, the grandees ; il ma'lûm the thing known, understood ; mi'âh maugûd, mityassar he has got means ; meqauwara a scoop ; it ṭibbîya the doctors (for il ḥukuma ṭ ṭibbîya) ; falatiya bad characters ; mashrûbât things drunk, beverages ; il bâqî the remainder ; maktûb a letter ; il battâl the evil ; il wâhid the one, &c.*

§ 332. An adjective is not uncommonly used in this way with the preposition min following and separating it from the

¹ But also marhûma.

² Comp. the use of δῆλος and φανερός in ancient Greek.

³ Comp. *vous autres* and *vosotros* (= *you*).

substantive, so that we have two substantives, one of them in the position of a partitive genitive, instead of the adjective in concord with its substantive, as *il wiskhîn min in nâs* *dirty people*; *ish shuttâr min il khayyâtîn* *clever tailors*; *kêtir min in niswân yi'milu kede* *many women do so*.

§ 333. An adjective qualifying two or more substantives may, as in English, be repeated with each or placed in the plural, as *ir râgil iṭ taiyib wi l walad iṭ taiyib gum* or *ir râgil wi l walad iṭ taiyibîn gum* *the good man and the good boy, or the good man and boy, have come*; *ir râgil il battâl wi l mara l battâla* (or *ir râgil wi l mara l battâlîn*); similarly, *ir râgil taiyib wi l walad taiyib* (or *ir râgil wi l walad taiyibîn*) *the man is good and the boy is good, or the man and boy are good, &c.*

§ 334. When, on the contrary, one substantive is qualified by different attributive adjectives, they will be placed after it without being connected by the copulative conjunction, and both will take the article when the substantive is definite, as *râgil tawil rufaiya'* *a tall thin man*; *hâgât wardinârî rikhiša* *common cheap things*; *il maratên dôl il fuqara l masâkîn* *these two poor wretched women*.

§ 335. The predicate adjective in this case will not necessarily be connected by the copulative unless their meanings are quite distinct, as in *niswân dôl fuqara masâkîn* (or *fuqara u masâkîn*) *these women are poor and wretched*; *il kitâbât kibîra u şamra* *the books are large and broken*.

REMARK.—It will have been observed that the copula (or substantive verb) is not expressed between subject and predicate, at least in affirmative sentences, when the fact stated has reference to the immediate or continuous present. *Ir râgil yekun taiyib* means *the man will be, or may be, good*.

§ 336. Adjectives, as we have seen, are very frequently used adverbially, or rather they are turned into adverbs, losing in most cases their power of inflection, as *huwa 'aiyan gidîd, hîya 'aiyâna gidîd, humma 'aiyânî gidîd* *he, she, is ill again, they are ill again*; *malyân kitîr* *very, too, full*; *kibîr qawî* *very big*; *il huşân mishi hâdî* *the horse went quietly*; *kan lâbis abyad* *he was dressed in white*; *taiyib!* *well, good!* *auwil ma gêt directly I came*; *i'mil da auwil* *do this first*; *auwil inbârih* (for *il bârih*) *yesterday*; *ma tgîsh tânî* *don't come again, &c.*; *min hina u tâlî'* (or *râyîh*) *henceforth*; *sa'tên râyîh u sa'tên gây* *two hours there and two hours back*.

COMPARISON OF ADJECTIVES

§ 337. When the adjective does not take the comparative form (see § 47) it of course agrees in gender and number with the substantive, as *hîya kbîra* 'annî *she is older than I*, *humma shuttâr* 'annak *they are cleverer than you*.

§ 338. There are two cases apart from the above construction when the adjective remains in the positive, viz :—

(a) Where it is used absolutely denoting excess, as *il fatla dî quşaiyara walla tamâm?* *is this piece of string too short or all right?* *manţalônak tawil* 'alêk *your trousers are too long for you*.

(b) Where the object with which the comparison is made is understood, as *huwa kbîr walla nta?* *is he the taller or you?* (i.e. *huwa kbîr* 'annak walla nta kbîr 'annu ?); *mîn fiku tawil?* *which of you is the taller?* (i.e. 'an it tânî); *ana l kibîr fina* *I am the oldest of us*.

REMARK a.—We may also say *ana lakbar fina*.

REMARK b.—Ketîr with the definite article has a superlative sense in the expression *bi l ketîr at most*; *bi l aktar* bears the same meaning, but may more often be translated *generally*.

§ 339. The qualitative adjective is denoted by means of adverbs or adverbial expressions, as *aḥsan shuwaitiya*, *ketîr a little, much, better*; *akbar it tâq itnên* *twice as big*; and the qualitative superlative by adverbs, or (but much less commonly) by the repetition of the positive adjective, as *kebîr ketîr very big*; 'aiyan qawî *very ill*; *kebîr kebîr*; *tikhîn tikhîn very thick*; so *ketîr ketîr very very*, or *very much*; *shuwaitiya shuwaitiya very little*.¹ In the expressions *auwil b auwil*, *aḥsan bi l aḥsan* (or *il aḥsan bi l aḥsan*, or *aḥsan bi aḥsan*) *first of all, best of all*, the preposition *bi* intervenes.² The adverb *more* is expressed by *ziyâda*, as *beyishrab ziyâda minnak* (or 'annak) *he drinks more than you*; *kulle yôm ziyâda more and more every day*. *He gets thinner, fatter, &c., every day* may be translated by *kulle mâlu bikhiss*, *beyisman*, &c.

§ 340. When an object is represented as being the most prominent of a whole class, the noun denoting the class stands in the relation of a genitive to the superlative, as *huwa aḥsan in nâs* *he is the best of men*; *hîya al'an in niswân* *she is the most accursed of women*.

REMARK a.—The construction is the same if the class is

¹ We say also *shuwaitiya şugaiyara*, *shuwaitiya kbîra*.

² The expression *auwil* (or *biringî*) *wâḥid A I* may be noted here.

referred to definitely, as *huwa aḥsan il wilâd dâl* *he is the best of these boys*.

REMARK *b*.—The word *kebîr* often remains in the positive in this connection, as *kebîr in nâs*; *kebîrit (kebirt) in niswân*; *ir râgil da min kubâr ish shuqây* *this man is one of the greatest of rascals*.¹ *Ṭaiyib* has a comparative sense in the expression *huwa ṭaiyib* *he is better (in health)*.²

§ 341. The same notion may also be expressed by an absolute superlative followed immediately by the noun it qualifies, neither of them taking the article, as *aṭwal walad dih* *the tallest boy (of them) is this one*; *aḥsan ‘êsh ‘andak* (or *aḥsan ‘êsh illi ‘andak*, or *aḥsan ma fi l ‘êsh illi ‘andak*) *the best bread you have*; *ma qalshe adna ḥâga* *he didn't say the least thing*; *ḥiṭa fi aḥsan ṣiḥḥa* *she is in the best of health*.

§ 342. There is sometimes a confusion between the two degrees of comparison, the superlative being employed to compare an object to a class to which it does not belong, as *huwa aḥsan ikwâtu, ashqa khwâtu* *he is the best, the most rascally, of his brothers*, i.e. *he is better, more rascally, even than his brothers* (for *aḥsan min, shaqî ‘an, ikhwâtu*).³ We may also say *huwa aḥsan, ashqa ma fi kwâtu*.

§ 343. The pronominal suffix *ha* is sometimes attached to the superlative when followed immediately by a substantive, as *huwa akbarha râgil* *he is the greatest of men*; *adnâha, aqalliha kilma millî qultî lak* *the least word of those which I addressed to you*.

§ 344. Comparison may be denoted by a verb followed by the preposition ‘*an*, as *huwa yitkallim ‘arabî ‘annak* *he speaks Arabic better than you*; *baddar ‘an il ‘âda* *he was earlier than usual*; *istakhfif nafsû ‘an wâḥid* *he pretended, considered, that he was more alert than some one*; ⁴ *zâd ‘annî fi sh shagâ’a* *he had more courage than I*.

¹ *Huwa min il kubâr ish shuqây* is also said, but the construction is a mixed one. Other adjectives are sometimes used in the same way, as *ṭawîl il maugûdîn* *the tall one* (i.e. *the tallest*) *of those present*, and we may, of course, say *it ṭawîl min il maugûdîn*.

² Borrowed, perhaps, from the Turkish *eyidir* (not *daha eyidir*).

³ Comp. the Greek idiom, imitated by Milton in “Fairest of her Daughters, Eve,” and Pliny’s (homo) “omnium non solum bipedum sed etiam quadrupedum spurcatissimus.”

⁴ The construction is particularly common with the verbs of the tenth derived form.

§ 345. Adverbs may be objects of comparison, as *hina aḥsan min henâk it is better here than there*; or one of the objects may be an idea denoted by a verbal sentence, as *huwa aḥsan mim ma (min ma) kan ‘amnauwil (or elliptically min ‘amnauwil) he is better than he was last year (than last year)*; *hiya rufaiyâ’a mim ma kânit she is thinner than she was*; *huwa aḥsan mimma kân he is better than ever he was*.

§ 346. *Better than that* (with a verb following) is expressed by *aḥsan min inn (or mim ma) or*, with an ellipse of the *min*, *aḥsan ma*, as *da aḥsan nim innina nrûḥ ‘andu that is better than that we should go to his house*; *il môt aḥsan mimma n’îsh kede death is better than that we should live thus*; *aḥsan ma nmût bi l gû’ better than that, that we die of hunger*. In rendering the expression *better to—than to* we may employ the aorist without a conjunction in the first alternative, as *aḥsan niḍrab mim ma nindirib (or aḥsan il wâḥid yidrab mim ma yindirib)*, or, when possible, the verbal noun, as is often the case in English. The latter construction is the more idiomatic of the two.

§ 347. *Aḥsan*, or, with the article, *il aḥsan*, is used absolutely in the sense of *it were better, best*, no alternative or alternatives being mentioned, as *il aḥsan tequl lu l ḥaqq it were better that you tell him the truth*; *aḥsan tigîna inta you had better come to us*. It may also stand alone adverbially, the verb being supplied from what has gone before, and may be qualified redundantly by *ziyâda*, as *ana ḥatkallim waiyâḥ aḥsan, aḥsan ziyâda I will speak with him, that will be best—much better*.

§ 348. *Akbar* stands as an absolute superlative without the article in the expression *Allâh akbar God is greatest, i.e. most great*.

THE NUMERALS

§ 349. It has already been noticed (§ 97, Rem. c) that the cardinal numbers above ten take their substantive in the singular.¹ The word *nâs* forms an exception to this rule, as *arbê’in nâs forty people*, the reason probably being that it has no singular of its own; but it is more correct to say *arbê’in nafas (or nafar)*.

§ 350. The word *sâ’a* in the sense of *o’clock* precedes the numeral, which is always the cardinal, and remains in the singular, as *tigi s sâ’a (or fi s sâ’a) ‘ashara*.

¹ Including, of course, collectives, so that we say *iḥdâshar burtuqâna*, not *burtuqân*.

REMARK.—Râs, meaning *a head of cattle*, and foreign pieces of money, are generally left in the singular with a cardinal under eleven, as arba' (or arba'a) râs (less usually than rûs) ghanam *four head of sheep*, talâta frank, sitte ginêh. Malyûn *million* is used in the same way.

§ 351. The cardinals retain the forms talâta, arba'a, &c., when followed by a noun in the singular, as talâta ginêh, bintu, &c., as has been said (§ 93), but talâta riggâla, ginêhat, &c., will sometimes be heard; so also occasionally when the noun is definite, as it talâta khaddâmîn, il arba'a ghrûsh¹ dôl *these three piastres*; kan fih wahda mi'âha talat banât, wi t talâta banât dôl. . .

§ 352. The cardinals as a rule precede the noun whether definite or indefinite, but frequently follow it when it is definite, and occasionally when it is indefinite, for the purpose of emphasis, as it talat kitâbat (or il kitâbat it talâta); hât li kitâbat talâta (for talat kitâbat) *bring me three books*.

§ 353. The ordinal may either precede or follow the noun; in the former case neither will take the article, but in the latter the article will be placed before both in accordance with the rules, as tâlit nôba dî (or in nôba t talta dî) *this third time*. The noun will generally be in the plural, when preceding the cardinal, though the number be over ten, but with the higher numbers the singular is sometimes heard, as 'iddîni kitâbat talattâshar, kitâbat (or kitâb) mîten u wâhid *give me thirteen, a hundred and one, books*. Kitâb talattâshar would mean *book No. 13*.

§ 354. When objects are spoken of as being either of one number or another the disjunctive is not usually expressed, and if one number is under ten and the other above ten the noun is generally mentioned twice, first in the plural and then in the singular, as talatt arba' kitâbat; 'ashart infâr, riggâla, hidâshar nafar, *three or four books, ten or twelve men*, but 'ashara tnâshar nafar, &c., will also be heard.

§ 355. We may express *one or two, two or three*, by naming the object itself in the first case in the singular and in the second in the dual, and placing the numeral which indicates the higher number immediately after it, as râgil itnên *one or two men*; qizaztên talâta *two or three bottles*; or, in the first case, the object may be named in the singular and repeated in the dual, as sufra sufritên *a table or two*.

REMARK.—The insertion of the disjunctive points to the existence of a strong doubt in the mind of the speaker as to

¹ From sing. gherish, a duplicate form of qersh.

which is the right number, as *talâta walla* (or *au*) *arba'a* *three*, or it may be *four*, the last number being the extreme limit.

§ 356. The date of the year and the month is expressed by means of the cardinal numbers, as *sanat tultemîya w arba'in* *the year 340*; *it talâta betâ' ish shahr* *the third of the month*; *khamisa abril* *5 April*. The word *sana* may be omitted, just as *nahâr* or *yôm* is in the date of the month.

REMARK.—Observe that in the date of the month the month is in apposition to the numeral instead of being a partitive genitive.

§ 357. The words *sâ'a* *hour* and *'umr* *age* are often unexpressed, as in English, with the numerals, as *tigî talâta u nuṣṣ* *you must come at half-past three*; *hîya zêye arba'a, fôq il arba'in* *she is about four, above forty*. *Ginêh* may also be understood, and *sâgh* and *ta'rîfa* may stand for *qershe sâgh*, *qershe ta'rîfa*, as *'andu malyûnên* *he has two millions*; *yêsâwî tamanya sâgh, talâta ta'rîfa* *it is worth eight tariff, three small, piastres*.

§ 358. *Twofold, threefold, &c.*, are expressed, as has been seen, by the word *tâq* with the definite article followed by the cardinal numeral, and note that *tâq* always remains in the singular in this connection.

§ 359. Occasionally a cardinal expressing a round number is used by itself as a multiplicative adverb; e.g. *Da kalbe wiḥish. Wi za kân mît wiḥish, -da sabab leinnak tidrabu?* *It's a loathsome dog. And if it is a hundred times (i.e. ever so) loathsome, is that a reason why you should beat it?* *ḍôl 'ishrîn kaddâbîn* *liars twenty times over*; *kattar alfe khêrak* *thank you a thousand times*.

§ 360. When several objects and a portion of one of them are spoken of, the substantive must first be mentioned with the numeral qualifying it and the fraction follow coupled with it by the conjunction, as *talatt irghifa u nuṣṣ* (not *talatt u nuṣṣ irghifa*) *three and a half loaves*; *khamastâshar wiqqa u tilt* *fifteen and a third okes*; *qa'ad ala rukba u nuṣṣ* *to kneel on one knee*; but we sometimes hear *miytên wi ksûr qersh* for *miytên qersh wi ksûr*, *two hundred piastres odd, &c.*

§ 361. It is much more usual in Arabic than in English to indicate a figure slightly under a round number by stating the difference between it and the latter, as *'umrî talâtîn illa tnên, wâḥid* *I am thirty less two, save one, year*; *is sâ'a 'ashara u nuṣṣ illa khamisa* *10.25*.

THE PRONOUN

§ 362. The personal pronouns are not usually expressed with the verb unless they are emphatic or their omission would cause ambiguity,¹ as *gêna mbârîh we came yesterday*; *iḥna gêna mbârîh we humma safîrû mnaharda we came yesterday and they left to-day*.

§ 363. When the pronouns of the first and second or the first and third persons, or the first person and a noun, are together the subjects of a verb, the verb will be in the first person plural, as in English, as *ana wi nta kunna maugûdîn you and I were present*; *ana we hîya lâzim nerûh she and I must go*; *ana wi l walad gêna sawa the boy and I came together*.

Similarly, when the second and third persons or the second person and a noun are together the subjects, the verb will be in the second person plural, as *inta we huwa ḍarabtu l walad*; *intî we gartik betitkhanqû ṭûl in nahâr you and your neighbour are quarrelling all day long*.

REMARK.—Notice that, contrary to the English custom, it is usual to place the first person before the second and the second before the third.

§ 364. The first person plural is very frequently used instead of the singular, as *iḥna gayîn bukra we are coming to-morrow*, though the speaker alludes to himself only; similarly, when the pronoun is not expressed, a plural verb or participle may be employed, as *'auzîn neshûfak I want to see you*. The second person plural is also used for politeness, as in many European languages, but rarely even by the educated. Instead of it the words *ḥadra* and *ganâb honour*, with the pronominal suffix of the second person (making *ḥadritak, ganâbak*), are often employed, when equals or superiors are addressed, with the verb in the second person singular, while *ḥadritu* and *ganâbu* are used when they are spoken of.²

§ 365. A pasha is addressed as *sa'adtak*, contracted generally to *sa'tak your Beatitude, Excellency*, and spoken of as *sa'adtu*. The vocative *ya sa't il Bâsha* is used by inferiors only.

¹ Such as might arise from the fact of the first and second persons singular of the past tense of the verb being identical in form.

² The plural is *ḥadritkû (kum), ganabkû (kum)*, see § 304. Comp. *vuestra merced* in Spanish, *vossa merced* in Portuguese, *τοῦ λόγου σου, σὺς* in Greek.

§ 366. When, on the other hand, the objects of the verb consist of different personal pronouns, or of a personal pronoun and a noun, they will generally be indicated by a plural suffix followed by the full pronoun or pronouns and the noun, as *abûya shafna ana* (or *shafna na*) *wi nta my father saw (us) me and you*; *il walad darabna (a)na we humma the boy struck me and them*; *il 'arbagi illî gabkû inta wi l efendîyên the driver who brought you and the two gentlemen*; *il bulîş misikhum humma wi n niswân the police seized them and the women*.

REMARK.—The full form of the pronoun is sometimes omitted, especially in phrases of a religious character, as *Allah yihfazna wi n nâs kullîha God preserve us and everybody*.

§ 367. There are two other constructions, however, which are not unusual, viz. :—

(a) Instead of the plural suffix the singular is used, as representing the first object, followed by the two full personal pronouns or the pronoun and noun, as *darabu hûwa w ana he struck him—him and me*; *gabha hiya wi bniha we bintiha he brought her and her son and daughter*. *Darabu l walad w ana* should not be said, *i.e.* the pronoun must precede the noun.

(b) The verb may be mentioned twice, first with a pronominal suffix and then with another suffix or a noun, as *darabak we darabnî, misikna we misikhum*.

REMARK.—These constructions are much more common than in English, and the latter is often employed where there is no need to emphasise either the verb or its objects.

§ 368. As a noun or a preposition cannot take more than one pronominal suffix, they must either be repeated with each, as *baladî u baladak my village and yours*, *abûk w abûya your father and mine*, *ganbu we ganbiha by him and her*, *'alêkî we 'ala bnîk on you (f.) and your son*, *katab liya we lik he wrote to you and to me*, or a construction may be used similar to that of the verb with its objects described above, as *'alêna na wi nta on me and you*, *kitâbhum humma we hûwa their book and his*, *warâkû inta we hûwa behind you and him*.

REMARK.—The noun may, of course, be replaced by the possessive adjective *betâ'* with the suffix, as *kitâbî wi btâ'ak*, but it is more usual to repeat the noun.

§ 369. It is not uncommon for the personal pronoun, with which a participle or adjective is in concord, to be unexpressed when there can be no doubt as to the identity of the person or thing referred to, as *shâyif ir râgil illî wâqif? do you see the man standing (there)?* *'auz êh? what do you want?* *râyih fên? râyih maşr where are you going? I am going to Cairo*; *gây walla mistannî*

*lissa? are you coming or still waiting? u'â! meḥauwidîn look out! we are coming round (turning up a street); inta ḥâḍir? Ḥâḍir are you ready? I am ready; shuft innâs dâl? Êwa, masâkin ma lhumshe bêt did you see those people? Yes, they are poor houseless people.*¹ The use of the adjective ḥâḍir in reply to a call or an order is an instance of this figure, though in sense it can in many instances be hardly distinguished from an adverb, as *Meḥammad! Ḥâḍir Mohammed! Here I am; iqfil il bâb. Ḥâḍir! shut the door. Good (lit. I am ready to do it).* The ellipse takes place with participles much more frequently than with adjectives.

§ 370. The personal pronoun is often placed before or after the noun, or other part of speech, to which the corresponding possessive suffix is appended, without any particular stress being necessarily laid on it, as *inta bêtak fên? (you) where is your house? ana shughlî fi Maṣr my work is in Cairo; humma 'adithum innihum yigu s sâ'a talâta their custom is to come at three; fi bitna ḥna in our house; qultî lu leinnî ana gay 'andu fî l bêt? did you tell me that I am coming to him at his house?*

§ 371. Similarly, the full form of the personal pronoun may be added to the suffixes appended to the verb, as *ana bakkallimak inta I am speaking to you; ma tidrabnîsh ana don't strike me.*

§ 372. The personal pronouns are very commonly placed pleonastically between the relative *illî* and its predicate,² especially when there is an ellipse of the copulative verb *kân*, as *ir râḡil illî huwa hina the man who is here; il kalâb illî humma 'addu l walad the dogs which bit the boy; is sâ'a illî ḥîya 'and abûya the watch which my father has; il 'âda illî ḥîya maugûda 'and il badawîn the custom which exists amongst the Bedouins.*

§ 373. In each of the above examples the personal pronoun might be omitted, and would be as often as not; but where the relative clause is merely explicative of a definite antecedent and in apposition to it, the personal pronoun should be inserted, as *il wilâd illî humma ṣḥabna the boys who are our friends.*

REMARK.—In the latter case, when the predicate is a substantive, the personal pronoun is sometimes in accord with it as being the most important word in the sentence, as *il moiya illi huwa sh shirse beta' il laban the water that is the whey from the milk.*

¹ No one but a foreigner would say *ana 'auz 'arabîya, &c.*, unless the pronoun were emphatic or another might be understood if it were omitted.

² As in Hebrew.

§ 374. Huwa (hûwa) and hîya are of course applied to inanimate as well as to animate objects, so that they will be translated by *he, she, or it*, according as the object is masculine, feminine, or neuter. The concord of the personal pronouns with the nouns which they represent is governed by the same rules as that of the adjective with its substantive, but the feminine singular hîya can hardly be used with reference to a strong plural, thus though we may say in naggârin il mistakhdîma hina, we must refer to the carpenters as humma, not hîya.

§ 375. Huwa is sometimes used impersonally for the demonstrative *da*, as huwa mush şahîh leinnu darabak? *is it not true that he struck you?* and may serve as well as its feminine and plural to introduce a substantive, which then stands in apposition to it, as hûwa r râgil mush gâi? *isn't the man coming?* hîya l bint bitî'mil êh? *what's the girl doing?* humma n naggârin yishtaghalu tûl in nahâr *the carpenters work all day*. The demonstrative may be added (although the personal pronoun itself resembles a demonstrative in this usage), as huwa l kitâb da betâ' mîn? *whose book is this?* or the personal and demonstrative may stand together without a substantive, as bitqûl 'ala mîn? Hûwa da *of whom are you speaking?* *Of this one;* hîya dî illi kânit betibkî? *is this the woman who was weeping?*

Huwa is used interjectionally to introduce another personal pronoun, whatever its gender, as huwa ana shuftu? huwa hîya l mahkama rah tîhkum 'alêya!

THE SUFFIXES

§ 376. The suffixes may be appended, as we have seen, to many conjunctions and adverbs as well as to nouns and verbs, being nothing but shortened forms of the personal pronouns. Even adjectives used as adverbs will sometimes take them, as bêyinu khâyif, bêyinhum khayfîn *he seems, they seem, to be in fear*.

§ 377. When, as not infrequently happens, a word which in English would take the sign of the genitive is placed before the governing word, the latter will pick the former up, as it were, by means of the suffix, as ir râgil da bêtu fên? *where is this man's house?* il wiliya di l maskîna shufte khalaqitha? *this poor old woman, did you see her rags?* il walad da mîn khad gazmitu *who has taken this boy's shoes?* It is the same with a relative clause when the antecedent is suppressed, as illî kan hina bêtu fên? *for fên bêtu (ir râgil) illi kan hina?*

§ 378. Similarly, when the object of a verb precedes it the suffix must still be appended to the verb, so that the object will be mentioned twice over, as *abûya shuftu?* *have you seen my father?* (not *abûya shuft*); *il khamisa iddithum lu* (*as to*) *the five (piastres) I have given them him.*

REMARK.—It must not be supposed that this idiom is unusual, and employed only for the sake of emphasizing the object, as in English. It is on the contrary exceedingly common.

§ 379. When a relative pronoun is the object of a verb the suffix will refer to its antecedent, as is *sandûq illi gâbûh* *the box which they brought*; *il 'arabîya illi rikibnâha* *the carriage in which we drove*; *il karâsî illi kasartuhum* *the chairs which you broke.* The antecedent may, of course, be understood, as *illi 'addu t ti'bân yekhâf min il hâbl* *he whom a snake has bitten starts at a rope.*

REMARK a.—This idiom may lead to confusion, as in *ir râgil illi kan darbu*, which may mean *the man whom he was striking*, or *the man who was striking him.*

REMARK b.—When *ma* is used for *illi* the suffix is not necessary, and is very rarely employed, as *'ala hasab ma qâl* *according to what he said*, and the same is often the case where the relative and antecedent are both omitted, as *ma mi'ish addî lak* *I have nothing to give you.*

§ 380. Similarly, a preposition when it refers back to a noun already mentioned will take the suffix appropriate to that noun, as *il bêt illi quddamna min sâkin fih?* *who lives in the house in front of us?* *is sagara dî fuqha 'asâfir ketîr* *there are many birds on this tree*; *in niswân luhum wilâd* *the women have children*; *ir râgil illi 'andu flûs* *the man who has money.*

§ 381. In the relative clause the genitive of the relative pronoun (*whose*) will be translated in Arabic by the nominative *who*, while the noun which in English governs the genitive will take the pronominal suffix, as *il bâsha illi bêtû ganbina* *the pasha whose house is near ours*; *il maskîna dî illi flusha nsaraqit* *this poor woman whose money has been stolen*; *il kalb illi râşu inqatâ'it min 'agalt il 'arabîya* *the dog whose head was cut off by the wheel of the carriage*; *il mara illi guzha 'abîţ* *the woman whose husband is an idiot*; *illi riglêh ţuwâl yimshî qawâm* *a man with long legs walks quickly*; *il qazâyiz illi ghutyanhun fihum* *the bottles with the corks (or stoppers) in them.*

§ 382. *Betâ'* here again may take the place of the suffix, the noun being accompanied by the definite article, as is *sandûq illi l ghaţâ betâ'u râh* *the box whose lid is lost.*

§ 383. It is not necessary that the noun immediately follow the

relative ; a verb or other word may intervene, as *il bint illi shanaqû abûha* (or, as in § 378, *illi abûha shanaqûh*) ; *il qalam ir ruşaş illi nkasar ţarfû the pencil the point of which is broken* ; in *nâs illi gum gamiĥhum the people all of whom came* ; *il walad illi l ĥarâmiya kĥaţafû ţarbûshu min râşu we kîsu min gêbu the boy whose tar-bush the thieves snatched from his head, and whose purse they snatched from his pocket* ; *il ‘agûza illi qaţâ‘û şubahĥa bi sikkîn we raş guzĥa bi mûs the old woman whose finger they cut off with a knife, and whose husband’s head they cut off with a razor,*¹ *il bint illi kan qâ‘id abûha ganb ukhtiĥa the girl whose father was sitting by her sister* ; *il badawî illi kuntî fi l khêma betahţu the Bedawî in whose tent you (f.) were* ; *il bâsha illi khadt il ward min ginintu the pasha from whose garden you took the flowers* ; *ir râgil illi ma lûsh fulûs ma lûsh işĥâb he that has no money has no friends* ; *lefendi illi l guhannamiya biĥhimme ‘ala l balakân bêţâ‘ bêtu the gentleman along the balcony of whose house the bougainwillia climbs.*

§ 384. The preposition takes the suffix where in English it would govern the relative, and this even when the relative is omitted,² as *il bêţ illi kunte fiĥ the house in which I was* ; *il walad illi kĥaţafû minnu l fulûs the boy from whom they snatched the money* ; *il yôm illi sâfirna fiĥ the day on which we started* ; *il ĥêt illi yehimme ‘alêĥ ish shibrefâyit*³ *the wall on which the honey-suckle climbs* ; *il ‘ibâra illi qultî luk ‘alêĥa the matter about which I spoke to you* ; *illi mâ lûsh fulûs ma lûsh işĥâb* ; *shufna balad kull in nâs fiĥa niswân we saw a village in (i.e. of) which all the people were women.*

REMARK a.—We cannot say *il bêţ, is sandûq, fên shuftu the house, the box, where (for in which) I saw it.*

REMARK b.—The preposition with its suffix will be omitted when the relative is mâ, and occasionally when no relative is expressed, as *waddîĥ maţrah ma gibtu take it to the place you brought it (from)* ; *dabbarû tadbîr yesimmûĥ they devised a plan by which they might poison him.*

§ 385. A noun preceded by a numeral may take the suffix, as *it talâta khaddâminak your three servants* ; *tânî idak your other hand* ; but it is more usual in this case to employ *betâ‘*, or to place the numeral after the substantive.

§ 386. The suffix of the 3rd person feminine may refer, like

¹ Compare the conciseness of the Arabic with the clumsiness of the English in these two phrases. The words *kĥaţafû* and *qaţâ‘û* might be repeated in the second part of the sentences.

² As is the case when the noun is indefinite. (See § 430.)

³ *Chèvrefeuille.*

the full form *hiya*, to a plural object, and even (though unusually) to a perfect plural denoting men, as *il ashyât illî gib-tiha the things I brought*; in *nâs kulliha all the people*; *il mistakhdimîn kulliha all the employés*. It may refer also to a number of objects previously mentioned, whether singulars or plurals, masculines or feminines, as *farragh il barmil wi s sandûq wi l kull, u waddiha gûwa l maklîzan empty the barrel and the box and everything (else), and take them inside the cellar*.

§ 387. It is used in a neuter sense, the reference being to a whole sentence or an idea previously expressed or understood. It occurs frequently in the expressions *yômha*, *naharha* (or *nahârîha*), *sâ'itha*, and is then equivalent to the demonstrative pronoun *that*, i.e. *the day, hour, &c., of that event, or the day of which we were speaking*; e.g. *kunna yômha fi l haram we were at the Pyramids on that day*; *kunte mashghûl sâ'itha I was busy at the time*; *kunna şahrânîn lâliha we were sitting up that night*; *waqtila gih wâhid şalabnî at that moment some one came and asked for me*; *aşliha kan gammâl he was originally a camel-driver*; *ma'nâha that is to say*; *il fallâhîn ma yi'iddâsh leinniha 'êb lamma yiqla'u quddâm in nâs the fellaheen don't account it an improper thing to disrobe in public*; *yibqa fiha farag lamma yigî there will be time to think about it before he comes* (lit. *there is a respite, interval, in it*); *fâtilha 'al baharî¹ riding the high horse*; *haṭiṭha wâṭî lowering one's tone, humbling oneself*; *Allah gabha salim God has made it to turn out well*; *âdi lli nâkirha ana that is just what I deny*.

§ 388. Lastly, *ha* may be appended to the superlative, giving it a semi-absolute sense, as *akbarha râgil the greatest of men*; *kan lâbis* (pron. *kal lâbis*) *andafha qamîş he had on the cleanest of shirts*.²

§ 389. The masculine suffix is used in the same way with the prepositions *'ala* and *fi* in the expressions *ma 'alêsh there is nothing on it*, i.e. *it doesn't matter*; *fih* and *ma fiḥsh* (often corrupted to *fi* and *ma fish*) *there is, are, is, are not* (see Accidence, §§ 117, 118); and in a few other words, as *aşlu originally*; *li waqtu at that moment*; *aqallu* (or *aqalliha*) *at least*; *nihaytu* (= in *nihâya* or simply *nihâya*) *finally*; *bardu* (or *bardiha*) *all the same, nevertheless*; *ma yigîsh minnu no advantage will be gained*; *ma 'alêkshe minnu no harm will come to you from it, don't worry*; *zi'îl lâkin ma rdîsh yiwarrîh he got angry, but didn't want to show it*; *illî aftakaru ana . . . my idea is that . . .*

§ 390. The pronominal suffixes are but rarely appended to

¹ Lit. *opening it to the north*.

² § 343.

adjectives, and then only of course when they are used as substantives, as *ya 'azîzî my dear*.

§ 391. The possessive particles must be suffixed to the substantive when followed by an adjective or another substantive in apposition, not to the adjective, so that we must say *kitâbak il kuwaiyis*, not *kitâb kuwaiyisak*. The only exception, perhaps, to this rule is the occasional use of the suffix with *kull* in a few expressions, as *il 'umre kullak all your life* (for *'umrak kullu*).

§ 392. The possessive is curiously used for the demonstrative in the expressions *fi yômî, nahârî, sanatî, &c.*, as *ana fi sanatî ma ruhîsh I haven't been this year*; *inta fi nahârak ma shuftûsh? haven't you seen him all (your) day?*

THE POSSESSIVE PRONOUNS

§ 393. It has been seen that Arabic has no distinct possessive pronouns, their place being supplied by the suffixes or the word *betâ'* (§ 121). (See also § 261.)

§ 394. The secondary possessives *mine, his*, as well as the double possessive forms *hers, ours, yours, theirs*, are usually expressed by *betâ'* with the suffixes, but sometimes the noun expressing the object possessed is repeated instead, as *il kitâb da kitâbî this book is my book*; *il fulûs döl fulûsak walla flûsî? (for betû'ak walla betû'î) is this money yours or mine? A book of mine, of yours, &c.*, is expressed by *kitâb lîya, or kitâb min kitâbâtî, kitâbâtak, &c.*, or *kitâb min betû'î, &c.* (see also § 438), or, less idiomatically, *wâhid min kitâbâtî, &c.*

§ 395. When the noun denotes a living object we may use the indefinite article, and merely append the suffix to the noun, as *wâhid şahbî a friend of mine*.

REMARK.—When the demonstrative is used with the noun, the possessive is expressed by a relative clause, as is *sufra dî illi (hîya) betahîtak this table of yours*.

§ 396. The possessive is sometimes expressed by the definite article when the noun is preceded by the preposition *li* with a pronominal suffix as the indirect object of a verb, as *kassartî li l qalam you have broken my pen*; *khassartî nna (= khassarte lina) l akl you have spoilt our food*; or even when there is no indirect object expressed, the subject of the verb being the possessor of the object, as *bidd aghsil lîdên I want to wash my hands*.¹

¹ The possessive pronoun is replaced by the article in a few half-adverbial phrases, as *ana 'arfak leinnak ma tikdîbshe 'alêya abadan il 'umr I know you would never in your life tell me a lie*. (See § 252.)

REFLEXIVE AND RECIPROCAL PRONOUNS

§ 397. When in an English phrase the action of a verb is understood to have been performed by the subject accidentally on some part or property of itself, it is usual to place the verb in Arabic in a form that bears a passive signification, as *rigli nkasarit I have broken my leg*; *inqata' şubâ'u he has cut his finger off*; *ishsharmat burqu'ha she has torn her veil*. *Kasarte rigli, qata' şubâ'u*, are sometimes said with the same sense, but they might imply¹ that the act had been done on purpose.

§ 398. The absence of special forms for reflexive and reciprocal pronouns is supplied, as we have seen, by means of the substantives *nafs*, *ba'd*, and others, with the help in general of the pronominal suffixes. *Ba'd* is sometimes repeated with the article for emphasis, as *sa'du ba'duhum il ba'd they helped one another*.

§ 399. The English word *own* has no exact equivalent, but the emphasis which it conveys can generally be rendered by placing the full personal pronoun after the suffix, though this does not always imply in Arabic any particular stress (§ 370), as *kunti f bêti ana I was in my own house*; *da shugl ana (= shuglî ana) that's my own affair*; *da milk abûya, betâ'i ana (or illi btâ'i ana) fi gila tanya that's my father's property, my own is in another quarter*.

REMARK.—In such an expression as *wadda l walad 'ala bêtu* (or *'ala bêtu nafsu*) *he took the boy to his house, to his own house*, there exists the same ambiguity as in English, nor would it be any clearer whose house was intended if we were to say *'ala bêtu hûwa* (or *hûwa nafsu*).

§ 400. In many cases the suffix alone expresses the idea of *self*, as *khaul ugritha luh he took her wages for himself*, i.e. *he appropriated them*; *shuf lak 'arabiya wo tigî waiyâna get yourself a carriage and come with us*.

§ 401. *Same* may generally be translated by *wâhid*, or by *ba'd* with or without the suffixes, as *gêna f yôm wâhid we came on the same day*; *'umruhum, ţulhum, wâhid they are of one* (i.e. *of the same*) *age, height*; *humma min dôr ba'd they are of one another's*, i.e. *the same age*; *the self-same*, and words of similar import, by *nafs*, or *'ên*, or the particle *îya*, with the suffixes, as *fi l lêla nafsiha on the self-same night*; *îyâhum humma dôl these very ones*; *hiya 'enha she her very self*. *Nafs* may precede the noun, when the latter becomes a kind of partitive genitive;

¹ Like *j'ai cassé ma jambe* for *je me suis cassé la jambe*.

while 'ên may be separated from its noun by the preposition bi, as nafs il yôm betâ' is safar *the very day of the departure*; hîya bi 'ênha, fi l yôm bi 'ênu. (See § 122.)

§ 402. Ba'd is equivalent to the English *each* or *one another*, as well as to *himself*, &c., and undergoes no change of number or gender; thus we say in niswân khadu ba'd, il wilâd ðarabu ba'd. Notice the expressions humma ahsan min ba'd *each is better than the other*, and mâ bënî u bën ba'd *between ourselves*.

§ 403. As in English, the repetition of a word will sometimes serve to express the notion of reflexiveness, as sôt yishbih sôt *voices resemble one another*. This is not an uncommon idiom in Arabic.

§ 404. The peculiar use of the word bard with the suffixes may here be noticed. In general it is equivalent to the English *still, anyhow, notwithstanding, all the same*, and takes the masculine, feminine, or plural suffix according to the gender and number of the object to which it refers, as kunte baftikir leimnak tiddîni ziyâda, lâkin it talâta ginêh barduhum kuwaiyisîn *I thought you would give me more, however, the £3 are good (acceptable)*; kattar kherkum, bardîya ana mabsûta *thank you, and I am satisfied* (implying that more would have given greater pleasure); bardîna hna niqbal we nigî neqablak *anyhow we accept, and will come to meet you*.

§ 405. With the suffix of the third person it is often used adverbially, as khallaṣitnî bardu l ugra dî, u bardu kattar khêrak *this remuneration, however, will satisfy me, indeed I thank you for it*. Zêye bardu means *it's all the same, it's all one*, as 'andî zêye bardu *it's all the same to me*; in kan bi flûs walla min gher fulûs bardu ya sîdî zêye bardu, ya'nî bardu ma fish mâni' bardîya¹ ana khaddâmak, *i.e. whether you pay me or not, it's all the same, it doesn't matter, I am your servant*.

THE DEMONSTRATIVE PRONOUN

§ 406. The rules which govern the concord of the adjective with its substantive apply to that of the demonstrative pronouns, so that a broken plural is very frequently, and a perfect plural occasionally, followed or represented by dî and dik-haiya, as kull il ashya dî *all these things*, hîya l hidûm dî tigî 'alêk *these*

¹ For the form taken by the suffix with this word, see § 120. It is sometimes pronounced with ð, and is said to be derived from bi ard.

clothes fit you, il hâgat dî ¹ *these things*, il mistakhdimîn dî (better dôl) *these employés*.

§ 407. Even when an adjective qualifying a preceding substantive is a perfect plural the demonstrative will sometimes be in the feminine singular, as ir riggâla l mistakhdimîn dî.

§ 408. A demonstrative as well as a personal pronoun may be either in the singular or plural when used with or referring to a collective noun, and is more likely to be in the latter number when the individuals of the class are separated; thus, although we say generally il namle dih *these ants*, il ghanam dî *these sheep*, rather than il namle dôl, il ghanam dôl, we might call to a drover linm il ghanam dôl min sikkitna *get these sheep together (and take them) out of my way*; so shûf in namle dôl illi mibaḥṭarîn fi kulle maṭraḥ *look at these ants scattered all over the place*.

§ 409. Shuwaitya is almost universally used with a plural demonstrative as with a plural adjective, as shîl ish shuwaityit it tibne dôl *take away these few bits of straw*.

§ 410. Although the substantive qualified by the adjective kâm is in the singular, the demonstrative will be in the plural, as il kam kilma dôl *these few words*, kâm kitâb dôl *how many books are these?*

§ 411. An invariable adjective, or one used invariably, will be followed by a plural demonstrative though the substantive with which it agrees is not expressed, as il baladî dôl. (See § 322.)

§ 412. The demonstrative may, of course, stand alone, referring to a noun understood, as da aḥsan *this is better*; dôl nâs ṭaiyibîn *these are good people*; ‘auz dî? *do you want this?* (referring to a feminine object). It will generally agree with the noun unexpressed, so that we should not say khud da *take this*, when pointing to a hat (burnġa) or other feminine object, but it is sometimes used neutrally when the object is not clearly referred to, as da (for dî) ḥâga kuwaityisa; da (but better dî) fulûsak *that's your money*.

§ 413. There is not the same distinction between da and dik-ha, &c., that there is between *this* and *that* in English, da being equivalent to *that* almost as often as it is to *this*, and pointing to a distant object as well as to a near one;² e.g. shûf il binte dî betî'mil ôh henâk? *see what that girl is doing*

¹ Il ashyât dôl is more usual, but il hâgat dî is more common than il hâgat dôl. Experience is the only safe guide.

² This is the reason why two demonstratives can be joined together. (See § 124.)

there ; il kitâb da lli shtarêtu lu mbârîh yi'gibu ? *does he like that book which I bought him yesterday ?* da shê we da shê *this is one thing and that is another.*

§ 414. Dik-ha and dik-hauwa necessarily imply the existence of another object closer at hand ; thus we say kluishshe min il bab dih illî 'andak, mush min dik-ha *go in by this door near you, not by that there ;* 'auz il burnêta dî walla dik-haiya ? *do you want this hat or the other ?* If the objects are beside one another, we must speak of both as da ; thus, in the last example, if the speaker were holding the two hats in his hand, he would say 'auz il burnêta dî walla dî ?

§ 415. Da occasionally precedes both noun and article, as da l kalâm mush kuwaiyis *that assertion is not seemly ;* so in the adverbial expression dilwaqt, and it may be placed both before and after a word for the sake of emphasis, as da r râgil da, dî l ħurma dî, deh da ! (for da eh da) *what's this, what's the meaning of this ?* We may even in the last expression repeat the demonstrative twice, and say da deh dih ! deh dih da l kalâm !

§ 416. Both da and dî sometimes partake more of the nature of demonstrative exclamations than of pronouns. This happens in most of the cases where they precede the nouns, and they will not necessarily be in concord with them ; e.g. da flân gih (or da flân da gih) *see ! so and so has come ;* deh da d dawâya dî ! *what sort of an ink-pot is this ?* kebir da êh ? *how's it large ? how can you call it large ?* da kalâmak êh ? *what's that you're saying ?* da nnaharda (or dî nnaharda) *this very day ;*¹ da ħna fulân *here we are, whoever it be ;* da lâl ! *but it was night !* da nnaharda dunya we bukra akhra, i.e. *we live to-day, and to-morrow we die ;* da l arde kullîha 'ôm min kutr il moiya *see the ground is all deluged with water ;* da s sana dî ma fishe ħarr *why, there's no heat at all this year ;* ya dî l lêla is sûda, ya dî n nahar il wisikh *what a black night, a dirty day, is this !*² kulle na da (or dau = da we) *yisman he gets fatter and fatter.*

§ 417. When the substantive is qualified by an adjective the demonstrative may either be placed between the two or follow the adjective, as id dawâya dî l kebîra (or id dawâya l kebîra dî) *this large ink-horn ;* il khaddamîn dol il battâlîn (or il khaddâmîn il battâlîn dol). It should, however, be always placed after the possessive adjective betâ' to prevent confusion ; thus il khaddâ-

¹ Comp. the pleonasm in It. *quest'oggi* and Fr. *ce jourd'hui*, *oggi* and *hui* being from the Lat. *hodie* (= *hoc die*).

² I.e. *what a night of horrors, a terrible day !*

min betû'î döl *these servants of mine*, but il khaddâmîn döl betû'î *these servants are mine*.

§ 418. Similarly, when two nouns are in apposition, and especially when the second is used adjectively, the demonstrative may intervene or be placed after both, as il walad da it talmîz (or il walad it talmîz da) *this school-boy*; il gallâbîya di l harîr (or il gallâbîya l harîr di) *this silk gown*; il bab da l hadîd (or il bâb il hadîd da) *this iron gate*; but it usually follows the second, whether a pure genitive or not, when the two are closely united, as il qalam ir ruşâs da *this lead-pencil*; is sikka l hadîd di *this railway*; ir riggâla l girân döl *these neighbours*; ir rûh in nashâdir di *this ammonia*; ish shuwayit, il habbit, il moiya döl *this little, these few drops of, water*.

§ 419. The demonstrative is used without the article with a proper name in the singular, but if two or more persons of the same name are spoken of it will be accompanied by the article, as Mehammad da *this (man called) M.*, but il Mehammadên, il Mehammadât döl.

§ 420. The article is also omitted before the substantive fulân *such a one* (but not with the adjective fulânî), and generally before a sentence equivalent to a noun, as a'ûzu bi llâh da *this man from whom God protect me*,¹ but il isnu êh da gih (or isnu êh da gih) *this Mr. What's-his-name has come*.² Finally, it is often dropped before substantives governed by abb and unum (§ 261), as unme 'ashara di.

§ 421. *This* and *that* may often be rendered by the adverb kede *so*, as lamma shuftu minnu kede kunte rayh adrabu *when I saw that from him (= him do that), I was about to strike him*; so ba'de kede *after that*, &c. Kede is equivalent to the English demonstrative *so* in such a phrase as huwa sakrân? Kede *Is he drunk? He is so*.³

§ 422. Aho may, like da, be used adverbially; thus a woman may say ahô gâya! *see, I am coming!* as well as ahé gâya! *so ahô gat ahé! see, there she's come!*⁴

¹ Lit. *this I seek refuge with God (from)*.

² Abukâtu da is used by the uneducated. (See § 249.)

³ *So* was originally a pronoun only, though now generally used as an adverb.

⁴ Notice that aho and ahe, though for ahuwa and ahîya, may be used with the first person.

THE INTERROGATIVE PRONOUN

§ 423. The interrogative *mîn?* is placed optionally at the beginning or the end of a direct sentence, as *mîn darābak?* (or *darābak mîn?*) *who struck you?* *mîn gārak?* (or *gārak mîn?*) *who is your neighbour?* *mîn gay bukra?* (or *gay bukra mîn?*). *Ēh* is only placed at the beginning when considerable stress is laid on it, the relative *illî* being often inserted between it and a verb in this case, as *ĕh qal lak* (or *ĕh illî qal lak*) *ir rāgil da?* *what was it that man said to you?* Here in ordinary circumstances we would say *ir rāgil da qal lak ĕh?* (or *qal lak ĕh ir rāgil da?*).

REMARK.—It is very unusual in any circumstances for *ĕh* to precede a verb when the latter is not accompanied by any other word; for instance we very seldom hear *ĕh qâl?* for *qâl ĕh?* or *ĕh ‘auz?* for *‘auz ĕh?* It is not infrequently the first word in a sentence where the substantive verb is understood, as *ĕh da?* *ĕh il hâga dî?* *what (is) this thing?*

Lêh and its equivalent *‘ala shân ĕh* (or *‘ashân ĕh*) *for what reason? wherefore?* are put almost indifferently before or after the verb. *Lî ĕh sabab?* *bî sabab ĕh?* *for what cause?* and similar expressions generally stand first in the sentence, and this is invariably the position of *ĕsh?*

Anhu, &c., as well as *anî*, must precede the substantive with which they are used. (See § 125.)

In indirect sentences the interrogatives should always follow the final verb, as *qal lak darābu mîn?* *did he tell you who struck him?*

§ 424. *Mîn?* may sometimes be translated by the adjectival interrogative *which?* being practically equivalent to *anhu* or *anî*, as *mîn fihum Mchammad?* *which of them is M.?* When repeated with the copulative, it forms a kind of plural, as *mîn u mîn shâfûk?* (or *shâfak?*) *who were they who saw you?* *kan mîn u mîn maugûdîn?* (or *maugûd?*) *who were present?* It may be followed by the relative *illî*, the substantive verb and the third personal pronoun being understood, as *mîn illî darab il garaz?*¹ *who was it who rang the bell?*

§ 425. *Ēh*, like *mîn*, may be used with a plural noun, as *ĕh il hâgât illî f gēbak?* *what are the things which are in your pocket?* *ĕh il kuwar dól illî ‘auz til‘ab buhum?* It occasionally, but somewhat incorrectly, asks, like *anhu* and *anî*, for one or more objects out of a definite number, as *ruhte ‘ala ĕh bêt mîn dól?* *to which of these houses did you go?*

¹ *Huwa* may, of course, be expressed as *mîn huwa llî gih?*

§ 426. Its use as a genitive in such phrases as *hâgit êh* (or *hagt êh*)? *sittit êh*? *how sir?* (alluded to in § 64) is very common, and, with an adjective, is equivalent to that of the adverb *izzêy*; thus *‘aiyânit êh*?¹ does not mean *of what is she ill?* which would be *‘aiyâna bi êh*? but *how can she be ill?* and implies a disbelief in the statement.

REMARK.—We may say with almost identical meaning, *êh!* *‘aiyâna fên*? (or *êh illi ‘aiyâna di!*).

§ 427. Somewhat similar is the use of *êh* with a verb in such an expression as *istanna! Istanna êh*? *Wait! What do you mean by wait? why should I wait?*

§ 428. The neuter interrogative *mâ* is used only with the preposition *li* with the pronominal suffixes, as *mâ lu* *what has he?* i.e. *what is the matter with him?*² *ana mâ li?* *what's that to me?* *mâ li u mâ lak?* *what have I to do with you?* *mâ lhum min il fulus dôl?* *what share have they in this money?* *mâ lhum fi l fulûs dôl?* *what have they to do with this money!* *What is the matter with this man, woman, &c.*, must be translated by *ir râgil da mâ lu?* *il mara di ma lha?* (or *mâ lu li r râgil da?* &c.), not by *mâ li r râgil da*, &c. *Êh* is sometimes added pleonastically, as *mâ lu êh*?

THE RELATIVE PRONOUN

§ 429. This class of pronouns has been already treated of to some extent under the Possessives and Suffixes, so that only a few remarks need to be added here, and firstly:—

§ 430. The relative is not expressed when the antecedent is indefinite, or the verb in the relative clause, whether expressed or understood, has the sense of a pluperfect. In the former case the relative clause is often equivalent to a qualitative adjective, as *liya bêt ma fihshê ahsan minnu* *I have a house than which there is none better, second to none*; *yibqa wâhid ma khadshe ugritu* *there remains one who has not had his pay*; *auwil râgil gih abûya* *the first man to come was my father*; *fi h bâb beyikhbat* *there is a door banging*; *fi h nâs ma yehibbuhsh* *there are people who don't like him*; *fi ragil fi l bâb beyis'al* *‘alêk* *there is a man at the door asking for you*; *babûr quwwitu* *‘ishrin huşân* *an engine of twenty horse-power*; *wâhid ismu M.* *one named M.*; *iddini min ahsan* *‘andak* *give me of the best you have*; *dakhalna*

¹ *Qaṭ’a* often falls out, as *id dinya ḍalma*. *Ḍalmi têh!* (for *ḍalmit êh!*) *how can you call it dark!*

² *Qu’a-t-il?*

f`bêt saḥbu mush maugûd *we went into a house whose owner was absent*; qâbilna wâhid wishshu mekashshar *we met a man with a sulky face*; huwa râgil ma yîrafshê hâga *he is a man who knows nothing, an ignoramus*; da râgil la ba'se minnu (or 'alêh) *an unobjectionable man*; kalâm mâ lûsh asl *an unfounded statement*; gâbu l walad kânu mḥammîyînu *they brought the boy whom they had already bathed, i.e. having previously bathed him*; min dimnuhum kân il qâdî meshêya'il lu (= meshêya'in lu) *amongst them was the kadi, for whom they had sent*.

REMARK a.—Where the relative is the object of the verb the suffix may also be omitted, as ma 'andish addî lak (or addih lak) *I have none, nothing, to give you*.

REMARK b.—Notice the expression 'auz sandûq. 'auzu ginsu êh? (= 'auz illi yekun ginsu êh?) *I want a box. What kind do you want?*

§ 431. The antecedent may be omitted when there is no doubt as to its identity, as illi kan hina râh henâk. This is often the case where the antecedent to be supplied is in the third person, as in proverbs, as illi ma yeshufshê min il ghurbâl a'na *he who cannot see through a sieve is blind*; illi ma luhshe ḥadde, luh Rabbina¹ *he who is without any one, &c.* Illi is equivalent to the English *what* when standing for *that which*, as illi a'rafu aqûlû lak *what I know I will tell you*; illi shuftu ana innu hûwa lli darabha *what I saw was that (= as far as I could see) it was he who struck her*.

§ 432. Illi . . . wi lli has the force of *one . . . another*, or *the one . . . the other*,² as illi yiddî lu qirshên wi lli yiddî lu talat qurûsh wi lli yiddî lu arba'a *one gives him two piastres, another three, and another four*; illi yigû bukra wi lli yigû ba'de bukra *some come to-morrow, and others the day after*.

§ 433. Mâ (ma) refers almost exclusively to inanimate antecedents, corresponding to the Latin *quod* or *id quod*. It is not frequently the subject of any but the substantive verb (expressed or understood) unless preceded by kull or a word of similar import, and as the object it does not, like illi, require the verb to take the suffix. Except when followed by the preposition bên (the copula being understood) its antecedent, though sometimes definite in sense, is never accompanied by the article.

¹ In the expression illi yiddî lak ḥumâr ma tshûfshê sinnu kâm (= *don't look a gift horse in the mouth*), illi yiddî lak is equivalent to *iza ddâlak wâhid*.

² As *qui . . . qui* in Fr.

It may take the pronominal suffixes. It is mostly used in the three following cases:—

(a) When it partakes of the nature of an indefinite pronoun, in which case the antecedent is often the noun *kull* or *kâfa* (*kaffa*), expressed or understood.

(b) Where it is equivalent to the English relative *that* governed by a preposition unexpressed, its antecedent being a date or period of time, or the relative clause being in the position of a genitive governed by the antecedent.

(c) After the prepositions *qabl*, *ba'd*, *bên*, *'ashân* (*'ala shân*),¹ &c., and the substantive *kull*, forming conjunctions with them; e.g. *kaffit ma 'andu min il fulûs all the money he has, whatever money he has*; *kulle mâ lu whatever he has*; *ahsan mâ mi'î the best I have*; *giri 'ala âkhir ma mi'âh he ran as fast as he could, all he knew*; *'ala ma shûf (mâ ashûf) ana as far as I can see, judge*; *mâ bên lahmar u mâ bên liswid between red and black*; *il mesâfa mâ bên litnen the distance between the two*; *ahsan mâ fi l ghannam best of everything among the sheep, i.e. of all the sheep*; *ana akbar mâ fi khwâtî (ikhwâtî) I am the oldest of all my brothers, i.e. older than any of my brothers*, *maṭraḥ ma truh rūḥ, i.e. go where you like*; *'ala qadde mâhun 'auzîn as much as they want*; *nahâr, yôm, mâ gêt the day that (= on which) I came*; *fi msâfit mâ tit'ashsha akum hâdir I will be ready as soon as (by the time) you have dined*; *sabab mâ zi'il ir râgil (or sabab ir râgil mâ zi'il) the reason that (= for which) the man got angry*; *min kutre mâ kan za'lân² from the excess of his anger*; *qable mâ yigî before he comes*; *'ashan ma râḥ because he has gone, &c.*

REMARK.—In cases *b* and *c* *mâ* should immediately precede the verb, so that it is incorrect to say *sabab ma r râgil zi'il*, *qable mâ il walad gih*, but see § 579, note.

§ 434. The word *in* is often used instead of *mâ* in case *b* when the antecedent is a period of time, as *nahâr in sâfirna the day that we started*; *tâni yôm in gêt the day after you came*; *hâl in râhum the moment they went*.

§ 435. *Mâ* (or *in*) is sometimes omitted in case *b*, as *that* is in English, as *a'rafu min yôm kunte shuftu fi bêṭ wâhid sahbî I know him since a day I met him at the house of a friend of mine*; so *sabab ir râgil zi'il the reason the man got angry*.

§ 436. When the third personal pronoun is the subject of a verb of which *mâ* is the object, it may be appended to *mâ* in its shortened form as a suffix, as in *'ala qadde mâhun 'auzîn* above.

¹ *'ashan ma* = Lat. *quod*, Mod. Greek *ὅτι* (= *ὅτι*).

² This is more vivid than *min kutre za'alu*.

§ 437. When a statement is made with regard to two or more objects, and the speaker proceeds to define its particular relation to each one of them, the first may be referred to, whether animate or inanimate, by *mâ* followed by the personal pronoun, the two together being equivalent to the verb *ya'nî* in its adverbial sense, as *ana qarêt il kitâbên mâ huwa ktâbak wi ktâb 'alî; laqêt it talâta kulluhum madbûhîn, mâ huwa Mehammad madrûb bi rušâsa fi sidru wi Hasan râsu maqîû'a wi Hsên madrûb bi sikkîna fi qalbu* *I found them all three slaughtered — Mohammed shot with a bullet in his chest, Hasan with his head severed, and Hisein stabbed to the heart with a knife.*

REMARK. *Illî* may, of course, be used in the same way.

DISTRIBUTIVE PRONOUNS

§ 438. *Kull* in the sense of *every, each*, always precedes its substantive, as *kulle râgil every man, kulle hâga each thing*; but when used with a definite noun it is treated as a substantive, and is followed by a genitive or is placed after the noun with the pronominal suffixes attached to it, as *kull ir riggâla the whole of the men, i.e. all the men, kull il mistakhdimîn all the employés, kull id dinya the whole of the world* (or *ir riggâla, il mistakhdimîn kulluhum, id dinya kullîha*). When the noun is understood and not represented by a personal pronoun, *il kull* may be used for *all of them, the whole of it*, as *agîb lak kam wâhid minhum, shuwaiya minhum? Hât il kull. Shall I bring you a few of them, some of it? Bring them all, the whole of it.*

§ 439. *Îl* expresses the whole in the sense of extension over a period, and is, like *kull*, a substantive, as *îl nahâr the whole of the day*. When following its substantive it does not, like *kull*, take the pronominal suffix, but plays the part of an adverb, as *la shuftuhum il lîl îl wala n nahâr îl*.

§ 440. *Every one* is expressed by *kulle wâhid, kulle hay* (*i.e. every living soul*), *kull in nâs, kulle min kân, &c.*; *every one of the men, every one of the books*, by *kulle wâhid min ir riggâla, kulle wâhid min il kitâbât* (or *kulle râgil min ir riggâla, kulle kitâb min il kitâbât*); *every man of them* by *kulle râgil minhum*; so *kulle kitâb, kulle kubbâya, minhum, every other* by *kulle tânî, or kull* followed by a noun in the dual, as *kulle yômên every other day*.

§ 441. *One by one* is expressed by *wâhid wâhid*, or by the repetition of the noun, as *yerûhû 'ala l biyût bêt bêt they go round to the houses one by one; two by two* by *itnên itnên*, and so forth.

§ 442. *Either* and *neither* have no exact representatives, and must be rendered by periphrases, as kulle wâhid min litnên yighdar yi'milu *either of them can do it*; kulle wâhid (or dih we dih) yi'gibnî (or litnên yi'gibûnî) *either will please me*; muṣîbit dih walla dih tigharraḡ litnên *a mishap to either will ruin both*; wala yigîsh wala wâhid mil litnên *nor will either of them come*; 'auz anḥûm minhûm? La dih wala dih *which of them do you want?* *Neither*: wala wâhid mil litnên gih (or litriên ma ḡûsh) *neither of them came*:¹ huwa wi sh shêkh ma ḡûsh *neither he nor the sheikh came*: la na (la ana) wala nta *neither I nor you*; la Mḥammad wala Hsên *neither M. nor H.*; fi barrên in Nîl *on either side of the Nile*; wala fi barre min barrên in Nîl *on neither side of the Nile*.

INDEFINITE PRONOUNS

§ 443. These include the numeral and indefinite article wâhid, which bears most of the senses in which the English *one* is used, as huwa yimkin yigî wâhid yôm *perhaps he will come one day*;² ḡanî wâhid *one (i.e. a certain man) came to me*. *One* as an indefinite substantive may be translated by wâhid (or more usually il wâhid), or linsân (or linsân minna), as kalâm zêye dih yiza "al il wâhid *such a remark makes one angry*; aḥsan linsân ma yish-rabshe ziyâda 'an sitte sagâyir fi l yôm *it is better that one do not smoke (= not to smoke) more than six cigarettes a day*; linsân minna lâzim yi'mil waziftu wala yintibih li fkâr in nâs *one must do one's duty without heeding the notions of other people*. When *one* is equivalent to *they* used indefinitely, it may be expressed by the third person plural of the verb, as yeqûlu l kalam da *one uses this expression*.

§ 444. *One* as a definite substantive qualified by an attributive adjective, and referring to an object already mentioned, also finds an equivalent in wâhid, as ana ḡib (agîb) lak wâhid kuwaiyis, waḡda kuwaiyisa (according as the noun understood is masc. or fem.) *I will bring you a good one*; hat lî kam wâhid ṭuwâl *bring me a few long ones*.

§ 445. The unit may be omitted when the noun has just been qualified by an adjective opposed in sense, as iṣ ṣalḡne dih

¹ Not both of them didn't come, which we would translate by mush litnên gum. We say kullu mush fi maḡillu, meaning none of it is in its place.

² But it is more idiomatic to say yôm min il iyâm (or yôm min zât il iyâm, or yôm min dól).

wisikh, iddîni (wâhid) nadîf *this plate is dirty, give me a clean one.*

§ 446. When *one* and *the other* or *another* are opposed in a sentence to each other, their Arabic equivalents may be omitted altogether, the repetition of the substantive being sufficient, as it sometimes is in English, to indicate the meaning, as ruhna min giha li giha, min bêl li bêl *we went from one place to another, from house to house*; rigle li fôq we rigle li talit *one leg up and the other down*; îl tid'ak bi ş sâbûna we îd tesubb *one hand scrubbing with the soap while the other pours (the water)*; iddî lu l gawâb min îd li îd, *i.e. give him the letter from your hand into his*; yôm fih u yôm ma fîsh *one day there is and another there isn't*; bitruh tamalli? Yôm êwa u yôm la' *do you always go? One day yes and another no (i.e. one day I do and another I don't)*; da gins wi da gins *that is one sort and this is another.*

REMARK.—The word tâni may be added to the noun repeated, as ruhna min giha li giha tanya, &c.

§ 447. *One . . . another*, as substantives, may be translated in this connection by illi . . . illî (§ 432); *one thing . . . another thing*, by bashqa . . . bashqa;¹ or we may repeat the substantive, as da kitâb we da kitâb, &c.

§ 448. *Any one, anybody, any person (= somebody)* may be rendered by wâhid or hadd, as shufte wâhid (or hadd)? *did you see anybody?* iza gih hadd *if any one should come*, hadde minkû 'auz yerûh? *does any one of you want to go?* the plural *any (= some)* by nâs, hâga, &c. min, or simply min, as fih nâs minkû râhu Maşr? *have any of you been to Cairo?* wala hâga min il wuhûsh *nor any wild beasts*; fih minhum battâlin? *are any of them bal?* (For the use of the indefinites êy, êyiha, see below.)

As an indefinite quantitative adjective (again = *some*) *any* is not expressed in Arabic, but as a substantive it is generally represented by min with a pronominal suffix, though here again it may be omitted, as 'auz karâsî, laban? *do you want any chairs, milk?* mush 'auz minhum, minnu (or mush 'auz) *I don't want any.*

REMARK.—With the negative signs hadd signifies *no one, nobody*, as ma haddish gih *nobody came*. *Anything*, when equivalent to *something*, is rendered by hâga, in other cases by êyiha hâga or kulle shin (shê in) kân, as 'andak hâga tiddihâ lî? *have you anything to give me?* ma tqul lûsh hâga *don't tell him anything*; addî lu êh? Iddî lu êye hâga *what shall I give him? Give him anything*; kulle shin kân yiqdî *anything will do.*

§ 449. *Some* in the sense of *about* is best translated by the

¹ Turkish.

verbs *yigî*, *yiṭla'*, used as adverbs, as *'umru yiṭla' tamâmin* *he is some twenty years old*; *yigî gum'itên ma shuftûsh* *it is some two weeks since I saw him*; but true adverbs must be used where a future event is spoken of; thus we should not say *haq'ud henâk yigî* (or *yiṭla' sanatên*), but *taqrîban sanatên* (or *zêye sanatên*) *I shall stay there some two years*.

§ 450. *Somebody* can always be expressed by *wâhid*, as *wâhid darab il garaz* *somebody rang the bell*, &c.; *yiftikir leinnu wâhid* *he thinks he is somebody*; *something* by *hâga*. *Some . . . some* is rendered, as *one . . . another* (above), by *illî . . . illî*, or by the preposition *min* with the suffixes, as *gih talâtîn nafar minhum riggâla u minhum niswân* *thirty people have come, some men and some women*.

§ 451. The quantitative adjective is unexpressed (as *any* above), as *hât 'êsh u zibda u gibna bring some bread, butter, and cheese*; *shufna klâb fi s sikka* *we saw some dogs in the street*; but *'andak 'êsh?* *Éwa*. *Taiyib, iddinî minnu* (or *iddinî*) *have you some bread?* *Yes*. *Good, give me some*.

§ 452. *Other* as an adjective finds its equivalent in *tâni* or in other words already mentioned. The indefinite *other than* is expressed by *tâni ghêr* or by *ghêr* alone, as *waḥda tanya ghêr Bikhîta* *another than Bikhîta*; *ma fish ḥadde ghêrî*.

REMARK.—*Yôm min dôl* means *the other day, some future day*, according as the verb is past or future. *Every other day* is rendered by *kulle tâni yôm*, *kulle yômên*, or *kulle yôm we yôm*.

§ 453. The indefinite relatives *whoever*, *whichever*, *whosoever*, &c., are expressed by *êye* (or *êyîha*, *êyulha*) *wâhid* and *êy* followed by a noun with or without the case ending, *whoever it may be* by *êye waḥdin kân*. But as a rule an English indefinite relative may be rendered by *illî* (or *mâ*), accompanied sometimes by other words to make the sense clear, as *illî yidrabnî aḍrabu* *whoever strikes me I will strike him*; *illî ti'milu a'milu ana* *whatever you do I will do*; *illî tdiḥnî bardu akun mabsûṭ* *I shall be contented with whatever you give me*; *illî yeqûlu ḥûwa bardu kidb* *whatever he says is a lie*; *il yôm illî tigî fih bardu yekûn kuwaiyis*; *illî ma takhdûsh inta akhdû ana* *I'll take whichever you don't take*; *illî yigra yigra* *whatever will happen will happen*, i.e. *happen what may*; *waqto ma tigî tigî at* *whatever time you come, come, i.e. come when you like*.

REMARK.—There is sometimes a confusion between the indefinite relative adverb and the pronoun itself, as in the expression *yiduqqu l mazzîka li kulle ma ḥadde yekhushsh* *the band strikes up in honour of each as he comes in*.¹

¹ *Kulle ma* meaning *whenever*.

§ 454. Êy, êyi wâhid, and êyiha require the noun to take the case ending when the substantive verb follows (the verb being usually in concord with the noun), as bi êye țariqtin kânit *by any means whatever*; êye wâhid fiqihin kan *any schoolmaster, whoever he be*; min êyuha dukkânin kânit *from whatever shop it be*; but bi êye țariqa; bi êye țariqa min 'andak (or illi 'andak) *by any means; by any means you have*; ishtirîh min êyuha dukkân *buy it from any shop*. Êye wâhid and êyiha wâhid become êye wahdin and êyiha wahdin when followed by a verb, and remain masculine though a feminine object be understood, as êye wahdin gat, idlih liha *give it to any woman who comes*.

§ 455. Fulân and the adjective fulânî are the English *such*, *so* and *so*, and may be used together somewhat pleonastically, as fulân gih *such a one has come*; il Bêh fulân *so and so Bey*; il mara l fulâniya *such and such a woman*; shufte fulân il fulânî.

§ 456. In dates kaza is generally employed, as lêlit kaza min ish shahr *on such and such a night of the month*.

REMARK.—The definite *such* is a demonstrative adjective, and will be generally rendered by the adverb zêy, as *I never saw such a man as you* ma shuftish abadan râgil zêyak.

§ 457. Zêd, 'amr, Râghib, and occasionally 'umar, are used as hypothetical names, like *Jones*, *Brown*, and *Robinson* in English, as Râghib gih u 'amre râh; Zêd u 'umar u Râghib u tirtân we 'illân; iza darabak Zêd min in nâs.

THE VERB

ITS CONCORD WITH ITS SUBJECT

§ 458. When the subject is definite the verb as a general rule agrees with it in gender and number, as ir râgil gih *the man came*; il mara 'aiyațit *the woman wept*; tûga'nî râșî *my head aches* (lit. *pains me*); ir riggâla yishtaghalû *the men work*; ¹ but the following important exceptions must be noted:—

(a) When the subject is a broken plural the verb is very frequently placed in the feminine singular, as il hamir insaraqit kulliha (or kulluhum) *all the donkeys were stolen*; il khêl kânit ta'bâna *the horses were tired*; nizlit il kilâb we 'auwit *the dogs*

¹ In relative clauses the verb is, of course, of the gender and number of the antecedent, whether expressed or understood, as it tâgir illi balî li l buďa'a; id dawâya lli nkabbit; illi kânû hina râhû Masr.

came down and barked ; ish shabâbîk infatahit the windows were opened ; gat ir riggâla we giryit in niswân the men came and the women ran away ; kan fih 'aiya ktîr mâ bân in nâs, lâkin il hamdu li llâh aghlabha gat salîma there was a great deal of illness among the people, but, thank God, most of them recovered ; mahâbis ghêru kânit mahbûsa mi'u other prisoners were imprisoned with him ; is siyâs mishyit the sages went away ; lamma gat il barabra nizlit ir rukkâb min il babûr when the Berberis came the passengers got down from the train.

REMARK a.—When the demonstrative is in the feminine singular the verb should be so likewise, as in *nâs dî tigî*, but in *nâs dôl yigû*.

REMARK b.—The verb may be in the feminine singular though followed by a predicate adjective (or participle) in the plural, as *'ênêh kânit maftûhîn his eyes were open ; il wirâq kânit maktûbîn the papers were written.*

REMARK c.—In all the above examples the verb might also be in the plural, and would be perhaps more often than not where the subject denotes human beings, or when it precedes the verb.

(b) The verb will occasionally be in the feminine singular when the subject is a perfect plural and is preceded by the verb, as *lamma gat lefendiyât mishyit in naggârîn when the Efendis came the carpenters went away.*

REMARK.—In *naggârîn il mestakhdimîn râhit* (the subject preceding the verb) will rarely be heard, because by placing the noun first in the sentence we emphasize the fact that it denotes a number of separate objects.¹

(c) The verb will sometimes be in the third person singular masculine when preceding a plural subject and separated from it by intervening words, as *fatah luhum bâb il bêt il khaddâmîn the servants opened the door of the house to them ; but fatahu lhum* would also be quite correct, and indeed more usual.

REMARK.—The third person singular may occasionally be heard when the verb is similarly separated from a feminine subject in the singular, as *iddêt lu higâb 'ashân yeruh minnu bi izni*

¹ The construction is admissible when the persons or things described are spoken of as a single body without reference to their personality. It must be remembered that the feminine in Arabic also represents the neuter of other languages, and that several objects mentioned together, though they be living, are liable to be regarded in the Semitic languages as a mere multitude when their individuality is not brought to the foreground. Comp. §§ 387, 467.

lâh il 'ên *I gave him a charm that the evil eye might, by God's permission, depart from him*; but this is an irregularity not to be imitated.¹

(d) When the past tense of the substantive verb *kân* precedes a definite subject it very frequently remains unchanged, especially if the subject is a feminine singular, and this even when it serves as the auxiliary of another verb which itself agrees with the subject,² as *kân il bint fi l bêt* *the girl was in the house*; *kân id dawâya ikkabbit* *the inkstand had been upset*; *iza kân il binte tigi* (in preference to *iza kânit il binte tigi*); *kân ummu bit'aiyat* *his mother was weeping*; *kân* (or *kânit*) *is sâ'a tuôn* *it was two o'clock*; *kân id dinya dalma* *it was dark*.

§ 459. When the verb precedes two or more definite subjects of different genders or numbers, it may either agree in gender and number with the first, or be placed in the plural, as *gih* (or *gum*) *il walad w abûh* *the boy and his father came*, *gat* (or *gum*) *il mara wi bniha*; *insaraqit il 'arabiya we taqmila* *the carriage and its harness were stolen*; *qumt ana wi Mḥammad* *I and M. got up*.

§ 460. When the subjects precede, the verb should be in the plural, as *il mara wi l walad gum*; *ana wi nta ruhua*; but it is occasionally made to agree with the first when feminine, as *hiya w abûha râhu* or (less usually) *râhit*; but *abûha we hiya râhu*, not *râh*.

§ 461. When the subject is a collective noun the verb will be in the masculine singular, as *il gâmûs kân fi l ghêt* *the buffaloes were in the field*; *is sagar yikhḍarre fi shahr abril* *the trees get green in the month of April*; *il lanûn, il burtuqân, ghilî* *lemons, oranges, have got dear*; *bunduqhum inzabat min il bulis* *their guns were seized by the police*; *kam nafar gat* (or *gum*)? *how many persons came?*

REMARK a.—Though the above construction is the usual one, the verb is sometimes in the plural, especially when the subject denotes living beings, as *il ghafar gih* (or *gû*) *the watchmen came*.

REMARK b.—With the words *'askar* *soldiers*, *troops*, and

¹ The intervening words may cause the speaker to forget that he started with a masculine verb and intended to use a masculine noun. In the above example, for instance, the word *ḥasad* might be in his thoughts when he began with the verb *yerûh*.

² In compound tenses the auxiliary is often of a different number and gender to the principal verb, as *il gamâ'a kânit lissa mâ gûsh* *the people had not yet come*.

ghanam *sheep*, the verb is put in the feminine singular, as qâlit il 'askar li ba'dilha *the soldiers said to one another*; il ghanam gat. Il 'askar gum may also be said, but not il ghanam gum.

REMARK c.—Nouns of this class, denoting nationalities, are usually regarded as masculine singulars, but the verb is not in frequently in the plural or the feminine singular, as lingliz miskû (or miskit) arđulum *the English seized their land*; mishyit 'arab *the Arabs are gone*.

§ 462. When the subject is a noun of multitude the verb is usually in the plural, but may also be in the masculine or the feminine singular, as ahlu râlu (or râhit) Maşr *his people have gone to Cairo*; il khalq igtama'û (or igtama'it) *the people collected*; il ḥarīm nizlû, nizlit, nizil fi 'arabiya tanya *the ladies got into another carriage*; kulle barre Maşr beyid'û 'alêh *all Egypt curses him*; ba'd in nâs yeqûlu (or teqûl), the latter agreeing with the broken plural nâs in the feminine singular; but ba'duhum yeqûlu (or yeqûl); il gamâ'a dâl rah yirkabû fi 'arabiyyatak? *are these people going to drive in your carriage?* il 'âlam da, dî, dâl gih, gat, gum min ên *where have these people¹ come from?* il kulle gih (or gum) *all came*. Of two verbs, one may be in the singular and the other in the plural, as il ba'de gih wi l ba'de ma gûsh *some came and some did not come*.

§ 463. Kâm with its substantive is most frequently followed by a verb in the feminine singular, but the plural is admissible, and occasionally the masculine singular is heard when the noun denotes male human beings, as kâm kilâb gat, (less usually) gû? kâm mara gat, gû? kâm râgil gat, gû, gih?

REMARK.—Shuwaiya, ḥabba, and ba'dishi (= ba'de shê), in the sense of *a little*, are regarded as nouns of multitude, and are generally constructed with a plural verb, as ish shuwaiyt il laban ghilyû *the little milk has boiled*; ḥabbit tibn insaraqû mir riştabl *a little straw was stolen from the stable*; il ba'dishi dâl ma yikaffûsh (or il ba'dishi da ma yekaffish) *this small quantity will not suffice*.

§ 464. A verb will sometimes agree with the idea conveyed by a word, though not a collective noun or a noun of multitude, rather than with the actual form of the word itself, as arba'a fi talâta tibqa (less usually yibqû) itnâshar 4×3 "*equals*" 12; itnâshar min 'islrîn tibqa tamanya *twelve from twenty* "*leaves*" eight; itnên yekaffî *two's enough*; ana rah addi lak 'ashara ginêh; iza khallaşak ma fish ma'na, ma khallaşakshe . . . zêye ma yi'gibak baqa *I am going to offer you £10; if it satisfy you,*

¹ *Ce monde*.

well and good ; if not—why, please yourself : kutte biddi arûh (for kan biddi) *I wanted to go ;*¹ ma kuntish lâzim agî (for ma kanshe lâzim) ; yeqûm dimâghu yefîq ‘alêh² *he recovers consciousness ;* illi zêyina nirkab³ hamîr! *do such as we ride donkeys !* yibqa inta ksibt *it results that you have won ;* or it may agree with a word which is strictly in apposition to the subject, or in the relation of a genitive to it, but of more importance in the sentence, as kulle barre Maşr betid’i ‘alêh (for beyid’û, as above, agreeing with Maşr). This is commonly the case where the word nafs and others of similar meaning precede the noun with which they are used, as nafs ir riggâla qâlû ; so with titles, as hadritak, ganâbak, sa’tak, the verb agreeing with the pronoun.

§ 465. Verbs expressing the state of the weather are put in the feminine, the word dinya (dunya) being understood, as naţarît (or naţarît) *it rained*, betishtî *it is raining*, betir‘ad *it thunders*, &c.

§ 466. Dinya (dunya) is also understood⁴ in the expressions kânit id duhr, il nağhrîb, qamar, turâb, &c. *it was noon, sunset, moonlight, dusty, &c.*, but kân is also said if the predicate is masculine, and even sometimes when it is feminine.

§ 467. In the expression we khulşit baqa *and so my story ends*, hikâya is understood ; in ma dakhâlitshe⁵ *it has nothing to do with it*, the subject understood is a word or phrase just spoken. In some others, as gat salîma *it has turned out all right*, il hându li llah illi gat ‘ala kede *thank God that it has turned out that way*, ĥakamit kede *it has been so ordained, has so happened*, zêye mâ tigî tigî *come what may*, tekûn fi ĥanakak tiqsam li ghêrak, i.e. *there is many a slip twist the cup and the lip*, the verbs are impersonal, the feminine standing for the neuter.

REMARK. Impersonal verbs are, however, sometimes in the masculine, as ma yinfâ’sh, ma yigîsh mimu *it’s of no use* ; ĥaşal khêr *no harm’s done* (*all’s well that ends well*) ; and baqa is used much more frequently than baqat⁶ (§ 560).

¹ Kutte biddi is used nearly as frequently as kan biddi.

² The educated often use dimâgh with a masculine verb.

³ Illi zêyina yirkab may be said, but even then the plural ĥamîr will be used.

⁴ It is, however, frequently expressed in both cases, as id dinya kânit turâb, bitir‘ad.

⁵ Or dî ma dakhâlitshe wala kharagit *that is neither here nor there*.

⁶ Baqat is occasionally used for baqa even when it is not used in a purely adverbial sense.

§ 468. A definite dual subject requires the verb to be in the plural, as *ir raglên gû, nizzû, or gum (gû) ir raglên*; but it is not unusual for the verb to be in the masculine or feminine singular when it precedes the subject, as *lamma gih ir raglên; gatnî şagartên*; and it will sometimes be in the feminine though following its subject, if the latter denote an inanimate object, and in particular if it denote the double members of the body, as *îdêh bitlit we 'ênêh râhit*, i.e. *he has lost the use of his hands and his eyes*. We may say *'ênêh kânit maftûha, or kânit maftûhîn, or kânû maftûha, or kânû maftûhîn*, but *kânit maftûhîn* and *kânû maftûha* are unusual.

§ 469. When the subject is indefinite and precedes the verb, the concord is regulated by the rules and exceptions set forth in the preceding sections; but when the verb precedes, it is placed by preference in the masculine singular, whatever the gender and number of the subject; e.g. *mura darabit hintiha a woman beat her daughter; qutât wi klâb te'adde ba'd cats and dogs bite one another; raglên, kitâbên, gum*; but *gâ lu wahda 'agûza there came to him an old woman; nizzil nâs waiyâh 'ala l balad there went some people with him to the village; ma yibqa lish ugra zêyi n nâs I don't get proper wages; kan maugûd nâs ketir there were many people present; lissa ma fatshe sana there has not yet passed a year; ma haşulshe minha sumara there has not been any good result from it; kan haşal nadra an accident had happened; lamma yigî lak gawâbât when you get letters; iza garâ lu hâga if anything happened to him; tabbe 'alêya raglên two men overtook me, came upon me; gih khamşa naggârîn there came five carpenters; gâ li gurnâlên I received two newspapers*.

REMARK.—The verb, however, not infrequently agrees, especially when it immediately precedes the subject, or the subject is emphasized, as *hâşalit lu nifs (or 'ên) the evil eye has come upon him; gat lak dahya! perdition upon you! kulle ma tgî lu mara yitkhâniq waiyâha whenever a woman comes near him he quarrels with her; kân (or kânit) 'alêh kiswa sûda he had on a black suit*. The substantive verb preceding an indefinite subject will often agree with it in form, owing to the fact that there is an ellipse of the relative between the subject and the following words, as *kânit bint qa'da gaub il bâb there was a girl sitting near the door (= hîya kânit bint illi qa'da she was a girl who . . .); kânit (less usually kân) dawâya nkabbit, but kân inkabbe dawâya an inkstand had been upset; kânû riggâla henâk¹ they were men who*

¹ So *kânû riggâla gû or kânit riggâla gat, kân riggâla gum or kân riggâla gat*.

were there; *kan riggâla henâk there were men there*. In such a phrase as *ma gâsh illa mrâtu* the verb is masculine although the noun is definite as agreeing with the word *hadd* understood. The full expression would be *ma gâsh hadda illa mrâtu gat*.

§ 470. When following the indefinite pronoun *êy* and its noun the verb regularly agrees with the noun, but occasionally remains unchanged, as *êye gihitin kânit whatever direction it be*. With *hêsu*, on the contrary, it remains unchanged, as *'auz yitgauwiz binte min hêsu kân he wants to marry a girl, whoever she be*.

REMARK.—*Kân* serving as an auxiliary and placed after the principal verb is generally unchanged, as *ašlî ana gibtiha kân; ana qutilak inbârîh kân*.

§ 471. The verb is never in the feminine when preceding a perfect plural, and very rarely when preceding a dual or broken plural denoting human beings; thus, while both *nizil* and *nizlû naggârîn* (or *naggârên*) are admissible, *nizlit* cannot be said.

§ 472. Though the first of two or more verbs may not agree in gender and number with a subject common to both of them, the other or others may and generally will, and this whether the subject be definite or indefinite, as *gat il banât u miskû fihum the girls came and seized them; qâbilnî raglên u šârû yimshû waiyâya two men met me and continued walking with me; lamma yigî lak mara we tis'alak when a woman comes to you and asks you; iltammit in nâs 'ulêya we qarabûnî we saraqûnî the people collected around me and beat and robbed me; qâm abb il bint w ummihâ qâlû . . .*

THE TENSES

§ 473. The past tense (or perfect) denotes:—

(a) An act just completed at the present time, as *katabt il gawâb I have written the letter; kanasû l ôda they have swept the room*.

(b) An act completed at some past time, as *katabt il gawâb qable ma yigî I wrote the letter before he came; banu l bêt 'amnauwil they built the house last year*.

(c) An act begun at the time of speaking, or previously, and continued at the present time, as *il walad habbiha the boy has fallen in love with her; saddaqla qôlak we believe what you say; alzamtak leinnak terûh I command you to go; istaghrabt I am astonished; haqquha qafaltuha you ought to have shut it*.

(d) A prayer or wish, as *la samah Allâh God forbid; duntum bi khêr may you keep well, farewell; kattar khêrak (sc. Allâh) God increase your well-being, thank you; gatlak dahya perdition seize you; inshallah ma ruht I hope you won't go*.

(e) An act to be performed in the immediate future, as *sību*, *lahsan* (or *we illa*) *qataltak leave it alone or I'll kill you*; *êsh qultum fi l mas'ala what say you about the matter?* *khallêtik be 'afya ya sitt I leave you in health* (said by a lady caller on taking leave).

(f) An act which may probably or possibly take place at some future time, such as would often be described by the subjunctive in other languages, as in *gih*, *iza rāh if he come, go*; ¹ *li êye matrāhin ruht to whatever place you go*; *êye bêtin kân whatever house it be*; *kulle min kân* ² *whoever it be*; *kulle ma amartûnî buh a'milu whatever you command me (= shall have commanded me) I will do.*

(g) An act which has been performed once and is cited as a rule for the future, as *iza kân fih mishwâr ruht if there is an errand I go on it.* This construction is not uncommon in proverbs, in which vividness of expression is always an object; e.g. *illî tarak shê 'âsh balâh who leaves a thing lives without it (= waste not, want not)*; or in narrative where we could only use the present or future in English, as *il walad minna lamma yikbar we 'auz yitgauwiz yequm yiṭlub mahre min abûh . . . u ba'dên lamma shâf abûh mush 'auz yiddî lu mahr hauwish ugritu u gâb mahre min 'audu we gâm abûh khaṭab lu bint when one of our children grows up and wants to get married he asks his father for (money for) a dowry . . ., but when he sees his father unwilling to give it him, he saves up his earnings and finds the dowry out of his own pocket, and his father betroths him to a girl.*³

§ 474. The verbs *khalla let*, *shâf see*, *simi' hear*, *hasab believe, consider*, *laqa, wagad find*, and others of a similar signification, when themselves referring to past events, may be followed by another verb in the perfect where in English it would be in the infinitive or a participle, the second verb forming an indirect predicate to the object of the first; e.g. *khallêtu rāh il bêt I let him go to the house*; *shuftiha gat I saw her come*; *simi'na l fulûs wiq'it min gêbu we heard the money fall from his pocket*; *kutte bah-sibhum ishtarûh I was thinking they had bought it*; *shuftu ingalad I saw him flogged*; *laqêtu nizil rāh I found him gone.*

REMARK.—We may also say *khallêtu yerûh il bet*, *simi'na l fulûs tûqa'*, &c., but the facts are not then so fully certified.

¹ For the conditional sentences, see §§ 507 *seq.*

² *Qui que ce soit.*

³ The present and past are used indiscriminately, the speaker changing from one to the other.

The English *I saw him going* will be translated by *shuftu rāyih*, or *we hūwa rāyih*,¹ or *biyer-ûh*.

§ 475. The past tense is equivalent to the English pluperfect:—

(a) In a clause united to a previous one by a conjunction, as *ma fâtûsh illa lamma maywitu* *he didn't leave him till he had killed him*; *rauwalh qable ma khallaṣ shughlu* *he went away before he had finished his work*; *ba'de ma katab il gawâb haṭṭu fi zarf* *after he had written the letter he put it in an envelope*.

REMARK.—In indirect discourse the past tense or present used as a past is not followed, as in English, by the pluperfect, but by the simple perfect, unless it is desired to lay particular stress on the fact that the action was already completed at the time that the reported words were spoken, as *qâl innu katab il gawâb* *he said that he had written the letter*; *baḥsib innu gih I* *thought he had come*.

(b) Occasionally with *lau*, *lô*, in conditional sentences. (See §§ 507 *seq.*)

§ 476. The past tense of the verb *kân* with a participle will often express the pluperfect, as *kânu mḥaḍḍarîn il akl* *they had prepared the meal*. This might also mean *they had been* or *were preparing the meal*, according to the context.

§ 477. The aorist corresponds to our indefinite unfinished present, as *aḥibbu I love him*; *il ghina yegib iṣḥâb* *riches bring friends*; *kulle yôm yiddini qersh* *he gives me a piastre every day*; *ish shamse tiṭla' fi anî sâ'a?* *at what time does the sun rise?* or to the indefinite future, as *iza shuftu aqullu ij' I see him I will tell him*; *lamma yigî ashêya'û lak* *when he comes I will send him to you*; *ish shamse tiṭla' fi anî sâ'a bukra?* *at what time does (will) the sun rise to-morrow?*

REMARK.—Hence English adjectives in *able*, *ible*, &c., may generally be translated by the aorist of a passive or neuter verb, and compound nouns often rendered by its help, as *yittâkil edible*; *yin'irif recognisable*; *ma yitqibilsh unacceptable*; *ma yitfihimsh incomprehensible*; *yinkin possible*; *qâmûs yithatṭe fi l gêb a pocket-dictionary*; *meqauwara titqauwar biha l gibna a cheese-scoop*.

§ 478. It often plays the part of the historic present, as *yeqûl ṭaiyib agî* *all right, he says, I'll come*; *yeqûm abûh yiz'al minnu* *we yequ lu his father then gets angry with him, and says to him*.

§ 479. It sometimes has the force of the imperfect present.

¹ § 576.

especially when joined by the copulative to another verb in the imperfect present, the *bi* being dropped perhaps in the latter case for euphony, as *tindah lî lêh?* *why do you call me* (= *are you calling me*)? *bit'aiyat wi tza'aq kede lêh?* *what are you crying and howling like that for?*

REMARK. — Similarly, the *bi* may be dropped in the unfinished future, as *û'â tekun tinsâ*.

§ 480. An event which happens habitually at regular periods may be denoted either by the aorist or the imperfect present, as *kulle sama nhigg* (or *binhigg*) *we make the pilgrimage every year*.

§ 481. It is used like the perfect, and with much greater frequency, to express a wish or desire (which includes a curse), as *Allah yihfazak*, *visallimak* *God preserve you*; *Allah yitauwil 'umrak* *God prolong your life*; *il'an* (for *Allah yil'an*) *abûk* (*God*) *curse your father*. Both perfect and aorist may occur in the same sentence, as *shakar Allâh fadlak u Rabbina yitammin bi khêr* *God requite your kindness, and our Lord bring about a safe issue*.

§ 482. The aorist is very frequently attached to a preceding verb or its participle, or a verbal noun or expression, without the intervention of a conjunction or any other particle. This may happen:

(a) Where it is equivalent to the English infinitive, whether simple or gerundial, and qualifying or limiting the sense of the preceding verb or verbal expression, or acting (with its complement) as an object or an indirect predicate, or denoting a purpose; e.g. *'auz arûh* *I want to go*; *yiraf yiktib* *he knows how to write*; *ṭalabna nrûh* *we asked to go*; *ana ṭalib minnak tiqdî li l hâga dî* *I beg you to do this for me*; *onta tigi tshufnî?* *when will you come to see me?* *gilh yishtimnî* *he came to insult me*; *batṭalte ashrah dukkân* *I have given up smoking tobacco*; *huwa yikhtishi yerûh* *he is ashamed to go*; *khallih yitkallim* *let him speak*; *fâdishe tiṭla?* (are you) *not free to go out?* *biddî, gharadî amauwitu* *it is my wish (I want), my purpose, to kill him*; *ṭalab minnu moiya yishrah* *he asked of him some water to drink*; *'alêkû tiktibû lu* *it is for you to write to him*; *kan menabbih ma ḥadlish yigî* *and he had given orders for no one to come to him*; *ma qadarshê, ma rdîsh, ma qibilshe, yakhdû* *he was unable, unwilling, he refused, to take it*; *ma a'rafshê arûh fên* *I don't know where to go*; *ma yehunshe 'alêya amauwitu* *I haven't the heart to kill it*; *amaru yerûh* *he ordered him to go*; *kan lâzim yigî* *he ought to have come*; *ḥarâm, 'êb, 'alêk tequl kede* *it is disgraceful of you to say so*; *ma lhiqshe yigî* *he couldn't manage to come*;

û'a la tinsâ *take care you don't forget* ; û'â tûqa' *beware of falling* ; ma kanshe haqqu yidrabu *he had no right to strike him* ; 'auzak tigî *I want you to come* ; qul lu yiddih lak *tell him to give it you* ; ma hibbish (ahibbish) titkallim kede quddâm in nâs *I don't like you to speak thus in public* ; hilif yimauwitu *he swore he would kill it* ; shêya't agîbu *I have sent to fetch it* ; alzamtak teqûm *I command you to get up* ; il hakîm harrag 'alêh ma yit-la'she min il bêt *the doctor forbade him to leave his house* ; lâzim yerûh *he must go* ; lâzim yekun râh *he must have gone* ; nisît, fatnî, aqullak *I forgot to tell you* ; rah yilbis *he has gone to dress* ; qarrab yikhlas *it has come near to being finished* (i.e. *it will soon be finished*) ; qarrab yigî *he will soon be here* ; khâyif yefût *he is afraid to pass*.

(b) Where, being the complement of the preceding verb, it would be expressed by a participle in English ; e.g. dakhal, nizil, yigrî *he came running in, down* ; ãilî' yigrî *he started running* ; shatamnî fi l lêl u bât şabal yishtinnî *he insulted me at night, went to bed, and got up insulting me in the morning* ; mâshî yighannî *singing as he went*. This idiom is very common with the verbs qa'ad and fidil, as qa'adna ndardish tâl il lêl *we sat chatting together all night* ; kan qâ'id yigra fi l Qurân *he was sitting reading the Koran* ; fidil yishrab *he continued drinking* ; fidilna nimshî lamna wişilna *we continued walking till we arrived*. Sâr is inchoative besides denoting continuance, as sirna nigri warâh *we started running after him* ; sâr yidrab il walad bi 'aşaytu *he began hitting the boy with his stick*. Dâr yeliff is used in the sense of *walking around*, as kan dâyr yeliffe fi l bulad *he was roaming about the village*.

§ 483. The imperfect present is sometimes used in the same way, as mishyit hiya betihisib il fulûs lissa fi gêbha *she went away thinking the money was still in her pocket*, and may also replace the aorist as an historic present, as u ba'den hiya bitqul lî *then she says to me* ; baqul lu ana mush ana illi 'amalt il 'amaliya di, lâkin ma' zâlik beyifdal yidrab fiya' *I told him it was not I who did it, but in spite of that he goes on striking me*.

§ 484. The verb hasab is very regularly used in the present for the indefinite or imperfect past, as inta lissa hina? baħsibak ruhte Maşr *are you still here? I thought you had gone to Cairo* ; qumte ana baħsib¹ il barûda fargha *I thought the gun was unloaded* ; qafalt ish shamâsi lêh? Baħsib il lamda gâya *why did you shut the shutters? I thought the lamp was coming*.

REMARK.—This tense may be preceded by the auxiliary kân,

¹ Though qâm should be followed by a verb in the past tense.

forming the unfinished past or imperfect tense, as *kunte balisib innak akhûh* *I was thinking that you were his brother*, but the imperfect present is more usual.

§ 485. A past customary or continued action is generally denoted by the imperfect present precoded by the auxiliary *kân*, as *ana kulle yôm kunte baddî lu qershên sâgh* *I was giving him two piastres a day*; *kân beyigî 'andi ktir* *he used often to come to my house*; *kan beyâkul we yenâm* (for *biyenâm*) *waiyâna mar-ratên fi g gun'a* *he used to dine and sleep with us twice a week*; *kân beyidrab fih* *he was striking him*; *kânit bithizze fi raşha* *she was shaking her head*.¹

§ 486. It has been seen that the aorist may stand for the English indefinite future, but as such it has only to do, in affirmative sentences, with simple futurity. To express volition or the determination to perform an act we must add the participle *râyih* (*rayih*, *râh*), or the particle *ha*, or adopt a periphrasis; thus *lamina tigî inta arûh ana* *when you come I shall go*, but *iza gêt inta harûh ana* *if you come I will go*; *arûh lêh?* *why should I go?* but *ana râh arûh* *I am going, I mean to go*; *tigî bukra?* *will you come to-morrow?* *ha tigî bukra* *shall you come to-morrow?* *inta 'auz timma'nî min il mirwâh, lâkin bardu harûh ana* *you want to prevent me from going, but I will go all the same*.

§ 487. The determination not to do a thing is, on the contrary, generally expressed by the aorist, as *râh min hina*. *Ma ruḥsh* (*arūḥsh*) *go away from here*. *I won't go*; *sallimni l 'aṣâya llî fi idak*. *Ma sallimhâ laksh* (*asallimhâ laksh*) or *mush râyih asallimhâ lak* *give me up the stick you have in your hand*. *I will not give it you*.

REMARK.—*Râyih*, *râh*, and *ha* are sometimes inserted where we would expect the aorist alone, as *ma yiṣaḥḥish leinni ana râyih akdib ala n nâs* *it would not be right that I should go and tell lies to people*.

§ 488. A determination not to do a thing is sometimes expressed by *mush 'auz*, as *il muṣmâr mush 'auz yiṭla* *the nail doesn't want to* (i.e. *won't*) *come out*.

§ 489. The future perfect may in some cases be rendered by the aorist of the auxiliary followed by the participle of the verb, just as the pluperfect may be by the past tense of the auxiliary and the participle, as *mesâfit ma nâkul is samak yekûnû gaybîn il laḥm* *by the time we have eaten the fish they will have brought the meat*.

¹ For this use of *fi*, see § 570, Rem.

THE MOODS

§ 490. The spoken language has, as we have seen in the accidence, two finite moods only—the indicative and the imperative. As there is no separate form for the subjunctive, the indicative has to perform its offices.

§ 491. The imperative maintains the *t* of the aorist in the second person, or, in other words, the aorist is used for it:—

(a) In prohibitions, as *ma tqarrabshe don't go near* (for *qarrabshe*); *ma tgîsh don't come* (for *ta'âla*); *îyâk terûh mind you don't go*.

(b) When preceded by the particle *ma* or the imperative of the verb *baqa*,¹ as *ma tqul li but tell me*; *ma tigi; ibqa trûh 'andu go to his house*; but we may also say *ibqa ta'âla*, &c.

(c) Usually with the conjunction *ya either, or*, as *ya tuq'ud ya timshî either sit down or go away*, but *uq'ud walla mshî (imshî)*.

(d) Frequently in other cases to render the command less harsh or abrupt, as *tigî bukra mind you come to-morrow*; *tibqa tsallim li 'ala buk remember me to your father*.

REMARK.—*Tibqa, tibqû*, are said more often than *ibqa, ibqû*.

§ 492. To express an exhortation in connection with the first or third person we may employ the verb *khallî* (§ 144) followed by the aorist, or the aorist alone, as *khallîna nrûh, khallîh yitfaddal* (or *yitfaddal alone*) *let him come in*, &c.; *khallîh yitribî* (or *yitribî*) *let it be bound*.

§ 493. *Let us . . .* is also expressed by the second person singular of the imperative followed by the preposition *bi* with the suffix of the first person plural, as *imshî bina* (or *imshi bna*) *let us be going*; *uq'ud bina let us sit down*.

REMARK.—*Bina* is sometimes added to the first person plural of the aorist, as *nerûh bina*, &c.

§ 494. The so-called potential mood is made up in Arabic, as in English, of a principal and an auxiliary verb, as *aqdar arûh I can go*; *yimkinak tigî you can come*. The past tense may be rendered by the aorist preceded by *kân*, as *kunt ashêya'û lu I might, could, should*,² *have sent it to him*; *mush kutte tiddi lhun shuwaiya min il kitîr illî 'andak? couldn't you have given them a little out of the quantity you have?* *kânit ti'mil êh? what was she to do?* or by the help of other auxiliaries, as *kan yimkinu yidrabu he could have struck him*.

¹ Used pleonastically.

² An unfulfilled duty is sometimes implied.

§ 495. *Would* and *would have*, in a subjunctive, conditional, or optative sense, will be rendered by the tenses of the indicative mood.

§ 496. In indirect discourse the aorist, generally preceded by *ha* or *râyiḥ*, will be employed, as *qâlit inniha tishêya‘ha, ha tiktib, rah tigî* *she said that she would send her, would write, come.*

§ 497. The English infinitive is expressed:—

(a) By the aorist united to the preceding clause or word by a conjunction, especially when the infinitive denotes a purpose, as *ruhna l balad ‘ashân nistaffhim ‘an il khabar* *we went to town to inquire about the news*; *gibte kitâbâtî ‘ashân awarrîhum lak* *I have brought my books to show (them to) you*; *ḥaddarna r râgil lagle yihkî lak hikaytu* *we have brought you the man to tell you his story*; *ṭalab minnu innu yir’allim ‘ala l waraqa* *they begged of him to sign the paper*; *at‘ashshim innî aqdar agî* *I hope to be able to come*; *wa‘adnî innu yiktib li* *he promised to write to me.*

(b) By the aorist without a conjunction (§ 482).

(c) By a definite verbal noun governed by the preposition *li*, or *‘ashân* when a purpose is expressed, as *il mashye aḥsân min ir rukûb* *it is better to walk than to drive*; *ma baqa lnâsh ḥâga ghêr it taslîm* *we have nothing left us but to submit*; *ithakamr ‘alêh bi l gild* *he was condemned to be flogged*; *guhuz li l mirwâḥ* *he was prepared, ready, to go.*

THE PARTICIPLES

§ 498. The active participle very frequently replaces the continued present, and sometimes the past or future tenses, and this whether the subject be expressed or understood; e.g. *kan kâtib il gawâb* (= *kan beyiktibu*) *lamma ṭabbêt ana* *he was writing the letter when I appeared*; *yekun fâtîḥ il bâb lamma tûsal* *he will be opening the gate when you arrive*; *ana gay* *I am coming*; *ana dâyr* (= *kunte badîr*) *fi l balad* *we gih wâḥid qal li* *as I was walking round the town some one came and told me*; *kan waqtiha shârib* *he was drinking at the moment*; *qam wâqîf* *he stood standing* (= *he stood up*); *lamma wiṣilna laqêna n nâs garyîn* (or *beyigrû*) *we found the people running when we arrived*; *shufna l mashâyikh ṭalyîn* (*beyiṭla‘um*) *min il balad rakbîn hamirhum* *we saw the sheikhs coming out of the village riding their donkeys*; *ragga‘ it ṭalyîn* *bring back those who are going out*; *ish shibbâk ‘ala yemîn id dâkhil*, i.e. *the window is on your right as you go in*; *bidal ma nta qâ‘id hina* *instead of your sitting here*;

ma nîsh qaylak imbârih? *didn't I tell you yesterday?* ma fîsh hâga nasiha? *is there nothing (you) have forgotten?* ana mrabbîh 'andî min şugre sinnu *I have brought him up from his childhood*; kan fâtîh, qâfil *he had shut, opened (his shop, &c.)*; so râgil qârî *a reading man, i.e. a read man*; rah dugrî shârib fingân il qahwa *he went straight and drank the cup of coffee, i.e. he drank it straight off*; yeruh dugrî dârib il walad fi wishshu *he straightway hit the boy in the face*; ¹ ana mush nâyim fi l bêt il lêla (for ma akunshe nâyim), il babûr qâyim in naharda walla bukra? *is the boat starting to-day or to-morrow?* so ma ntish hina bukra? *won't you be here to-morrow?* the participle of the substantive verb not being in use.

§ 499. The passive participle refers only to an act already past, and the English imperfect passive participle must be translated by a periphrasis; thus laqêt il walad madrûb bi 'asâya *I found the boy struck with a stick*; laqêt il walad beyidrâbûh (or beyidrâbû fi) *I found the boy being hit*.

§ 500. The participles, like any other adjective, may qualify a noun or be used substantively or adverbially, as ir râgil il hâdir *the man who is present*; il mara l maqtûla *the murdered woman*; kalâm matbû' *a printed statement*; il gawabât il mesôgara *the registered letters*; id dâkhil lâzim yikhalli bâlu *he who goes in must be careful*; il matqûl ma yîhkish hikaytu, i.e. *dead men tell no tales*; wâhid gâhil in ni'ma, nâkir il ma'rûf *one forgetful of favours, i.e. an ungrateful man*; il gârî yûsul qabl il mâshî *the runner arrives before the walker*; uq'ud sâkit *sit quiet*; il huşan mishî hâdî *the horse went quietly*.

§ 501. The active participle is, strictly speaking, imperfect in its action, and neither it nor the passive participle can be used by themselves, like the English participles, to define the circumstances of an action. An English clause, therefore, in which a participle has of itself the full force of a verb, must be converted into one introduced by a conjunction, or be otherwise paraphrased; thus mâdâm 'irifte innak mush gay tîli'te barra *knowing that you weren't coming, I went out* (not 'ârif innak); lamma t'akkidte inniha gat *having assured myself that she had come*; ba'de ma sakkêt il bâb hattêt il muftâh fi gèbî *having locked the door, I put the key in my pocket*; ma rdîsh yigi ikminnu ta'bân *being tired, he was unwilling to come*; ba'de ma naţte 'ala l hêt dakhal il bêt *having jumped over the wall, he went into the house*; lamma shâfu beyit'asha istanna fi l bâb *seeing him at*

¹ Comp. the English "Don't go hitting him," "Why do you go doing that?"

dinner, he waited at the door ; ba'd il fulûs ma ndafa'it (or lamma ndafa'it il fulûs) the money having been paid ; shâl il 'aiyil 'ala kitfu we tili' yigrî lifting the child on to his shoulder, he ran away.

§ 502. But they may be used like the aorist to qualify the meaning of certain verbs, as *mât maqtûl* ; and an active participle may—

(a) Immediately follow the verbs *râh*, *gih*, *qâm*, *fidil*, and *tann*, limiting their action, as *râh gârî he went running ; gèna mashyîn we came walking, on foot ; qam wâqif, sâkit ; fidîlna tal'in lamma li fôq we continued going up till (we reached) the top ; tannuhum sharbîn they continued drinking.*

(b) Define the condition of the object of verbs signifying to *perceive* or *find*, as *ana shuftu dâkhil I saw him going in ; laqêtu dârib il wad I found him striking the lad.*

REMARK.—In both cases the aorist or present may be used instead of the participle, and in the latter, especially after verbs of seeing, the conjunction *we* may be inserted between the object and the participle.

§ 503. A partial exception to the rule laid down in § 501 is the use of the copulative with the personal pronoun, which, together with the participle, are equivalent to a clause introduced by a temporal conjunction, as *itqâbilte waiyâh w ana râyih 'ala l balad I met him as I was going to the village ; shufnâh wi hna gayîn min 'andak we saw him when we were coming from you ; w ana mâshi waiya Mahmûd qal li as I was walking with M., he said to me. (See further, § 576.)*

REMARK.—Here again the continued present may be used, as *itqâbilte waiyâh w ana barûh*, &c., but the participle is preferable.

§ 504. The English gerund may be rendered in Arabic by a verbal noun, the aorist, or a separate clause sometimes introduced by a conjunction, as *yehibbe dars il lugha he is fond of studying philology ; şahî li garf id dik a dish for serving the fowl ; ana badrabak 'ashân daqqitak dî fi bintî I am hitting you for pushing my daughter in this way ; yehibbe yiqra fi l Qur'ân he likes reading the Koran ; qam 'adda l bahr we harab he escaped by crossing the river ; shanaqûh 'ala shan ma qatal imrâtu he was hanged for murdering his wife ; iggannin ikminnu (or lamma) daiya' fulûsu he went mad through having lost his money ; khadu bard ikminnu kan wâqif fi l maṭara he has taken cold through standing in the rain ; kattar khêrak illî gêt thank you for coming ; ma fish fayda fi innak terûh there's no good in your going.*

THE VOICES

§ 505. The passive voice is expressed —

(a) In certain verbs by a special form (Accidence, § 141).

(b) By one of the derived forms (Accidence).

(c) By the use of the third person plural of the active, without reference to a definite subject, as *darabûh* *he was beaten*; *emta katabu l gawâb* ? *when was the letter written*? *rayhîn yish-nuqûh* *he is going to be hanged*; *rah yiqtil we qatalûh* *he went to kill (somebody), and was killed himself*.

§ 506. The agent is usually introduced by *min* when a passive form is used, but not infrequently by *bi*, especially when it is not a human being, as *inqatal min min* ? *by whom was he killed*? *qurustê bi 'aqrab* *I was stung by a scorpion*.

REMARK.—Although the passive forms are freely used in Arabic, it is better, as a rule, especially when the agent is expressed, to put the verb in the active voice; thus *the thief was caught by two men passing* would be better translated by *itnên kânû faytîn miskû l harâmî* than by *il harâmî itmisik min itnên kânû faytîn*.

CONDITIONAL SENTENCES

§ 507. The protasis (or clause containing the condition) is introduced by *iza* or *in* when a future condition is stated, and by *lau*, *lô*,¹ *iza*, or *in* when a past condition is stated. In all cases the verb must be in the past tense; e.g. *iza gih wâhid* *if any one come*; *in wiqi' il kitâb min îdak* *if the book should fall from your hand*; *iza kunte ruht* *if you had gone*; *lau kutte had-dart il huşân* *if you had brought the horse*.

§ 508. *Iza kân* and *in kân*, followed by the aorist, are used in the same way as *iza* and *in* with the past tense, and followed by the imperfect present introduce a condition which may be in process of fulfilment.

§ 509. The conjunction *inn* or *le inn* may intervene between *lau*, *lô*, *lâ*, &c., and the verb. When this happens, the verb *kân* is understood, so that the strict rendering would be *were it that . . . not that . . .* the words introduced by the conjunction forming a substantival clause.

§ 510. The following examples of affirmative and negative clauses will show what tenses should be used both in the protasis and apodosis (that is, the clause containing the conclusion), according as the former implies that the fulfilment of the condition is, or was, possible, probable, or impossible:—

¹ The form *lô* is generally used in negative sentences.

(a) Future possibility, or probability, or mere assumption : iza gih, in gih, iza kan yigî (or in kan yigî), arûh ana¹ *if he come (or comes), I will go* ; iza ma gâsh, in ma gâsh, iza kan ma yigîsh, iza ma kanshe yigî, in kan ma yigîsh, in ma kanshe yigî, arûh ana *if he do (does) not come, I will go*.

(b) Present possibility or probability : iza kan beyigî, in kan beyigî, arûh ana *if he is coming, I will go* ; iza ma kanshe beyigî, in ma kanshe beyigî arûh ana *if he be (is) not coming, I will go*.

(c) Future improbability : iza gih, in gih, ruht *if he came (should come), I would go* ; iza ma gâsh, in ma gâsh, ruht *if he were not to come, I would go*.

(d) Past probability or possibility : iza kan gih, in kan gih arûh *if he has come, I will go* ; iza ma kanshe gih, in ma kanshe gih, arûh *if he have (has) not come, I will go*.

(e) Past improbability : lau gih, lau innu (le innu) gih, in kan gih arûh ana *if he should have come, I would go* ; lau ma (or lôma), gâsh, lô lâ gih, lau innu (le innu) ma gâsh, in kan ma gâsh, in ma kanshe gih, arûh ana *if he should not have come, I will go*.

(f) Past impossibility (condition unfulfilled) : lau gih, lau kan gih, lau kan yigî² ruht, kunte ruht, kunt arûh ana *if he had come, I would have gone* ; lau (lô) ma gâsh, lô la gih, lau (lô) ma kanshe gih (yigî), lau kan ma gâsh, lô lâ kan gih (yigî) ruht, kunte ruht, kunt arûh ana *if he had not come, I would have gone*.

(g) Imperfect impossibility : lau kan beyigî kunte ruht, kunt arûh, kunte barûh, ana *if he had been coming, I would have gone (be going)* ; lau (lô) ma kanshe beyigî, lô la kan beyigî, lau kan ma beyigîsh kunte ruht, kunt arûh, kunte barûh, ana *if he had not been coming, I would have gone (been going)*.

REMARK a.—Iz lam yigî is sometimes used for in ma gâsh by the uneducated, in the belief that they are displaying a knowledge of *nahwy*.

REMARK b.—In (g) the aorist is sometimes used for the continued present, as lau kunte a'raf ma kuntish astarda *if I had known* (lit. *been knowing, aware*), *I would not have accepted*.

§ 511. La, a particle of asseveration, is sometimes prefixed

¹ Sometimes, also, kunte arûh when the probability is remote. In kan yigî is perhaps more remote than iza kan yigî. When the fulfilment of the condition is practically a certainty, iza or in becomes equivalent to lamma, as in ʕili' in nahâr nerûh, i.e. *when it is morning we will go*.

² Unusual.

to the verb in the apodosis, as *lau kunte itqâbilte waiyâha lakunte mauwittuha* *had I met her, I would assuredly have killed her.*

§ 512. *Iza kân* is generally regarded as one word, *kân* remaining unchanged in number and person,¹ as *iza kân agi, yigû* *if I, they, come*; but we may also say *iza kunte* (or *kutte*) *agi kânû yigû*, &c. With *in*, on the contrary, *kân* should agree with the subject, as in *kânit 'agabitak walla n kânit ma 'agabitakshe* *whether she pleased you or not.*

§ 513. *Lô mâ, lô lâ*, and sometimes *in mâ*, may immediately precede a substantive in the sense of *but for* (= *were it not for*), as *lô mâ khôfu minhum* *but for his fear of them*; *lô la d dawa dih kutte mutt* *but for this medicine, I had died*; in *ma kanshi d darb* *but for the blow.* The verb *kân* is not infrequently expressed, as *lo la kân id dawa dih*, &c.

§ 514. The conditional particles are often omitted, especially when there are two alternative clauses, as *raysên fi mer kib tighraq*, lit. *two pilots in a boat, (and) it sinks*; *kalâm il lâl mad-hûn bi zibda; yiṭla* *'alêh in nahâr, yesîh* *the words of the night are spread with butter, if (= when) the day rises upon them they melt away*; *tiqrâha ma fihâsh hâga* *read it, and there is nothing in it*; *shâlû li fôq zêye ma fish hâga* *he lifted it up as if there were (it were) nothing*; *yigî ma yigîsh zêye bardu* *it is all the same whether he comes or not*; *yigî, ṭaiyib; ma yigîsh, ni'mil êh?* *if he comes, well and good: (but) what shall we do if he does not come?* *gih gih, ma gâsh neshuf lina ṭariqa tanyâ* *if he comes, he comes; if he does not, we shall see what (else) can be done*; *ma fîsh fulûs, ma fîsh 'esh* *no money, no bread*:² *kan henâk, khud minnu radd; ma kanshe henâk, fût il gawâb* *'andu if he is there, bring an answer from him; if he is not, leave the letter at his house*; *iza kan khallaşak ma fish mâni'*; *ma khallaşakshe zêye mâ yi'gibak baqa* *if it satisfies you, well and good; if not, why, (do) as you please*; *kebîr kân au şughaiyar* *whether it be much or little*; *naggâr walla mush naggâr ma lnâsh da'wa* *it does not concern us whether he is a carpenter or not.*

§ 515. The conditional particles are expressed after verbs denoting *wonder, surprise, &c.*, thus, instead of saying *bastaghrab iza kan rah yigî walla la'*, we say *bastaghrab rah yigî walla la'* or *ya tara yigî walla la'*. After verbs of asking they may be used or not optionally, as *sa'altu iza kan râyiḥ yigî* (or *sa'altu râyiḥ yigî*) *I asked him if he were coming*; but note that in the latter

¹ *Kân* sometimes remains unchanged also with *lau*, as *lau kan shuftu* for *lau kunte shuftu*.

² *Turk. para yök ekmek yök.*

case the question is actually asked, and the words must be pronounced accordingly.

§ 516. *Whether . . . or* is often expressed by sawa in kân . . . au, walla (we illa), as sawa n kan yiksab au yikhṣar *whether he gain or lose ; whether . . . or not* by iza kân, iza (with past tense of verb) in kân, sawa n kân . . . walla la', walla ma, as qul lî iza kunte râdî walla ma ntash râdî, iza kunte 'auz terûh walla la' *tell me whether you are willing or unwilling, whether you wish to go or not ;* in kânit tâkul walla mâ tâkul *whether she eat or not ;* iza ruḥte walla ma ruḥtish *whether you go or not ;* mâ a'rafshê kân ir râgil maugûd walla la' *I don't know whether the man was present or not* (in being understood, as above); *even if, though*, by wi lau, wi lau inn, or lau we inn, as wi lau gih hûwa ḥarûh ana *though he come, I will go* : ḥaqûl il kalâm da wi lau innuhum yiwabbakhûnî *I shall say this though they scold me ;* kibîr kân wi lau ṣughaiyar *be it large, or even be it small ;* lau wi mîna ma shufnahish *even though we saw it not*.

REMARK.—We must be careful to distinguish between walla or (= wa illa, we illa) and wala *nor* (= wa la); we in la is contracted to willa, as iskut willa aqta' râṣak *be quiet or I will break* (lit. *cut off*) *your head*.

INDIRECT DISCOURSE

§ 517. An indirect quotation may be introduced by the conjunctions inn, leinn, 'ala inn, as qâl innu 'amal kede *he said that he did so ;* or the original words may be quoted, as qâl ana 'amalte kede ; ma tqulshe li ḥadd ana 'amalte kede *don't tell any one you did so*.

§ 518. Occasionally these two forms of speech are confused, and a direct quotation is introduced by a conjunction,¹ as qal le innî kunte sakrân waqtiha *he said he (himself) was drunk at the time ;* ba'dên ana qultî lha le innî ana ḥabbêtik *I then told her I love her ;* khabbaru l bâsha 'ala innina ma lqênahshê *they informed the pasha that they had not found him ;* kan menabbih 'alêya innak tiḥaddar il akl *he had ordered me to prepare the meal*.

§ 519. In indirect questions the conditional particle iza kân may be used with all persons, as sa'alnî iza kunte rayḥ agî, sa'alu iza kân, &c.; or it may be omitted, and very generally is, when there is an alternative clause, as sa'alnî râyih agî walla

¹ So ὅτι sometimes in Greek. Confusion is not likely to arise from the double meaning, the context showing what is intended.

la, shuftu walla la *he asked me whether I am coming or not, whether I saw him or not*; istafhim gih walla lissa *inquire whether he has come yet or not*; or the original words may be quoted, as sa'alnî rah tigî, shuftu walla la'. The first of the three forms of expression is the most usual.

§ 520. The conjunctions inn, le inn, &c., are not infrequently omitted after the verb qâl, though the quotation remains indirect, as qâlû ma laqûsh il walad *they said they didn't find the boy*; is şauwahin yeqûlû ma şâfûsh il haram *the tourists say they haven't seen the Pyramids*; qâlû 'alêya mât (or mutt) *they said of me that I had died*; il laban mush maghlî; it tabbâkha bitqûl maghlî *the milk is not boiled; the cook says boiled (i.e. that it is boiled)*.

§ 521. When the verb in the indirect quotation or question would not logically be in the past tense, it is placed in the imperfect present, aorist, or future in Arabic; thus *what did he say?* *He said he was coming* will be translated by qâl êh? qal innu biyigî; *he said he didn't think* by qâl 'ala innu ma yiftikirsh; *they said they would bring them* by qâlû innuhum yegibûhum (or hayegibûhum); *I asked him if he accepted* by sa'altu iza kan beyirda; so qal lî innu ma ya'rafshe hâga 'an il mas'ala dî *he said he knew nothing of this matter*.

INTERROGATIVE SENTENCES

§ 522. An interrogative sentence usually stands without an introductory particle, as in English, when nothing is implied as to the answer, as rah tigî bukra? *are you coming to-morrow?* shuft ir râgil illi kan hina? or when the verb is negative and an affirmative answer is expected, as ma shuftish ir râgil? *didn't you see the man?* In other cases it is not uncommonly introduced by the word ya'nî (the 3rd pers. sing. of the aorist of the disused 'ana *to mean*), an affirmative answer being then invariably expected if the verb is affirmative, and a negative answer if the verb is negative, as ya'nî rah tigî bukra? *you are coming to-morrow, then?* ya'nî ma shuftish ir râgil da? *so you didn't see that man?*

§ 523. Ya'nî may be followed pleonastically by the poun ma'na with the feminine pronominal suffix, as ya'nî ma'nâha mush râdî tigî *so then¹ you are not willing to come*.

§ 524. Both in direct and indirect questions the interrogative

¹ Ya'nî and ma'nâha may be expressed by *so then*, as above, but they are much more freely used in interrogative sentences than their English equivalents.

pronoun usually precedes the verb when it is the subject, and follows it when it is the object. (But see § 423.)

§ 525. An alternative question is introduced by walla, as 'auz terûh walla tistanna hina *do you want to go or stay here?* shêya't il gawâb walla huwa lissa 'andak *have you sent the letter, or have you still got it?*

§ 526. The Arabs are very fond of introducing a principal or causal sentence by an interrogative clause, for the purpose of attracting the attention of the hearer to the fact about to be stated; e.g. lamma sa'altu qal li êh? qal li le innu 'umru ma shafhâsh *when I asked him, what did he tell me? he told me that he had never seen her in his life*; wi humma maqṣudhum êh? maqṣudhum yitaffishûhum *and what was their object? their object was to drive them away*; ana qulti lak il kalam da lêh? qultilak il kalam da 'ashan ta'raf . . . *why did I tell you that? I told it you that you might know. . . .*

§ 527. Instead of answering *yes* or *no*, the person to whom a question is addressed will often repeat the principal word of the interrogative sentence (usually a verb) in an affirmative or a negative form, as shufti ktâbu? Shuftu (or ma shuftûsh); da ktâbu? Êwa, kitâbu; fi nâs henâk? Fîh, ma fîsh.

REMARK a.--Notice the insertion of la' in such expressions as gêt imbârîh au innahar da? la', gêt imbarîh; gibte wâhid walla tnên? la' gibte wâhid bass; da râgil ṭaiyib? la', ṭaiyib, the second alternative, even though unexpressed, being denied before the first is affirmed.

REMARK b.—Note that qâl is sometimes used for sa'al, as qal lu iza kan huwa raḥ yerûh dilwaqti walla yistanna shwaiya *he asked him whether, &c.*

REMARK c.—An interrogation may be equivalent to a negative, as akhallaṣ qawâm; a'auwaq? (= mâ 'auwaqsh) *I shall finish quickly; do you suppose I shall be long?*

VERBS EXPRESSIVE OF WONDER, SURPRISE, DOUBT, FEAR

§.528. Where a circumstance is mentioned as a matter of surprise or doubt, the sentence recording it is introduced by the conjunction inn, 'ala inn, &c., and acts as the object of the verb, as ana staghrabte 'ala innak ma ta'rafshe ahsan min kede *I am surprised that you do not know better than that*; ana 'andî shakke leinnu hûwa *I doubt whether it is he*; but where an alternative or an interrogative follows, no conjunction is used, as ithaiyarna rayhîn yigûna walla la' *we were perplexed as*

to whether they were coming to us or not ; istaghrab rah ni'mil êh fih he wondered what we were going to do to him ; 'andi shakke yekun hûwa walla ghêru I am in doubt as to whether it be he or some one else.

§ 529. The English *I wonder whether* may generally be translated by ya tara¹ or haltara (or hantara), which may either precede or follow the verb, as ya tara rah fên I wonder where he has gone ; humma til'un min Maşre ya tara have they left Cairo, I wonder ; so in a dependent sentence, as shuf ya tara ni'mil êh see, find out, what we should do. The conditional particles sometimes follow, as qul li ya tara in kunte mabsût walla la' tell me, as I am wondering, whether you are contented or not.

§ 530. The clause which contains the object of fear, being a future event, is introduced by the conjunction lahsan (or ahsan) or occasionally, but improperly, by inn, le inn, &c. ; or it may stand by itself ; as khâyif lahsan, ahsan yigî, ma yigîsh fearing lest he come, do not come, or (less usually) khâyif yigî, ma yigîsh.

§ 531. Sometimes the negative la is used superfluously though the event is expected to take place,² as khâf la yemût il walad he feared lest the boy die or the boy would die ; khad waiyâh sham-siya min khôf la tumtur id dinya he took an umbrella for fear it should rain. Similarly with the verb wa'a, as û'a la tinsâ.

§ 532. When the object is an event which is believed to be actually taking place, or to have already taken place, it will be introduced by the conjunction inn, le inn, as khâyif le innu beyigî, gih fearing he be coming, had come.

NEGATIVE SENTENCES

§ 533. The negative suffix *sh* may be attached, as we have seen in the accidence, to pronouns and pronominal suffixes, as well as to the verb, and even to other words when emphatic ; e.g. in kunte ma ntish mesaddaqui if you don't believe me, where in ma kuntish mesaddaqui might equally well be said ; in kan ma llumshe 'êsh (for in ma kanshe luhum) if they haven't any bread ; ma bênish u bênak hâga (for ma fîsh bēni u bēnak) there is nothing between us ; ma hummâsh kubâr (for humma mush kubâr) they are not large ; ma 'ilmîsh le innu râh I have no knowledge that he has gone ; ma haddish gih ; ma

¹ Ya tara is more often used than haltara. Tara is the 2nd pers. sing. aor. of the verb ra'a. (See § 189.)

² As μή in Greek, ne in Latin, ne, non, no in the Romance languages.

'umrîsh simi'te hâga zêye dî *I never in my life heard such a thing*. The sign is sometimes attached to the principal verb, instead of to the auxiliary, when there is a stress on the former, as kân mâ biyâkulshe (for ma kanshe biyâkul) *he was not eating*; kan lissa ma gâsh *he had not yet come*.

§ 534. Mâ is not infrequently omitted, especially in interrogative sentences, where an affirmative answer is expected or astonishment implied at the existence of something, as ma'akshe fulûs? *haven't you any money?* lakshe ikhwa? *have you no brothers?* kuntish henâk? *weren't you there?* bâlakshe l hâga dî? *don't you remember this matter?* ma'akshe wala khamsa sâgh? *haven't you got even five piastres?* iza kuntish dafa't kân ahsan *it would have been better if you had not paid*: ma 'rafshê kan maugûd walla kanshe *I don't know whether he was present or not* (but we may here also say wa lâ kanshe); adi sabab ma gêtsh *this is the reason why I didn't come* (to avoid the double ma, but adi sabab ma ma gêtsh will sometimes be heard).

§ 535. Mâ is used without *sh* :—

(a) Where it is supported, as it were, by another word or other words in the sentence, which already so strongly emphasize the negative notion that the *sh* is intuitively dropped as superfluous, as wa llâhi ana ma a'raf *by God (in very truth) I know not*; ¹ 'umrî ma shuftu; wa lla na (= llâh ana) mânî fâhim kalâmak *of a truth I do not understand your words*. It is not unusual, however, where no particular stress is laid on the strengthening word, to add the *sh*, as wa llâhi ma 'rafshê *upon my word I don't know*.

(b) In emphatic wishes (but optionally), as Allâh ma yilhrinna (or yilhrinnâsh) minnak *may God not deprive us of you*.

(c) In the expressions ma drish illa, ma basse illa, ma yish'ur illa *he didn't know where he was, he hadn't time to look round before . . .*, used with reference to a sudden event. The copulative *wi* is often inserted either before or after illa, as ma ash'ur illa (or we illa) wâhid ha'tte idu fi gêbî *suddenly I felt some one put his hand in my pocket*; ma basse't illau (= illa we) wâhid minhum natte fi 'arabiya we harab *I hadn't time to look round before one of them sprang into a carriage and made off*.

(d) When used for lâ in the sense of *neither*, and followed in another clause by wala *nor*, as ma kallimtu wala shuftu *I neither*

¹ The omission of the *sh* here may also be due to the prevalent notion that the Koranic, or at least the Nahwy, should be imitated in a sentence of a religious turn.

spoke to him nor saw him ; ana ma darabte wala ndarabt I neither struck nor was struck ; but the suffix will often be used, especially if the first sentence is emphatic or more emphatic than the other or others, as ana ma darabtûsh wala hûwa darabnî I did not strike him, nor did he strike me.

(e) In some phrases of a religious turn, and mostly in proverbial expressions, as *da ma yikhallaşnî min Allâh that will not save me from (the wrath of) God, i.e. it is against my conscience ; lô la l kasûra ma kânit il fakhûra but for the breaking, there would be no pottery ; la shê illi mâ luh nafa' there is nothing without a use.*

(f) Occasionally in other expressions where illa follows in the sense of *except* or, combined with mâ, in the sense of *only*, as *ana ma ddîlak il fulûs illa lanma tsallimni l kimbiyâla I won't give you the money till you hand me the bill ; ana ma ruhî lu illa nûba waḥda I only went to him once ; mâ nis'al illa 'ankum we ask only about you (i.e. my thoughts are only of you).* Here again *sh* may be added if much stress is laid on the denial.

§ 536. *Neither . . . nor* are more generally expressed by *lâ . . . wala*, and *sh* is rarely added in the first clause and usually omitted in the second, as *la laqêtu wala dauwarte 'alêh I haven't found it, nor did I look for it ; la dakhâl wala kharag, i.e. it has nothing to do with it ; la shuft ir râgil wala shuft akhûh I didn't see the man, nor did I see his brother ; la laqu l bint wala laqu 'amniha ; la shuftûsh wala kallimtûsh (or la shuftu wala kallintu) I neither saw him nor spoke to him ; khadu fulûsî wala khallû lîsh ḥâga they took my money and left me nothing ; wala fish wâhid gherma nor is there any besides us ; wala hish masalan ukhtî nor is she, for example, my sister.* Where *wala* is equivalent to the English *without sh* should be added, as *yishrab wala yâkulsh he eats without drinking, khadte minnî nusse ginêh wala raddêtûsh.*

§ 537. Sometimes *mâ* is used pleonastically after *wala*, and in this case the *sh* should not be omitted, as *ma kunnâsh ni'rafhum wala humma ma yi'rafûnâsh we didn't know them, nor did they know us ; ma 'andîsh nibîr wala moiya ma fîsh I have no wine, nor have I even any water ; khadu fulûsî wala ma khallû lîsh ḥâga ; wala ma fish ḥadde gherma.*

§ 538. *Mâ* may be placed before a pronoun, the subject of the substantive verb, whether expressed or understood, as *mush (=ma huwâsh) kân hina? wasn't he here? ma ntîsh râdî? are you not willing? iza kan (or kunte) ma ntîsh rayḥa if you (f.) are not going.* Sometimes the pronoun is repeated, as *iza kunt inta ma ntash râyih.*

§ 539. *Mush* (*mish*), as we have seen, is used for all genders and numbers, and may be followed by all tenses. In interroga-

tive sentences it invariably calls for an affirmative answer, as *mush kunte fi bêtu inbârîh?* *weren't you (i.e. surely you were) at his house yesterday?* *mush ish shamse betîla' mish sharq?* *doesn't the sun rise in the east?*

§ 540. When followed by a verb negated by *mâ* it must be translated by *not that*, as *mush ma rahsh not that he didn't go*; *mush ana ma mishitsh—mishit not that I didn't go—I went*.

REMARK.—*Mâ* . . . *sh* are occasionally used with the verb itself when *mush* would be more regular, as *huwa ma rahshe yisraq we miskûh darabûh it was not that he went to steal and was caught and beaten*. With the aorist it may serve to express an emphatic command or prayer, as *mush tiskut! won't you be quiet!* *mush tisallifni wala khamisa sâgh?* *won't you lend me even five piastres?* *mush tiftah li l bâb?* *are you not going to open the door for me?*

REMARK.—*Mâ* is apparently pleonastic in such a phrase as *kêf sihhitak min waqte ma ma shuftaksh how have you been since I saw you (depuis que je ne vous ai vu)?* but the idea is *during all the time that I have not seen you*. In the expression *nakar innu ma shâfûsh he denied that he saw him*, both negative particles are pleonastic.

§ 541. *Lâ*, unless preceded by the conditional particle *lô*, rarely stands in the spoken language before a noun with ellipse of the substantive verb, except in expressions borrowed from the Koran, as *lâ ilâha illa llâh there is no god but God*, in a few proverbs, and in the expression *lâ budde min* (or 'an) *lit. there is no escape from*, as *la budde min môtû he must surely die*; *la budde min inni arûh I must go*. *Lâ* is sometimes used as *mâ*, above, with the aorist to express a wish, as *Allah la yiâfik may God not give you health*, and occasionally with the past tense when preceded by the conditional *in*, as *il la (= in la) ma sha' Allah if God will not*. In the compound tenses the auxiliary may remain positive and the negative be appended to the principal verb, as *kunnâ ma kharagnâsh*. This adds, perhaps, vividness to the negation. So *kan ma fîsh 'êsh there was no bread* (for *ma kanshe fi 'êsh*), *lâzim ma haddish gih no one can have come*.¹

§ 542. The verb *khalla* sometimes passes on the negative which would be more logically attached to it than to the qualifying verb, as *ana khallêtu ma rahsh I didn't let him go* (for *ma khallêtûsh yerûh*), with no appreciable difference of meaning.

§ 543. The verb following *qidir* *be able, can*, may take the

¹ This is invariably the construction with *lâzim* and words of similar import forming with the verb the past tense of the potential mood.

negative, as *niqdar ma nis'alaksh we are able not to ask you, i.e. we are not bound to ask you.*

§ 544. *Ma* *fish* is occasionally used as the negative of *yekûn*, or even *kân*, but in this case it is usually equivalent to *is, was, less than*, as *ish shurût ma fish darb yilşal minnak the conditions are, no blows on your part*; *is sâ'a ma fish arba'a it is not yet four*; *il mesâfa ma bēnhum ma fish mitrên the distance between them is not two metres* (lit. *as to the distance between them, there are not two metres*; *mush arba'a, mush mitrên*, would not necessarily imply that the time—number—was less); *kalna gibna ma' 'êsh bass, ma fish zibda we ate cheese with bread only, no butter.* It has the force of a noun in the expression *qafalu l bâb 'ala ma fish* (or *'ala l hawa*), i.e. *without its having anything to hold it.*

§ 545. The negative particle *lam* of the written language is sometimes employed by the lower classes in the desire to pass as educated, but always with the past tense, as *lam shuftu wala ra'êtu*, except when preceded by the (also *educated*) conditional particle *iz*, and in the expression *lam yazal*.

VERBS TRANSITIVE AND INTRANSITIVE

§ 546. Many verbs are used as in English, sometimes transitively, sometimes intransitively or reflectively, as *darab il garaz he rang the bell, il garaz darab the bell rang*; *shahhîlu he hurried him, shahhîl he hurried*; *qaddimu hina 'andî bring him forward to me, qaddim kemân shuwaiya come a little further forward*; *iqla' hidûmak take off your clothes, qala'ûh they stripped him, qala' we nizil fi l moiya he stripped and went into the water*; *zâd ugritu he increased his pay, zâd in Nil the Nile rose*; *tammêt ish shughla I have finished the job, tammit ish shughla the job is finished*; *khuluş ish shughl I have completed the work, khuluş ish shughl the work is completed*; *libis hidûmu* (or *libis*) *he dressed*; *ghaiyar* (or *ghaiyar hidûmu*) *he changed*; *qarrab il huşân bring the horse near, qarrab li t taliţwâr¹ come close to the pavement*; *yiduqqu (nafsuhum) they tattoo (themselves)*; *baţţalt id dukkhân I have given up smoking, il madrassa baţţalit the school kept holiday*; *ghasal he washed himself, ghasal idêh, hidûmu, &c.*; *sidd il qizâza stop, i.e. put the cork in, the bottle, ana saddêt bidâlu I took his place (filled the vacancy)*; *rabaţûh bi l hâbl they tied him with a rope, biddî arbuţ* (sc. *il qôl*) *waiyâh I want to come to terms with him, il babûr rabaţ the boat moored*; *ishtaghal il huşân he worked, exercised, the horse, ishtaghal tûl in nahâr he*

¹ *Trottoir.*

worked all day ; khadû ba'd (or khadû rauwahum) *they took themselves off* ; qafal, fatah, id dukkân *he closed, opened, the shop*, kan qâfil, fâtiḥ imbâriḥ *he (i.e. his shop, &c.) was closed, open, yesterday*, iqfil or qaffil (*sc. hanakak*) *be quiet, "shut up!"* yishrab nibit *he drinks wine*, yishrab *he drinks* ; itfaddal *pray walk in, &c.*, itfaddal 'êsh, kursî *pray take some bread, a chair* ; 'amal aṭrash, mêyit *he pretended to be deaf, dead* ; kan ḥaṭit or nâsib (*sc. khêshu, &c.*) *we shâl he was pitching his tent, putting up, here, but has since decamped*, huwa ḥaṭṭ *he has become infirm (from old age)* ; kan yimshî yemidd (*sc. riglu*) *he stepped out, walked fast* ; sallim nafsu and sallim *he surrendered himself, surrendered*.

REMARK a.—In the expressions ṣâm Ramadân, akal (or fiṭir) Ramadân *he fasted during (kept) Ramadan, he eat during Ramadan*, the noun may be regarded as an accusative of limitation.¹

REMARK b.—The imperatives itla' and inzil are often used, when the object is not expressed, for the derived forms ṭalla', nazzil.

§ 547. Some verbs govern their object either directly or indirectly, *i.e.* by means of an intervening preposition, as id dawa nafa'nî (or nafa' li) *the medicine benefited me*, iggauwiztiha I married her, iggauwizte biha *I was married to her* ; ilḥi lî bi l ḥikâya (or il ḥikâya) *tell me the story*, sagadû (or sagad lu) *he worshipped him* ; lahag 'alêh (or lahagu) *he cheated him* ; kabastu I seized him, kabas 'alêh in nôm *sleep overcame him* ; yilzimnî (more usual than yilzim li) kursîyên I want two chairs (*lit. two chairs are necessary to me, so lâzimnî 'arabiya, &c.*) ; hâma 'annu *he protected, defended, him, but Allâh yihâmik* ; akninu and aknin 'alêh *he annoyed him* ; shâru and shâr 'alêh *he counselled him*.

REMARK a.—In some cases the preposition may be regarded as part of the verb, as in English *he begs for bread, &c.*

REMARK b.—The preposition often produces a slight difference of meaning, as nadahu *he called him* ; nadah lu *he called to him* ; fatû *he left him, passed him*, fât 'alêh *he passed by him, paid him a visit* ; saddaḡ *believe it*, saddaḡ bi *believe in* ;² khuluṣṭ ish shughl I have finished the work, khuluṣṭe min ish shughl I have finished with the work.

§ 548. Others, whose equivalents in English govern a direct object, always require the help of a preposition to complete their

¹ Unless these expressions are after the analogy of 'amal Ramadân *to keep Ramadan*.—(S.)

² But always saddaḡ of a person.

action, as *khâf min to fear*; *bârik fî to bless*; *shafaq 'ala to pity*; *shaqqe 'ala to visit*; *nabbih 'ala order*; *'allaq li l ḥuṣân to feed the horse*.¹

§ 549. Verbs expressive of motion are sometimes regarded as transitives, and take a direct object, as *ruḥte bêt abûk I went to your father's house*; *gânî gawâb min Lundura I have received a letter from London*; *lamma dakhalna l bêt when we entered the house*; *hîya msâfra skandariya she has left for, gone to, Alexandria*; *waddîhum it tumn take them to the police station*; *nizil il balad he has gone to town*; *ramêtha l moiya I threw her into the water*; *ba'de ma wiṣil il moiya as soon as he arrived at the water*; *waṣalni l gawâb, i.e. I have received the letter*; *da ma yigîsh taman shêlu that doesn't come to the price of (=won't pay for) the portorage*; *qaṭaru he ran after him*; so with causative verbs: *ragga'u matrahu take it back to its place*; *waqqa'tu l ard I threw him on the ground*; *waṣsalitu l bêt she saw him home*. We may also say *ruḥte 'ala bêt abûk, dakhâl gûwa l bêt, waṣal li gawâb, qaṭar warâh, &c.*, and note that the preposition generally intervenes when the object is the second or third personal pronoun; thus *ruḥti lak, yigî lu, yerûh lu, aruḥ luhum* are said in preference to *ruḥtak, yigih, yerûhu, aruḥhum*.

REMARK.—*Tigî* is almost invariably used for *ta'âla* when the object (direct or indirect) is a personal pronoun; thus we say *tigîni*, not *ta'âlâni*. The shortened form *tâ'a* can, under no circumstances, take the suffixes.

§ 550. Verbs of rest are sometimes followed directly by the object, as *huwa qa'ad Barîz shahrên he remained two months in Paris*; *ana fiḍilte maḥalli I remained in my place*.²

§ 551. Verbs denoting *to give, lend, deliver, deprive of, strip, ward off*, often govern the indirect object directly, as *iddêt il walad kitâbu I gave the boy his book*; *iddîni qershên; sallifni (or sallif li) ginêh lend me a pound*; *sallimu l bâsha il gawâb they delivered the letter to the pasha*; *Allah ma yihrimnâsh wiladna (or min wiladna) God bereave us not of our children*; *il ghina dih yiharramni n nôm this singing deprives me of sleep*; *qala'ûh hidûmu they stripped him of his clothes*; *Allahumma kfina s sù' O God, avert the evil from us*; but in order that the indirect object may stand alone (*i.e.* without a preposition), it must immediately follow the verb, or at least not be preceded by the direct object.

¹ See further, under prepositions.

² So in classical Arabic *qatalahu makânahu he killed him in his place, i.e. where he stood*.

§ 552. The direct object is sometimes used for the indirect, as in English, when it is a personal pronoun, as qarâha l gawâb (for qara lha) *he read her the letter*; ishtirîni kitâb (for ishtirî lî) *buy me a book*; zauwidnâh hibre aḥmar *we added some red ink to it*; dâ 'auzha shughl (§ 558); so walla'ni *give me a light*, but walla' li ḥaḍritu *give the gentleman a light*.

§ 553. In addition to the above, the following verbs may take a double object without the aid of a preposition:—

(a) Causative verbs, whether in form or meaning only, provided that in the former case the primitive verb may have a thing as its direct object (*acc. rei*), as warrêtu ¹ l maṭwa *I let him see (showed him) the penknife*; qalla' il walad hidûmu *he made the boy take off his clothes*; sharrab bintak id dawa dih *make your daughter take this medicine*, niqsim il 'êsh nuṣṣen *we will divide the bread into two*; rakkib il faṣṣe dahab *set the stone in gold*; 'allim il walad il lughâ *he taught the boy the language*; qabbadni l mablagh *he let me receive (paid me) the amount*; fakkaritu l mas'ala *she reminded him of the matter*; dakhkhal is sandûq il makhzan *put the box inside the cellar*; isqini moiya, qaliwa *give me some water, coffee, to drink*.

§ 554. Prepositions are not infrequently inserted, as sharrab id dawa dih li bintak,² dakhkhal is sandûq fi l makhzan, wakhkilu li l husân *give it to the horse to eat*.

(b) Verbs signifying *to make, name, appoint, find, know, see, think, feel, &c.*, as 'amal il bê bâsha *he made the bey a pasha*; sammu l walad Meḥammad *they named the boy Mohammed*; 'aiyinu l ḥakîm qâdî *they made the doctor a judge*; ana ba'de ma qataltu laqêtu akhûya *when I had killed him I found him (to be) my brother*; ³ humma ya'rafûk râgil ṭaiyib ⁴ *they know you (to be) a good man*; baḥsibu ḥarâmî *I took him for a thief*.

REMARK.—In the above instances the second object is a predicate accusative.

(c) Verbs denoting *to fill, &c.*, and others whose action is limited by the noun and where the preposition *with* is used in English, as malêt ⁵ il kûz moiya (or, but less usually, bi moiya)

¹ Or warrêti lu.

² Notice the inversion of the order. We should not say sharrab il moiya l bint.

³ Ana laqêtu, shuftu, baḥsibu, râh il balad (§ 474), are instances of the same construction, only in this case the second object is a sentence.

⁴ More usually ya'rafûk le innak râgil ṭaiyib.

⁵ So the adjective malyân.

I filled the mug with water; ‘aṣ riḡlu tîn *he besmeared his foot with mud*; darab il bêt būya *he painted the house*.

REMARK *a*.—We might regard the objects included under this heading as mere complements attached to the verb, but they take the sign of the accusative in literary Arabic, as in other languages.

REMARK *b*.—Notice the expression râhit timla moiya (or simply timlâ) *she went to draw water*.

(*d*) Verbs which are followed by a noun of kindred signification, the so-called cognate accusative or internal object, often the infinitive of the verb itself (§ 230), or one which limits the extent of their action, as darab il walad darbitên, ‘alqa, nabbûtên, khazrantên, ‘asaytên talâta, kaff, kaffên *he struck the boy two blows, gave him a thrashing, hit him with a nabbût, gave him two or three cuts with a cane, a stick, gave him a cuff, &c.*; šalla rak’itên *he prayed two prostrations, i.e. a short prayer*; ana nâzil mishwâr *I am going on an errand*; qasamna r righif qismên *we divided the loaf into two halves*; kharamt il murîna khurmên *I bored two holes in the plank*; isbugh li t tûb sabgha kwayiisa *dye this dress for me nicely (lit. a nice dyeing)*; naddafha nadâfa ṭaiyiba; qa‘adhum ‘ala banûka qu‘âd il talamza *make them sit on benches as schoolboys sit*; ghalêt il moiya ghaliytên (or ghalwitên) *I boiled the water twice*; il huṣân ṭabbe ṭabbi shdid *the horse stumbled badly*; id‘ak riḡlu da‘ke kuwaiyis (or da‘ka kuwaiyisa) *give his leg a good rubbing*; iṭ ṭabbākha sawwit il kharshûf muṣṣe siwa *bass the cook has only half cooked the artichokes*; istiḡamna henâk istiḡamna kbîra *we make a long stay there*.

REMARK.—It will be seen that the noun of unity is generally used in such expressions. When otherwise, the noun generally serves more to intensify the meaning,¹ as ramêtu rany, mush daqqêtu *bass I threw him down, I didn’t only push him*; asma‘ sam‘ *I hear only*.

§ 555. In the passive construction the object which does not become the subject remains attached to the verb or participle as in English, as yit‘allimu l mazzîka *they are taught music*; il kizân itmalit moiya *the mugs were filled with water*; riḡlu kânit mit‘âsa tîn *his foot was besmeared with mud*; il bêt madrûb būya.

§ 556. An adjective of the nature of a participle may also be qualified by a verbal noun as an accusative of specification, as kan ‘aiyân ‘aiya shdid *he was exceedingly ill*; sakrân sakra inglîzî *as drunk as a lord*; so malyân malw brimful.

§ 557. The verbal noun may, like the verb itself, pass its

¹ As is so common in Hebrew.

action on to another noun as its object, as qable dukhulna l bêt before our entering the house : waqte rukubhum khêlhum at the moment of their mounting their horses ; il iştîlâh aḥsan min mirwâh il karukôn *reconciliation is better than going to the police station* ; eh sabab darbuhum ‘ammak ? *what is the reason of their beating your uncle ?* shurb il ḥuṣân il moiya the horse’s drinking the water.

REMARK a.—When the object is a personal pronoun this construction becomes impossible, and a preposition must intervene, as qunte fi zaqqitha di liya *I sprang up on her pushing me in this way* ; bi sabab ḥubbu fiha *by reason of his love for her*. Further, a preposition generally separates a genitive from the object if the latter is a noun, as shurb il ḥuṣân fi l moiya.

REMARK b.—In some cases the noun following may be regarded as a genitive instead of an object, as akl il baṭâṭis *eating of potatoes*.

IMPERSONAL VERBS AND VERBS USED IMPERSONALLY

§ 558. Under these are included :—

(a) Verbs and participles which have a sentence for their subject whether introduced by a conjunction or not, as ma yehunshe ‘alêh yisrif, yidaiya’ fulûs *it is not a light thing for him to spend money* ; ma yib’adshe innu yigî *it is not improbable that he will come* ; ma yimkinshe agî lak, ma simi’she (or inni agî lak, innu ma smi’sh) *it is impossible for me to come to you, that he did not hear* ; iza saraqtu yibqa kuwaiyis lau raddêtu *if you stole it, it will be well to return it* ; yukhrug, yiṭla’, min idak, ti’mil kede ? *is it within your power to do such a thing ?* ma ḥaṣalshe abadan minnak innak darabt akhûk ? *did it never happen that you struck your brother ?* ṣadaf inni ruhî *it chanced that I went* ; bêyin ‘alêk innak ‘aiyân *it is clear from your aspect that you are ill* ; ma kanshe le innu saraq mandil yôm min dâl ? *wasn’t it (isn’t it) a fact that he one day stole a handkerchief ?* fatnî aqul lak inni msâfir *I forgot (lit. it escaped me) to tell you that I am going away* ; ma yikaffikshe innak kharabte bêti bi fitnak we daiya’tu umri ? *does it not suffice you that you have ruined me—wrecked my life—by your calumnies ?* mashhûr ‘annu innu ghanî *it is reputed of him that he is rich (= he is reputed to be rich)*.

REMARK.—The verbs hân and şîb sometimes agree in gender and number with the object of the following verb, as ma thunshe ‘alêh yidrabha *he has not the heart to strike her* ; yis’abû alêya agâzihum *it is hard for me to punish them* ; ahê hânit ‘alêya wi darabtiha.

(b) Verbs which have no subject, i.e. passive forms of verbs which in the active have an indirect object, as *il 'arabîya dâsit 'alêh the carriage ran over him*, *indâs 'alêh he was run over*; *hakam 'alêh he passed judgment on him*, *ithakam 'alêh sentence was passed on him*; ¹ *'allim 'ala l waraqa he signed the paper*, *it'allim 'ala l waraqa the paper was signed*; *katab 'alêh he wrote on it*, *inkatab 'alêh it was written on*; *ghishi, ghimi, 'alêh* (from obsolete actives meaning *to cover, darken*), *it grew (was made) dark around him, he fainted*; *il moiya dî mal'ûb fiha some one has been playing a game with this water*.

REMARK.—The agent is introduced by *min* or *bi*, as *me'allim 'alêh minnu signed by him*; but occasionally it stands alone, as *mindâs 'alêh 'arabîya* (or *bi 'arabîya*) *run over by a carriage*.

(c) Verbs whose subject is understood without having been previously mentioned, as *maṭarit* (or *maṭarit*) *it rained*; *betir'ad, betubruq it thunders, lightens* (sc. *il dunya*), &c.; *imsa 'alêhum* (or *imsa 'alêhum il lêl*) *the night overtook them*; *kattar khêrak* (sc. *Allâh*) *thank you* (lit. *may He increase your prosperity*); *yurzuk, gâzûk, in'al abûk may (God) provide for you, punish you, curse your father*; *da 'auzha shughl*.²

REMARK a.—In some cases, as in *hakamit kede*, it is difficult to supply the subject. (See § 467.)

REMARK b.—*Allâh* may be omitted with one verb and expressed with another in the same sentence, as *kattar khêrak wi shakkar Allâh fadlak*. *Kattar Allâh khêrak* is naturally more emphatic than *kattar khêrak*.

PECULIAR USES OF PARTICULAR VERBS

§ 559. The verbs *dâr* and *qâm* are often placed superfluously before another verb, serving, as it were, to introduce it. The former is joined mostly to verbs of motion, and in all cases retains its original signification of *turning in a circle*, while the latter is of much more general use, and is often best left untranslated or rendered by *then, thereupon*, &c. It is, as a rule, immediately followed by the principal verb, while *dâr* is usually connected with it by the copulative *wi*; e.g. *qulti lu ti'mil êh hina? qam qal lî "ana badauwar ala wâhid" I said to him, What are you doing here? he said to me, "I am looking for some one;" gih abûh qam qa'ad ganbu his father came and sat by him; mikhtishî le innu yequm yâkul waiya s sitt shy of eating with the lady; lamma*

¹ *Maḥkûm* is sometimes said for *maḥkûm 'alêh condemned*.

² A slovenly expression for *dî 'auza lha shughl*.

shaf kede qam darabu fi wishshu *when he saw that, he straightway struck him in the face*; qunt ana baḥsib le inniha gat *I then thought she had come*; yeḡûm abûh yiz'al minnu *his father thereupon gets annoyed with him*; yeḡum yukhsha¹ 'alêh minnî *he then fights shy of me*; hatta yedûr we yigi l ma'âd *until the appointed time comes round*; kan yedûr yeliff *he was going round*; lamma dârit u mâtit il 'agûza *when the old woman came to die*; lamma yedûr u yikhlâṣ ish shahr *when the month comes to an end*.

REMARK.—Sometimes lamma is used for wi between dâr and the other verb, as hatta yedûr lamma yistiv; *until it gets cooked*.

Qâm is sometimes attached to the participle, as qam râqîd 'aiyân *he went to bed ill*. It is rarely used in the imperative except when it retains its original sense (though still redundant), as qûm uqaf (or wâqif) *get up, stand upright*.

§ 560. Baqa. The primary meaning of this verb, namely, *to remain stationary*, can be traced in most of its derived uses, the principal of which are the following:—

(a) In the sense of *to become*, as baqêt makrûsh *I got out of breath*; baqa miḥtâr *he became, stood, perplexed*; baqû mush 'arfin yi'milu êh *they stood in ignorance of what they should do*; iza ma laqêtûsh fi l bêt habqa ana ruh'e balâsh *if I don't find him in the house, I shall have gone for nothing*; iza kan kede yibqa enta ghashshitnî (or yibqa ismak² ghashshitnî) *if it is so, then (it results that) you have cheated me*; yibqa yerûh emta? *when will he be going?* tibqa tigî bukra; ma tibqâsh teruh henâk;³ ma baqâsh qâdir yâkul *he became unable to eat*.

(b) In the sense of starting or continuing the action of the verb to which it is attached, as baqû yidrabû filh *they began to beat him*; baqat tishrab li ḥadd is ṣubḥ *she went on drinking till the morning*; ma baqûsh laḡyînu, i.e. *they gave up trying to find it*.

(c) With a period of time following it as its subject. In this connection it remains unchanged in number and gender by the rule laid down in § 469; e.g. baqâ li sanatên fi Maṣr *I have been two years in Cairo*; kan baqâ lu talatt isḥûr lamma . . . *he had been three months when . . .*; yibqa lha

¹ This use of qâm with an impersonal verb shows that it is regarded as an adverb, although it agrees with the object of the verb in form.

² See § 590, Rem. b.

³ It is very commonly used with an imperative. (See § 491).

yômên dayra (or we hîya dayra,¹ or we hîya bitdûr) *she has been wandering about for two days*; huwa ghâyb (or we huwa ghâyib) baqâ lu saba' sinîn *he has been absent for seven years*; baqâ lak kam yôm hina?—'aiyân? *how long have you been here?*—*ill?*

(d) In the past tense with the negative emphasising a qualifying verb in the aorist, as ma baqâsh yigî *he won't come now, there is no chance of his coming now*; ma baqitsh arûh *I won't go at all now*; ma baqênâsh ni'attib bêtak *we will never cross your threshold again*.

(e) As a pure adverb. As such it takes the form baqat as well as baqa, though the latter is by far the commoner. It may be omitted in translation or rendered by *so then*, &c.; e.g. shuf yeqûlak eh baqa *see what he will tell you*; ni'mil eh baqa? *what are we to do then?* lâkin baqa ti'milû ma'rûf *but anyhow do me the kindness*; baqa mitwakkil bukra? *so you are off to-morrow?* baqa l fulûs di mush betahtak? *this money is not yours, then?* baqat ha t'azzil min hina *so you are moving from here*; dilwaqti baqat alûh mât. Baqat is perhaps more likely to be used where there is a pause.

§ 561. Some few verbs, as *ṣabah* *to get up in the morning*, *sabaq* *precede*, *qurub* (or *qarrab*) *approach*, *rigî* *return*, used in conjunction with others, are best translated by an adverb or adverbial expression in English, though they are inflected throughout. The following examples will illustrate their use: niṣbah niḥatû lak *we will send it you in the morning*, iṣbah tigi 'andî *come to me first thing in the morning*; but sometimes the full sense of the verb may be rendered, as ṣabahna laqêna d dinya betishtî *we woke up to find it raining*; sabaqna qulnâ lak *we told you before*, ana sābiq fakkartu *I reminded him previously*; ish shughla qurbit tikhlaṣ *the job is nearly finished*, lamma qarrab yigî l ma'âd *when the appointed time was close at hand*; rigî' khallif minha *he begat another child by her*.²

§ 562. A verb is sometimes followed immediately by another in the same tense and of practically the same meaning, but serving as an intensive. The latter will in this case be generally rendered by an adverb or adverbial expression, as rah qata' *he has gone for good*, ghutuş ma bansh *he has clean vanished*.

§ 563. Of other verbs used adverbially we may notice the substantive verb *kân*, which often bears the meaning of *once*,

¹ § 576.

² Comp. the use of *rigî* in such an expression as 'auz yirga' 'askarî *he wants to become a soldier again*.

formerly, or gives the principal verb the sense of a pluperfect, though remaining unchanged, as *ana yôm min dôl qulti lu kân* *I once said to him*; *ish shita 'auwimit id dinya kân* *the rain had deluged the earth*. It is sometimes inflected, as *qulti lu yôm kunt*. Even in *qulti lu inbârih kunt* it cannot, as following the principal verb, be treated as an auxiliary; it might be translated by the slovenly expression, *I told him yesterday, I did*.

REMARK.—Participles are, of course, as liable as all adjectives to be used as adverbs (§ 336).

§ 564. The verb *bêyit* (first derived form of *šât*) is used in the sense of *keeping a thing with one at night*, as *bêyit il gawâb 'andak w isbah waddih il bušta*; *bêyit 'ala* is used intransitively of *calling on one at night*, as *bêyitte 'ala n naqqâsh 'ashan yigî badrî 'andina* *I went to the painter overnight to tell him to come to us early*.

§ 565. *Ga*, *gih*, has often the sense of *to be* or *become*, as *lamma gih abûh nabsût minnu* *when his father was pleased with him*; *yigî azraq lamma yinshaf* *it will be blue when it dries*.

Followed immediately by the aorist of another verb, it is often equivalent to the English *come* with an infinitive, as *lamma gêt arûh* *when I came to go*, i.e. *just as I was going*; so *lamma gat tâlid*, and, with a future sense, *lamma yigî yidrabak ilrah minnu*.

REMARK.—*Tili'* has also the sense of *become*, or rather *turn out*, *prove to be*, as *il walad tili' shâtir*.

§ 566. *Yâ rêl*¹ *would that* is used when followed by a past tense, either alone or with the pronominal suffix, as *ya rêl ruht* or *ya ritnî ruht*; but when it is followed by the aorist, the suffix is omitted, as *ya rêl nerûh* *would that we might go*.

§ 567. The verb *bašar* *to see*, though obsolete in the past tense, is used with the interrogative *êh* in the first person singular of the aorist in the sense of *so and so, et cetera*, as *kan 'auz yiddî lu dawa, abšar êh* *he wanted to give her some medicine or something*. Sometimes it corresponds to our phrase "what was I saying," like *izzêyak*, but is not pronounced interrogatively. It is used occasionally at the beginning of a sentence as a strong interrogative, as *abšar êh u madrik êh illi kunte bitqûl 'alêya* *what's all this, pray, that you've been saying about me?*

§ 568. The English *must* is expressed by *lâzim*, as *lâzim yerûh*, *lâzim yekun rigî*, &c., or occasionally by *bidd*² with the suffixes,

¹ For *ra'êt* (§ 189, note).

² *Bidd* with the suffixes means also *to want*. It sometimes gives the aor. a purely future sense. The mod. Armenian *bîchi* presents a curious parallel.

as bidde arûh *I must go* ; ma biddukûsh titgabbaru ‘alêna (or bidduku ma tğabbarûsh ‘alêna) *you must not tyrannize over us*.

§ 569. The verb *to have* has no equivalent in Arabic, and the ideas it conveys must be expressed by help of the prepositions,¹ as luh ukht, ‘andi ktâb, ma‘âk fulûs, &c. (See Accidence.)

THE PREPOSITIONS

§ 570. A list of the principal prepositions has already been given in the accidence, and it remains only to add a few examples of derived and peculiar uses of those which most frequently occur :—

Ba’d

ba’dê bukra *to-morrow*.

ba’dê ba’dê bukra *the day after to-morrow*.

ma fish ba’dê keđe *nothing could be better*.

la qablu wala ba’dû *incomparable, second to none*.

Bên

Bên is usually, but not necessarily, repeated with the second of the two objects whether it has reference to a material or moral connection, as :—

bên ik kursî wi s sufra *between the chair and the table*.

bênak u bên ir râgil it tânî *between you and the other man*.

ma fish melhabba bên ig gôza wi đuritha *there is no love between the two wives of one man*.

bên da u bên da (or bên da wí da) *between this and that*.

The repetition often emphasizes the connection or relative position of the objects.

REMARK *a*.—Bên, like all other prepositions, must, of course, be repeated with each pronominal suffix.

REMARK *b*.—To avoid confusion where bên occurs with three different objects, we may insert the words min giha, min giha tanya, as haşal khinâqa bênî wi bētu min giha u bên akhûna min giha (or min giha tanya) *a quarrel arose between him and me on the one side and our brother on the other*.

Ma is sometimes added to the first bên, as ma fish hâga mabênî u bētu *there is nothing between us*.

Bên is equivalent to *half* in such expressions as bên nâyim u şâhî *half asleep and half awake*, bên baħrî u sharqî *north-east*.

¹ Malak implies complete possession, and is mostly used in a legal sense.

It takes the dual form in the expression *bên il benên middling*, and sometimes the plural when a plural suffix is attached to it,¹ as *bênî u bônâthum*.

Bi

darabu bi 'asâya *he struck him with a stick, &c.* (as the instrument).

mitlaffe bi shâl *wrapped up in a shawl.*

bi sukkar *with sugar*, *bi zibda* *with butter.*

qalam il kâtib bi dawaytu *the clerk's pen and inkhorn.*

il fanagin bi tbaqhum *the cups and saucers.*

il hanîr bi hmalhum *the donkeys with their burdens*

tigî bi l humâr, bi l 'arabiya *come with (= bring) the donkey, the carriage.*²

hargâ' buh *I will come back with him (bring him back).*

sarah bi l mawâshî *he went to pasture the cattle.*

bâh bi l kalâm *he let out the secret.*

talâta ghêrî walla biya? *three with (= counting) me or without me?*
da bi da *this with that, both.*

'arbagî bi sitra *a driver wearing a coat (not a gallâbiya).*

râgil bi daqn *a man with a beard.*

itkallim bi sôt 'âlî *he spoke with (in) a loud voice.*

kalâm yikkallimû bu *an expression they use.*

shuwaiya bi shuwaiya (or *shuwaiya shuwaiya*) *little by little.*

baharî bi (better *ma'*) *gharbi north-west.*

iswid bi (or *ma'*) *ahmar reddish-black.*

Allâh yilannin 'alêk bi qersh *may God cause you to be comforted with a piastre.*

itnên ginêh bi l ketîr, bi l aqall *£2 at most, at least.*

ma ktafûsh bi kede *they were not satisfied with that.*

ahsan bi ktîr *much better.*

bi n nahâr *by day*, *bi l lêl* *by night.*

'aiyân bi l gidrî *ill with smallpox.*

'aiyân bi l gism *ill in body.*

bi l hanak *by word of mouth, verbally.*

bi khlaf kede *contrarily.*

akbar bi shahrên *two months older.*

aṭwal bi mitrên *two metres longer.*

'agâza bi talatt iyâm *a holiday of three days.*

iddini bi 'ishrîn (*sc. qersh*) *give me a dollar's worth.*

¹ As in Hebrew.

² So *inzil bi*, &c., rendering a neuter verb transitive.

yômu bi yômên¹ (zêyi l mîrî) *his day is equal to two, i.e. a very long one.*

hitta bi qershên *a two piastre piece.*

itkallim fi haqqu bi taiyib *he spoke well of him.*

nî'nîl il kulle bi l marra *let's do it all at once (straight away).*

mathûm bi sirqa *accused of theft.*

qum bina, yalla bna (or bina), &c., (§ 493).

similîti bu *I have heard of it.*

auwul b auwul *first of all.*

sâkin bi (better fi) l bêt *living in the house.*

faşalnî bi qershên *he settled (agreed) with me for two piastres.*

bi msâfit sa'tên *at a distance of two hours.*

ish shamse kânit 'ala l gabal bi qaşabtên talâta *the sun was two or three "qasabas"² above the hill.*

ma dritshe bi takhîbî il babûr *I didn't feel the shaking of the train.*

'arrafnî buh *introduce me to him.*

ma 'lamshe bi l mas'ala *I know nothing of the matter.*

amaru bi l hûdur, bi l magîy *he ordered him to come.*

ana kalliftu, waşşetu, bi 'arabîya *I ordered a carriage of him.*

maskhar bi wâhid *make fun of one.*

bi llâhi *by God, in truth.*

bi khatrak *that's your affair, as you like.*

ishtarêtu bi qersh *I bought it for a piastre.*

REMARK.—Affixed to the substantives, or adjectives used as substantives, bi corresponds to the English preposition *by* or the adverbial termination *ly*, as bi ş şudf *by chance*; bi l ghalat *by mistake*; bi z zabî *properly, accurately, exactly*; bi t tamâm *completely*; bi z zûr *of necessity*.

Ganb (pronounce ganb).

huwa ganbak řawîl *he is tall compared to you.*

Zêy

zêye zêyu = zêye ba'đuhum.

'Ala

fât 'alêya *he passed by me, called on me on his way.*

yekun 'alêya *I shall be responsible for it.*

in kan 'alêya *if it depended on me.*

yeqûl êh 'ala l mas'ala dî? *what does he say of this matter?*

¹ Or bi 'ashara.

² A qasaba = 3.55 metres.

qarrab'ala (or min) *draw near.*

fāḍil talatt iyâm 'ala âkhir ish shahr *it wants three days to the end of the month.*

saqqaf 'ala l khaddâm *he clapped his hands for the servant.*

shêya'te 'alêh? *have you sent for it?*

ish shibbâk yikshif 'ala l ginêna *the window overlooks the garden.*

ḥuṭṭuhum 'ala ganb *put them aside.*

khâyif 'ala 'umru *fearing for his life.*

marhûn 'ala riyâlen *poured for two dollars.*

katab il kitâb 'alêha *he entered into a contract of marriage with her.*

tokhiffe 'ala d dawa dih *you will get well on this physic.*

betiftar, bitghaiyar rîqak, 'ala êh? *on what do you breakfast?*

khad, wallif, it'auwid, 'ala take to, *get accustomed to.*

lônu iswid 'ala ḥmâr *of a reddish-black colour.*

khadtuhum marra walla 'ala marratên *did you take them all at one time or at two different times?*

ghasal lina 'ala idêna.¹

'ala ḥasib il 'âda illi 'alêya *according to the custom I have.*

ma gharshe (qarshe) 'alêh *I am not equal to it.*

il ḥaqqe 'alêk *you are in the wrong.*

liya 'alêk qershen *you owe me two piastres.*

'ala l mahl, 'ala mahlak, &c. *slowly.*

'ala mesâfa *at a distance.*

'ala kullân, ala kulle hâl, 'ala ḥsan ḥâla *anyhow, better. . . .*

'ala zaunî *in my opinion.*

'ala fikrî *according to my idea, while I think of it.*

istafhim 'ala, ista'raf 'ala *inquire about.*

ista'raf 'ala *recognise.*

gâr 'ala *be jealous of.*

mâ 'alehsh (or 'alêsh) *it doesn't matter.*

qabad 'ala *seize, catch hold of.*

shihid 'ala *give evidence against.*

akkid 'ala wâhid, cala ḥâga *insist with one, press on something.*

riḍi, istarda 'ala (or bi) *consent to a thing.*

itmanna 'ala wâhid *ask something of one.*

sa'al 'ala (or 'an) *ask about.*

istama' 'ala *listen to.*

ḥâma 'ala (or 'an) *defend.*

ammin, ista'min, wâhid 'ala ḥâga *entrust one with a thing.*

kidib 'ala wâhid *give one the lie.*

'ala ghafra *unawares, of a sudden.*

¹ The water being poured over the hands.

'ala râşî we 'ênî, 'ala r râş wi l 'ên *most willingly, without fail* (generally in reply to a command or a request).

itnamrad, itgabbâr, &c., 'ala *tyrannize over*.

raţlên sukkar 'ala talatt irtâl 'asal *two pounds of sugar with three pounds of honey* (in cooking recipes); so khamsât 'ala 'asharât, shuwaiyit laban 'ala shuwaiyit moiya, &c.

min da 'alâ da *altogether*.

yintîbikh kemân 'ala şanfe (pron. şanfe) tânî *it may be cooked also in another way*.

iggauwiz 'ala (or fôq) wahda *take another wife without divorcing a precious one*.

'ala tûl *straight away* (= min barra barra).

giri 'ala âkhir nafas *he ran till he was out of breath*.

zauwar 'alêya *he committed a forgery against me, told lies about me*.

fi l hâla illi hiya 'alêna *as affairs are with us at present*.

arba' bashawât itbauwishu 'alêh wi huwa f Maşr *he has seen four Pashas succeed to the Pashalik (Khedivate)*.

baka 'ala *weep for*.

nâda 'ala wâhid *call one*.

da'a 'ala *to curse*.

mashshî, fassah, il huşân 'ala idak *lead the horse up and down*.

id dôr 'ala min? *whose turn?*

da ghali 'alêya *that is too dear for me*.

khud li 'alêk shuwaiya *make a little room for me*.

ittafaqu, issâwu, rabaţu l qôl, 'ala innuhum yerûhu *they agreed (arranged) to go*.

qâl 'ala innu gih *he said he had come*.¹

'An

bi'îd 'an *far from*.

hadaiya' râşak 'an gittitak *I will sever your head from your body*.

it'akhkhar 'an ish shughl *he was behind with (lazy about) his work*.

kebir 'an (§ 47).

itlaha bi l li'be 'an ish shughl *he was more bent on play than on work*.

'an iznak *by your leave*.

sa'al, istafhim, &c., 'an (or 'ala) *ask, inquire, about*.

hâma, dâfa 'an *defend*.

kulle wahid skikle 'an it tânî *each one is different to the other*.

huwa wakîl 'annu *he is his agent*.

yighlab 'an il li'b *he gets tired of playing*.

¹ See conjunctions.

iddîni 'ashara qurûsh 'an il meqaula kullîha *give me ten piastres for the whole job.*

il 'arabiya 'ala mta *the carriage is for when? when do you want the carriage?*

naqqaşu 'an il ugra *he reduced his wages.*

mâ 'annak (or lâ 'annak) gêt *I hope you will not come.*

mâ 'annûsh = mâ 'alêsh.

la budde 'an môtak (§ 541).

afaddal dih 'an dih, is safar 'an innî abqa hina *I prefer this to that, travelling to remaining here.*

'And

'andî, &c., *I hare, &c., with me, at my house.*

ma 'andîsh hâga zêye dî *I would never do such a thing.*

fassaltu 'and il khaiyât *I had it cut out at the tailor's.*

kâm 'andak? *what's the time by you?*

iz zanbe mush 'andî *the fault is not with me.*

lî 'andak qershên *you owe me two piastres.*

abûh gauwizu min 'andu *his father married him at his expense.*

Rabbuna razaqu min 'andu *God provided for him.*

'andî mush kuwaiyis *it is not becoming in my opinion.*

il kalbe 'anduhum nigis *the dog is with them unclean.*

kan wâqif 'and il bâb *he was standing at the door.*

uq'ud 'andak, istanna 'andak *sit, stay, where you are.*

uqaf 'andak (or simply 'andak)! *stop!*

'and il luzûm *in time (in case) of need.*

kullu 'andî sawa *it's all the same to me.*

Fî

enta ghaltân f arba'a sâgh *you are four piastres wrong.*

talâta fî 'ashara (§ 103, Rem.).

ana 'auzak fî kilma, kilmitên¹ *I want to have a word, two words, with you.*

ana biddi atraggâk fî mas'ala *I have a favour to ask of you.*

mathûm fî sirqa *accused of a theft.*

misik fî *seize hold of, hold on to.*

beyiskar fî l hashîsh *he gets drunk on hashish.*

ma yî'rafsho fî *he is no connoisseur of.*²

tiddîni kâm fî dih? *how much will you give me for this?* so
addîlak 'ishrîn ginêh fî l huşân.

kidbe fî kidb *lie upon lie; so kaddâb fî kaddâb.*

khashab fî khashab *nothing but wood.*

rah fî n nôm *he went to sleep.*

¹ *Tribus verbis te volo.*

² *Il ne se connaît pas en.*

sitta fi l miya 6 per cent.

humma fi s sufra *they are at table.*

huṭṭu fi l ard, ramētu fi l ard *put it, I threw him, on the ground.*

it tālit fihum *the third one of them.*

tirkab il ḥuṣān fi l bêt walla fi l lukanda? *will you mount at the house or the hotel?*

mabsûṭin fi (for min) akluhum *pleased with their food.*

tumu' fi *to covet.*

min hubbu fiha *from his love for her.*

sâfir fi l babûr in nimsâwî *he travelled by the Austrian boat.*

betidfa' êh fi sh shughla di? *what are you paying for this job?*

fiḥ zâhir u fiḥ mush zâhir *sometimes it is clear and sometimes not.*

râgil illi fi l quwwa di *a man of such strength.*

ma ti'akhiznish. Fi êh? *excuse me. For what?*

marra fi marra *from time to time.*

waddîh fi l bet, fi l buṣṭa (for 'ala) *take him to the house, take it (to) the post.*

hêhên fi ba'ḍuhum *two h's following one another.*

il wiqqa fiḥ *an oke of it.*

REMARK.—Fî is very frequently used with the unfinished and indefinite tenses to emphasize the continuance of the action, as kan beyishidde fi l ḥabl *he was pulling away at the rope;* fidlum yidrabu fiḥ hatta manwîtûh *they kept hitting till they killed*

at a stick of sugar cane.

Fôq

'umru fôq it talâtîn (or without the article) *he is over thirty.*

fôq 'an sâ'a *more than an hour.*

iggauwiz fôqha (or fôq minha), as 'alêha (above).

Li

liya, lik, &c. I, you, &c., have.

ma lakshe ḥaqqe tidrabha *you have no business to strike her.*

il akhkh it tâni luh (for illi luh) *the other brother he has.*

il amre li llâh *it rests with God.*

laqêt liha riḥa wiḥsha *I found it smelling horribly.*

lik mudda sâfirt? *is it long since you left?*

ma ti'raf luhumshe wala kilma *one doesn't understand a word they say.*

uṭlub li lamda *ask for a lamp for me.*

mazzaq lu l gallâbiya *he tore his gown for him.*

ma ti'raf luhshê shughla *can't you find him a job?*

iddîni 'ashara qurûsh 'an il meqaula kullihâ *give me ten piastres for the whole job.*

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sitta fi l miya 6 per cent.

humma fi s sufra they are at table.

ħuṭṭu fi l ard, ramētu fi l ard put it, I threw him, on the ground.

it tâlit fiḥum the third one of them.

tirkab il ḥuṣān fi l bêt walla fi l lukanda? will you mount at the house or the hotel?

mabsûṭin fi (for min) akluhum pleased with their food.

ṭumu' fi to covet.

min ḥubbu fiha from his love for her.

sâfir fi l babûr in nimsâwî he travelled by the Austrian boat.

betidfa' êh fi sh shughla dî? what are you paying for this job?

fiḥ zâhir u fiḥ mush zâhir sometimes it is clear and sometimes not.

râgil illi fi l quwwa dî a man of such strength.

ma ti'akhiznish. Fi êh? excuse me. For what?

marra fi marra from time to time.

waddîh fi l bet, fi l buṣṭa (for 'ala) take him to the house, take it (to) the post.

hêhên fi ba'ḍuhum two h's following one another.

il wiqqa fiḥ an oke of it.

REMARK.—Fi is very frequently used with the unfinished and indefinite tenses to emphasize the continuance of the action, as kan beyishidde fi l ḥabl he was pulling away at the rope; fiḍlum yidrabu fiḥ ḥatta mauwitûh they beat him till they killed him; kan mâshî biyemuṣṣe fi 'ud qasab he was going along sucking at a stick of sugar cane.

Fôq

'umru fôq it talâtin (or without the article) he is over thirty.

fôq 'an sâ'a more than an hour.

iggauwiz fôqha (or fôq minha), as 'alêha (above).

Li

liya, lik, &c. I, you, &c., have.

ma lakshe ḥaqqe tidrabha you have no business to strike her.

il akhkh it tâni luh (for illi luh) the other brother he has.

il amre li llâh it rests with God.

laqêt liha riḥa wiḥsha I found it smelling horribly.

lik mudda sâfirt? is it long since you left?

ma ti'raf luhumshe wala kilma one doesn't understand a word they say.

uṭlub li lamda ask for a lamp for me.

mazzaq lu l gallâbiya he tore his gown for him.

ma ti'raf luhshê shughla can't you find him a job?

shuf li l Bâsha *see the Pasha for me.*

ab'âdiya tisâwi lha¹ alfên ginêh *a farm worth £2000.*

bakrag yakhud lu 'ishrîn fingân *a coffee-pot holding twenty cups.*

biddî akkanwalî lî, an'is lî, aghfal lî, shuwaiya *I want to lie down a little, take a nap.*

da'a li *to bless*

khud lak kursi *get yourself a chair.*

ma nish qâdir arsi li 'ala hâga *I don't know what to decide on.*

min mat lu? *whom has he lost?*

lamma tibqâ lak² il arde sukhna zêyi n nâr *when you have the ground as hot as fire.*

qam huwa, qam lak² êh?³ rah darab il bint fi wishshiha *what do you think he did? he went straight and struck the girl in the face.*

qâlû lu Mehâmmad *they named him Mohammed; yeqîlû lu fil they call it an elephant.*

qa'ad waiyâya li l maghrib *he sat with me till sunset.*

(li) shuwaiya fât 'alêya *presently he passed by me.*

(li) wahdu *by himself.*

(li) tâni yôm is şubhe gih *next morning he came.*

REMARK a.—The use of li or 'ala after verbs of motion is practically identical, but the latter is more common.

REMARK b.—For le inn, see § 577.

Ma'

ma'âk il haqq *you are right.*

ma' zâlik *all the same, in spite of this.*

nahâr il hadde ma' lêlt il itnên *Sunday, day and night.*

bahrî ma' gharbî *south-west.*

mesâfir lêl ma' nahâr *travelling day and night.*

ma' il maghrib *at sunset* (= bi l magrib, fi l maghrib, but is more vivid, implying contemporaneous action).

¹ It is more usual to say yisâwî lu, yakhud lu, &c., than yisâwî, yakhud, simply in such cases.

² Lak in these two examples is an instance of the so-called ethical dative. Comp. the use of the second pronominal suffix with bard as follows: baqa nta zauwart il hikâya di 'alêya. Haşal w ana bardak kaddâb *so you invented this tale about me. It is so, and I am, as you see, a liar.* The strengthened forms of the adverbs qawâm, ya dôb (qawâmak, ya dôbak) probably present a similar use of this suffix.

³ § 526.

Min

huwa min dôri *he is of my age, a contemporary of mine.*
 dakhal min gûwa bâb il bêt (for gûwa) *he went inside the gate of the house.*

da min mudda *that's a long time ago.*

wiqi' min tîlu *he measured his length on the ground.*

ummu mâtit minnu *he has lost his mother.*

gâbu 'idad il qahwa min bakârîg u tanak *they brought the vessels for making coffee, including the bakrags and tanakas.*¹

huwa minnina *he is of our party.*

nâs min kubâr u min şughâr *people high and low.*

'anduhum tanant ulâd min şubyân u (min) banât *they have eight children, what with boys and girls.*

minhum nâs, min ba'de nâs (§ 448).

minnu farrân u minnu baqqâl *he is both a baker and a grocer.*

yâ salâm min il harr! *good heavens, what heat!*

yerauwahû min il maghrib *they go away at sunset.*

min fikrî le inn *it is my opinion that.*

zabatûh min bêtû *they arrested him at his house.*

ish shamse titla' min ish sharq *the sun rises in the east.*

min yôm li yôm *from day to day.*

khallî bâlak min il 'afsh *keep an eye on the luggage.*

yatîm min il unni *one who has lost his mother.*

batât mish (min ish) shughl *idle, without work.*

rah min hina, min henâk *he has gone this, that, way.*

'adda min il baħr, min fôq il kubrî *he crossed the river, passed over by the bridge.*

qarrab min (or li) *approach, qurayyib min near to.*

ganbe minnu *beside him (for ganbu).*

misiktu min ish sha'r *I caught him by the hair.*

il khalîfa mât min il gidrî *the Khalîfâ died of smallpox.*

sitritak daiyaqa min taħt il bâţ *your coat is too tight under the arm.*

zaman mudda min is sinîn *many a long year.*

minnu li llâh *it is between God and him.*

itmazzaqit il gallabiya min kitfîha *the gown was torn in the shoulder.*

ma şuftish minnu ħâga zêye di *I never knew him to do such a thing.*

is sirqa minkû fikû *one of you has committed the theft.*

kunte shêla (= shayla) l wad we mât minnî *the boy died in my arms.*

¹ Different kinds of coffee-pots.

min da 'alâ da *a little of both.*

'auz yeruḥ min dilwaqtî? *do you want to go at once?*

hat minnu *bring some of it.*

luh bêṭ min bâb, min 'ataba *he has a house with its door, its approach, all to himself.*

in naḍâfa mil imân *cleanliness is next to godliness.*

zi'il min (or waiya) *get annoyed with.*

mala min (or bi or direct object) *jill with.*

intaḡam min *avenge one's self on.*

ṭalab, &c., min *demand of.*

ti'ib min *get weary of.*

Waiya, wîya

ana waiyâk *I am with you, of your opinion.*

quwaiyib waiyâh *related with.*

khalli bâlak waiyâya *think of me, don't forget me.*

enta waiyâk bard? *are you cold? have you taken cold?*

zi'il waiya (or min, 'ala).

Wara

'amalu min warâya, min wara 'ilmî *he did it behind my back, without my knowledge.*

warâya shuḡl, diwân, ṭalab *I have work to do, to go to the office, am wanted.*

ṭalat sinîn wara ba'd *three years consecutively.*

mâ warâh u mâ quddâmu *all he has.*

ish shahr illi warâna dih *next month.*

Prepositions may be placed before or govern other parts of speech than nouns and pronouns, as ruḥ min hina; aḥsan min innina nuût *better than that we die*, ma fish fayda fi innak¹ *there is no advantage in your going*; so 'ala inn, leinn, ma' inn, &c.

THE CONJUNCTIONS

§ 571. Of these, the following deserve some special notice:—

Fa, wa (usually pronounced fi, fe; wi, we)

The former connects sentences only, and the relation they bear to one another is usually more remote than when *wa* is employed. It picks up the thread of the discourse, and the fact stated in the second sentence is often the effect of that stated

¹ Leinnak is more usual in ordinary conversation.

in the first,¹ as *il walad iza rah li wahdu yimkin yetûh, fa ahsan teruh waiyâh* *if the boy goes alone he may lose his way, so you had better go with him*; *fe ana lamma smihte minnu kede rigi'te darabtu tâni* *and when I heard him say that, I struck him again*; *kan fi idu sikkina, fi ihna min khôfna tba'adna minnu* *he had a knife in his hand, and so we were afraid and kept away from him*. The verb of the second sentence may be in the imperative, or the first be introduced by a conjunction, as *ana khadte minnu talagrâf le innu gay, fi rûh enta iddî khabar li l Bâsha* *I have had a telegram from him saying he is coming, so go and tell the Pasha*; *ma dam huwa mush 'auzu fe ahsan niddih li ghêru* *since he doesn't want it, we had better give it to some one else*.

It is sometimes used immediately before the verb in a sentence introduced by the conjunction *amma* (or *we amma*) or *lâkin* (we *lâkin*), to show emphatically that the action of the verb relates exclusively to a particular object, as *litnên dôl râhum we amma l baqyin fe fidlum ma'rahlum*.

§ 572. *Wi* connects both single words and sentences. It is commonly omitted between two verbs closely connected, even though their subjects are different, as *rigi' ir râgil 'and il farrân talab minnu r raghif* *the man went back to the baker's and asked him for the loaf*; *dauwarte 'alêh laqêtu* *I looked for it and found it*; *arga' asukku* *I will come back and lock it*; ² *gih yikahhilha 'ammâha* *he went to paint it (his eye) with "kohl," and blinded it*; ³ *hat li 'arabiya tkun kuwaiyisa* *get me a carriage, and let it be a good one*; *ishtirinna šaniya tkun min in naliâs lašfar* *buy me a brass tray (with a stress on the word brass)*; *ana twaladte laqêtu kede* *I found it so when I was born, i.e. I know it was so since my birth*; *nadahti lu gih* *I called him and he came*; *ana qulti lak ma tiftašh il bâb tequm dugrî tiftâhu* *I told you not to open the door, and you immediately go and open it*; *ma saddaq gêt qal li* *he waited till I came, and then told me*; *raysên fi markib tighraq* (§ 514), *ihdar ardabbak yezîd* *be present at the (delivery of) your ardeb, and it will increase (be better measure)*; *enta qadde kede 'abî' amalto kede* *were you such a simpleton as to do that?*

REMARK.—Such expressions as *râh we gâb*, *qam hûwa we šhâf*, are uncommon. Note that after *i'mil ma'rûf* *be so kind* the copulative is regularly used, though not after *kallif khatrak* (*donnez-vous la peine*), as *i'mil ma'rûf we qul lî* *be so good as*

¹ It is equivalent in many cases to the German *damit*.

² So *rah gâb*, *hanzil astafhim*, &c. (§ 482), and after a negative verb, as *ma gâsh qal lî* *he didn't come and tell me*.

³ Proverb.

to tell me ;¹ kallif khatrak tistanna shuwaiya have the goodness to wait a little.

§ 573. On the other hand, where two or more nouns or pronouns are in sense united each with the preceding one, the conjunction must be expressed between every two, not only (as is often the case in English) between the last but one and the last, as is sab'e wi l fil wi n nimr *the lion, the elephant, and the tiger* ; g'êna ana wi hiya wi bniha *she, I, and our son came* ; kan hâdir il 'arîs wi l 'arûsa we waldêhum wi l kull *the bride, the bridegroom, their parents, and all the rest were there*.

§ 574. Wi is sometimes joined to the conjunctions amma and lâkin, as *and to yet* in English, and to the conditional lau, giving it the sense of *although*, and may in the last case also be repeated with the following word, as huwa gih we amma khûh ma gâsh *he came, but his brother did not come* ; humma fikruhum kede we lâkin humma nas gahliya *such is their idea, but then they are ignorant people* ; we lau il walad râh (or we lau wi l walad râh) (§ 516).

§ 575. In the following phrases the conjunction seems out of place in English, though its appearance is not in all cases illogical : kulle yôm wi t tâni *every day or two* ; marratên wi talâta *two, or even three, times* ; ba'de yômên wi t tâlît laqêtu ; kulle sana (or 'âm) wi ntu bi khêr *may every year bring you prosperity* (lit. *every year and you in prosperity*) ; shuwaiya (or li shuwaiya or shwaiyitên or habbitên) wi gih *presently he came* ;² kulle ma da or dau (=da we) yisman, yikhiiss *he gets fatter, thinner, every day* ; ma ash'ur illau (=illa we, also allau) huwa ganbî *he was at my side before I knew it* (lit. *I was only just aware and there he was, &c.*) ; ma saddaq allau gih ; ma kanshe minnu illau shatammî *what did he do but insult me*.

§ 576. Somewhat analogous to the above is the use of wi with a participle, adjective, or the continued present tense, in place of a temporal conjunction and a verb, as shuftu w ana râyih il balad *I saw him as I was going to the village* ; itqâbilte waiyâh wi huwa gây min is sûq *I met him as he was coming from the market* ; talâtîn sana wi r râgil mât *it is thirty years since the man died* ; ya tara luh zaman we huwa 'aiyân *has he been ill long, I wonder* ; ana sâfirta wi ntî sughaiyara *I went away when you were a little girl* ; ma shuftuhumsh illa we humma quddâmî *I only saw them when they were before me* ; ana smihtak wi nta

¹ Germ. *Seien Sie so gut und*.

² Comp. Eng. *a moment, and I'll be with you, "a little while, and ye shall see me."*

bitişrukh *I heard you when you were crying out*; nadah 'alêhum wi humma beyiṭla'um *he called to them as they were going out*.

REMARK a.—The clause with wi may precede as well as follow the other, as wi lina mashyîn fi s sikka gâna wâhid qal lina *as we were walking in the street, &c.*

REMARK b.—The simple aor. may also be used, and the conjunction and pronoun may be (though they seldom are) omitted, as zabâthum yisraq *he caught them stealing, seized them in the act of stealing*.

REMARK c.—Wi is occasionally used for lamma with a past tense, as w ana kunte henâk shuftu *I saw him when I was there*.

REMARK d.—As the substantive verb has no present participle, when *I was, &c.*, will be translated by w ana, &c., as wi nta fi skandariya nizilte fên? *where did you put up when you were at Alexandria?* ma shuftûsh wi huwa walad? *didn't you see him when he was a boy?*

REMARK e.—This clause introduced by wi is regarded as a genitive when a word expressing a period of time precedes, as min muddit wi ntî binte şugaiyara.

REMARK f.—Wi is very seldom used in this way with anything but the personal pronouns.

§ 577. The preposition li is affixed to the conjunction inn without practically adding anything to its force,¹ as will be seen from the following examples, in each of which inn might alone be used: qulti lu le innî 'aiyân *I told him I was ill*; 'ala ḥasab le inn il mablagh indafa' *inasmuch as the sum is paid*; ma yiṣahhish le innak tigî *it is not right that you should come*; min hês le innina ḥadrîn *seeing that we are present*; izzêye gôzik le innu ma gâsh? *how is it that your husband has not come?* mirâran le innî shuft often have *I seen*; na'am le inniha qâlit kede, lâkin . . . (*it is*) *true she said so, but . . .*; qul le innu giḥ say (*i.e. suppose*) *he came*; ḥassêt bi ḥâga le inniha² gat fi 'ênî *I felt something come into my eye*; huwa khammin le innina rauwahna *he imagined we had gone*; darabnâh hatta le innina nauwitnâh *we beat him till we killed him*; 'ashân le innina biddina nshûfak *because we want to see you*.

REMARK a.—It will be noticed that inn and le inn are not necessarily preceded by a verb, and also that when the subject of the verb following is a personal pronoun it must be appended as a suffix to the conjunction, but when illa is used the pronoun

¹ But leinn is more usual than the simple conjunction.

² Le inniha might here be omitted.

s not expressed, as akkid 'alĥ innu yigî (or illa yigî) *insist upon his coming*.¹

REMARK *b*.—Where inn or le inn is preceded by another conjunction or an adverb it may be practically superfluous, having no conjunctive force, as 'ashan le innu gay *since he is coming*; amma innak 'abî *verily you are a simpleton*; allahumma innî ana zî'lte minnu *indeed I was angry with him*; u ba'dên ya sîdî le inniha tanniha mistanniya. Inn will occasionally stand quite alone, itself introducing the sentence, as innak enta 'abî! with the same meaning as above.

§ 578. 'ala inn is optionally used for inn or le inn after qâl, iftakhar, khammin, yihsib, and verbs of similar import, as qultî lî 'ala innu mush râdî *you told me he wasn't willing*; iftakarte 'ala inn il huşân da betâ'ak *I thought this horse was yours*; baḥsib 'ala innak ta'bân *I thought you were tired*.

§ 579. The relative mâ forms conjunctions with the prepositions 'ala, qabl. &c. (§ 245), or prepositions followed by certain nouns, as 'ala bal mâ *whilst*, 'alashân (= 'ala shân) or 'ashân mâ, &c. It must in almost every case immediately precede the verb, so that where the subject is expressed and precedes the verb it is separated from the rest of the compound, as qabl ir râgil ma yigî; 'abâl (= 'ala bâl) il gawâb ma yinkitib *until the letter is written*, &c., but we may, of course, say qable ma yigî r râgil, &c.²

REMARK *a*.—When used with tauw it should not in any case be separated, nor is it, as a rule, when used with tûl.

REMARK *b*.—Ma is added for emphasis to ketîr, halbatt, and a few other words, as ketîr na mbasaf, ma gêna, &c.; halbatte ma yigî *why, of course he'll come*.

§ 580. Tauw may take the pronominal suffixes, and means with a past tense that the action has just been completed, or, when followed by mâ, as soon as it was completed, as tauwu gih *he has just come*; tauwu ma ruḥt *as soon as you went*. With the aorist it denotes as soon as an act is (will be) accomplished, as tauwu ma yigî *as soon as he comes*. It should in the latter case be accompanied by mâ. The participle may be used in place of the past tense, as lissa tauwuhun gayîn (= ma gum).

¹ Illa is not in frequent use.

² It cannot be said that qable ma r râgil yigî is never heard, but such an expression should not be imitated.

THE ADVERBS

§ 581. As has been seen (§§ 244, 336), substantives, adjectives, and even verbs, may be used as adverbs.

§ 582. Adverbs may qualify substantives as well as adjectives, as *huwa ṣalībī ketir* *he is a great friend of mine*.

THE INTERJECTIONS

§ 583. As an appendix to the list of interjections given in the accidence, a few expressions used mostly among friends on the occurrence of common events are here given.¹

TO ONE STARTING ON A JOURNEY

Ṭarīq is *salâma*; *ma'* is *salâma*; *Rabbina*² *yiwaddik bi khêr*. *Reply*—*Allâh yisallimak*; in *sha' Alla nshûfak* (or *nshûf wishshak, wishshukû*) *fi khêr*.

Rabbina yitammim 'alêk bi khêr. *Reply*—*Allâh yihfazak*; *Rabbina yigna'na 'alêkû bi khêr*.

TO ONE RETURNED FROM A JOURNEY

Salâmât; *ḥamdu li llah* (or *ḥamdilla*) '*as salâma*; *waḥashtina, aḥashtina*.³ *Reply*—*Allâh yisallimak*; *waḥashtina*, to which the person returned may reply—*Allâh yihfazak, yisallimak*.

TO CONGRATULATE

Mebârik (*mubâarak*). *Reply*—*Allah yibârik fik*.

TO ONE LEAVING AFTER A VISIT

Sharraftina. *Reply*—*ilḥna lli tsharrafna*; *Allâh yisharraf qadrak*; or

Ânistina. *Reply*—*Allâh ye'ansuk*; *Allâh yitfaḍḍal 'alêk bi l khêr*; or

Nauwarte bêtna. *Reply*—*Allâh yihfazak*; or

Haṣal lina ṣ ṣurûr bi wgudkum. *Reply*—*Allâh yihfazak*.

AFTER DRINKING (IN A FRIEND'S HOUSE)

Il ḥamdu li llâh (saluting at the same time). *Reply*—*Han'ân* (*lukum*), to which the drinker replies—*Allâh yihannik* (or *hannâk Allâh* ³).

¹ The meaning of the words which follow, if not already given in the body of the grammar, will be found in the vocabulary at the end.

² *Rabbina* and *Rabbuna* are both said, the latter after the literary.

³ *Nahwyish*.

ON RECEIVING A CUP OF COFFEE

Qahwa da'imān. *Reply*—dāmit ḥayâtak (or Rabbuna yidim âlêk is satr).

AFTER EATING

Inbasatte ktîr min in akl. *Reply*—bi sh shifa wi l 'afya, to which the first replies—Allâh yi'âfik (or yi'âfi badanak).

ON RISING TO LEAVE

'an iznak ; nista'zim ; min ghêr mu'âkhiza.

TO EXPRESS THANKS OR GRATITUDE

Kattar khêrak ; mitshakkarin (mutashakkarin) ; kattar alfe khêrak ; ana mamnûn min ḥadritkum u mutashakkar.¹ *Reply*—kattar khêrak ; il 'afw ofendim ; istaghfar Allâh.

TO A BEGGAR (in place of a piece of money)

Rûh ! Allâh yihannin 'alêk ; yirzuq ; rûh, ya shêkh, Allâh yirzuqak ; Allah yi'tîk, yiddik.

TO BEG PARDON

Ma t'akhiznîsh (ma t'akhiznâsh . . . ûnîsh, &c.). *Reply*—il 'afwe ya sîdî ; ma 'alêsh ; la mu'akhza.

TO AN INVALID

Shidde ḥêlak. *Reply*—ish shidde 'ala lla.

Mush aḥsan ? *Reply*—il ḥamdu li llâh ; Allâh yisallimak.

ON INQUIRING AFTER ONE'S HEALTH

Izzêyak ? *Reply*—il ḥamdu li llâh, ṭaiyibîn, &c. (or simply il ḥamdu li llâh).²

ON MEETING A FRIEND³

Nahârak sa'id ; nahârak sa'id u mbârak. *Reply*—the same words.

Ahlan u sahlan. *Reply*—sahlan (or ahlan) bak.

¹ The Turkish expression *barukat warsal* or *warsin* (Turk. *versin*) is still sometimes used, especially by the lower classes.

² It is not Arabic to say *ana ṭaiyib*, *kattar khêrak* in reply to an inquiry. *Kattar khêrak* is not used in this way. *Kattar khêrak illi sa'altinî* would be correct and intelligible, but the above are the proper replies.

³ A Mussulman greets another by the expression *salâm* (or is *salâm*) 'alêkû. *Reply*—'alêku s salâm.

ON MEETING A FRIEND IN THE EVENING

Allâh yimassik bi l khêr, massîkû bi l khêr¹ (§ 38). *Reply*—massîkû bi l khêr wi s sa'âda.

Timsa 'ala khêr. *Reply*—wi ntu mnahl (= min ahl) il khêr (or wi ntu mnahlu); timsû 'ala khêr (or bkhêr).

AT NIGHT

Lêltak sa'îda (§ 326). *Reply*—same words.

Imsa 'ala khêr we tişbah 'ala khêr.

ON ANNOUNCING A DEATH

Il baraka fi hissak, hakaza halt id dinya (or âdi halt id dinya); il 'umr iţ tawilak (for iţ tawil lak) . . . akhûk mât, huşânak mât, &c.

TO ONE ABOUT TO PRAY

In sha' alla haraman. *Reply*—şuḥba (or gam'a, or Rabbina yigma'na);² or

Allâh yitammin bi khêr. *Reply*—in sha' allah, Rabbina yisma' minnak u yitammin lina wi lukum bi khêr.

TO ONE WHO HAS RECOVERED FROM AN ILLNESS

Ḥamdilla 'as salâma. *Reply*—Allâh yisallimak.

TO A FIANCE

Mebârik. *Reply*—Allâh yibârik fik; 'uqba l 'andak (= li 'andak).

TO CONDOLE

Il baraka fi hissak. *Reply*—Allah yibârik fik.

ON THE OCCASION OF A FESTIVAL

Kulle sana wi nta ṭaiyib (or wi ntû ṭaiyibîp). *Reply*—kulle 'âm wi ntu bkhêr; il 'îd mebârik in sha' illah. *Reply*—Rabbina ye'ûd 'alêna wi 'alêk bi khêr.

¹ These expressions are hardly used by any but Copts and women.

² *I.e.* unite us in Mecca. These expressions are, of course, only in use among Mussulmans.

ON THE BIRTH OF A CHILD

Mabrûk il maulûd.¹ Illi (*i.e.* God), gab lak yikhallî lak.
Reply—Allâh yibârik fik ; Rabbîna yiddik (yit'îk).

TO A FATHER ON THE DEATH OF A CHILD

Allâh yi'auwad² 'alêk. *Reply*—ya mahsan 'awaḍu, ḥalt id dinya kede.

ON AN AVERTED MISHAP, OR WHEN A THING HAS HAPPILY
TURNED OUT WELL

Ḥaşal khêr ; il ḥamdu li llah illi gat salîma.

ORDER OF WORDS IN A SENTENCE

§ 584. The rules as to the position of words in the sentence will have already been gathered to some extent from the exercises and examples, as well as from the remarks bearing directly on the subject, but a short résumé of them will not, perhaps, be out of place.

(a) The subject, when definite, may either precede or follow the verb, as *ir râgil gih* or *gih ir râgil*, *ana ruḥt* or *ruḥt ana*.

(b) When an indefinite singular, it very rarely precedes unless the indefinite article is expressed ; thus we should say *gih râgil*, but we may say *wâḥid râgil gih*. *Riggâla* gun is, however, not uncommon.

(c) When two or more verbs have the same subject the subject may precede them all, follow the first, or follow them all, as is *sitta khadit ba'diha u râḥit*, or *khadit ba'diha s sitt u râḥit*, or *khadit ba'diha u râḥit is sitt*. The last order is rarer than the first and second.

(d) With only a few exceptions, the qualificative adjective follows its noun whether definite or indefinite.

(e) The demonstrative pronouns almost invariably follow the noun, but words may intervene between the noun and it, as *il maḥill illi ḥna qa'dîn fiḥ diḥ* *this place in which we are sitting* ; *yeqûm ir râgil illi kan mâshî diḥ*.

¹ When a mother is congratulated, the following words are often added : *wi tṭahrîḥ wi tgauwizu fi ḥayâtik we fi ḥayât abûh*.

² = 'auwadû llah aḥsan 'awad.

(f) Interrogatives, especially ê (êh), lê, kâm, mîn, and the conjunction emta,¹ are usually at the end of the sentence.

(g) A verb is never in a strict sense preceded by its object, but the object may be mentioned absolutely (for the sake of emphasis or clearness) before the verb, and be represented and so repeated after the verb by means of the pronominal suffix, as ir râgil shuftu, never ir râgil shuft.

(h) When the subject follows the verb, the object and other words as well may come between the two, though it is more usual for the subject to be near the verb, as katab ir râgil il gawâb, or katab il gawâb ir râgil; min ba'de ma khadit il khamasa ginêh il 'agûza *after the old woman had taken the £5*; qal lu ãaiyib il Bêh "*good!*" *said the Bey*.

(i) With verbs of giving, &c., the indirect object should precede the direct as in English, unless the former is governed by a preposition, when it may either precede or follow, as a'ÿa l walad il kôra, but a'ÿa l kôra li l walad, or a'ÿa li l walad il kôra.

(j) It is better in a conjunctive clause to place the verb before its subject, whether definite or indefinite, especially where there is another verb connected by the copulative; thus lamma gih ir râgil u shâf halt il walad is much preferable to lamma r râgil gih, &c.

(k) The auxiliary kân may be separated from the principal verb, as kânit min qable fi l babûr ãalabitu minni *she had asked it of me before in the boat*; kan waqtîha abûya fih 'andu shugl *my father was busy at that moment*.

Râyîh, râh, when used with the aorist, should not be separated.

(l) The vocative may occur in the middle of the sentence, even between subject and verb, as ana ya sidi ma 'amaltish hâga; qulte ya bitti fi nafsî lâzim tikhallîkî qalbik gâmid *I said to myself, My girl, you must keep a brave heart*; is sikkâ di ya gada' terûli min hina 'ala fên? *where, my lad, does this road lead?* ana ma ma'ish ya khî fulûs; hâtî ya bitte kursî.

(m) The adverbs ketîr, qawî, follow in most cases the words they qualify, as ãaiyib qawî, but ketîr sometimes precedes. Izzêy in the sense of *how, to what degree*, also follows an adjective, as shûf rufaiya'in izzêy *see how thin they are*, and is usually at the end of the sentence, in accordance with rule (f), as mât izzêy? &c. Others, as taqrîban *about*, tamallî *always*, may either

¹ This is apparently due to Coptic influence—(S). The conjunction mata (= emta) always precedes, but it is very rarely used.

follow or precede an adjective which they qualify, as *tamallî nadîf* or *nadîf tamallî*, but they should follow when unemphatic.

(*n*) Adverbs should not intervene between subject and verb or verb and subject unless very emphatic; thus *ir râgil qam hâlan* *the man got up at once*, but *ir râgil hâlan qam* (or *qam hâlan ir râgil*) *the man immediately got up*; so *da halbatte ma yîṣahhîsh* *that certainly won't do*; *ana s sanâ dî mush râḥ asâfir*; *huwa da'imân*¹ *tamallî yibqa 'aiyân*.²

(*o*) An emphatic word will often be put in a prominent place, though its natural order would be elsewhere, as *kân il qâdî meshaiya'il lu* *as to the Kadi, they had sent for him*; *ma fîsh fi l bêt 'êsh*.

FIGURES OF SPEECH

ELLIPSE

§ 585. By this figure we understand the omission of a word or words, to be supplied from the general sense of the phrase. The following are instances of its use:—

(*a*) The omission of the name of God in such expressions as *kattar khêrak*, *in'al abûk*.³

(*b*) The verb *qâl* is sometimes omitted in a narrative, as *giryit in nâs . . . "khabar êh"* *the people ran up (saying) "What's the matter?"*

(*c*) *Uṣbur*, or a word of similar sense, is often understood before *lamma*, as *gara lhum êh?* *Lamma s'alhum what's happened to them? Wait till (or I'll tell you when) I have asked them.*

(*d*) When the object, to which the action of the verb has reference, has just been mentioned, and would, if referred to, be represented by a pronominal suffix if definite, or by *wâhid* if indefinite, it is frequently omitted altogether, as *ana qulti lak tigib li l kitâb da*; *lêh ma gibtîsh* *I told you to bring me that book; why didn't you bring it?* *'auz kursi?* *Êwa, hât* *do you want a chair? Yes, bring one.*

(*e*) Words are omitted in a few other expressions of common occurrence, as the nouns *siûn* and *'alqa* (*a beating*) in *ibne 'ashara*, *iddî lu*; *khad bêh*, *bâsha* (for *rutbît bêh*, &c.); *innama hâga*; ⁴ *kêfak* (for *'ala kêfak*) *as you like*; *'andu ulûf* *he has*

¹ Notice the accent.

² Notice the difference between *shakwitu tamallî ma tinfa'sh* and *shakwitu ma tinfa'she tamallî*.

³ As in English *Bless you! Curse you!*

⁴ *Mais il y a une chose; c'est une chose.*

thousands (of pounds), is very rich; mush 'auz yidaiya' *he doesn't wish to spend (money)*; id dinya nâwiya (or nâwiya 'ala niya) *the weather is threatening*. Fih moiya gadde tûlên (*i.e.* tûl raylên). Sa'id and khêrak are often said in reply to nahârak sa'id and kattar khêrak with an ellipse of the first word.¹

§ 586. The form of ellipse called brachylogy of comparison is illustrated by such expressions as qimtu râgil *its height is that of a man* (for qimtu qimit râgil); wishshu nâ'im zêyi l harim *his face is soft like a woman's*; so san'itu naggâr *his trade is that of a carpenter*; hilif 'alêha bi t talâq inniha ma tfutsh il bêt = qal laha ma tfûtîsh il bêt we hilif 'alêha bi t talâq iza fâtitu.

EUPHEMISM

§ 587. The avoiding of unpleasant or unlucky words by others more propitious, sometimes implying the exact opposite, is an idiom not unknown to Arabic. Instances are:—

Iddî lu l ma'ûm *give him his present or bribe (you know what)*; itwakkil (*sc.* 'ala lla) *to go away (lit. commend one's self to God)*; khud il malyân *take away the full (cup)*, meaning the empty one; itwaffa (tuwuffi) *die*.²

A person saying an unpleasant thing to another, or of another, will often address him, or speak of him in the latter case, as il bi'id (or il ab'ad) *the far, the farthest one*, to avert the evil from himself or from the person addressed, as ya kalb il ab'ad *you dog*; yin'al abu l bi'id *curse your father*; ikrush il ab'ad dih *drive away this fellow*; akhkh il ab'ad mâ't *his brother has died*.³

Bid 'amî and bid 'annak (= bi'id 'annî, &c., *i.e.* ish sharr *the evil*) are used for the same purpose, as huwa bi'aiya't leh? 'ashân bid 'annak mâ't abûh.

A man generally speaks of his wife as gamâ'itna (or il gamâ'a 'andîna), and occasionally as bêtî (or ahle bêtî, or familiyite);⁴ so gama'tak, &c., *your wife*; wilâdî may include the whole family—wife as well as children.

The word bayâd *whitewash* is used for zift *pitch*. A house should not be spoken of as maqfûl.⁵

¹ See also §§ 261, 300, 313, 357.

² It is paralleled by the word *defunct*.

³ Comp. il 'umre tawîlak, above.

⁴ Familiyiti is after the Turk. *familyam*, and rarely used by the uneducated.

⁵ Zift will be used, of course, by those who have to deal with it. "Il bêt maqfûl" might imply that there had been a death in it. The word menaffâd should be used.

RHYME, USE OF SIMILAR SOUNDING WORDS, AND ALLITERATION

§ 588. This figure occurs:—

(a) When words of the same origin, but of different parts of speech, are placed together, as will naturally happen in a language where most words are derived from a verb root. Thus there is nothing clumsy in such expressions as *darabûh darba*; *qismit il qisma innî fate decreed that I . . . huwa meqâwil wâhid* 'ala meqâula *he has made a contract with one*; *ish shêyâl shâl ish shêla the porter carried the burden*; *wâhid 'âbid biyî'bid Rabbuna fi l gabal yiwahhidu a hermit worshipping the Lord in the mountain, and declaring His Unity*; *yimtur il maṭar it rains*; *yirga' margu'na li our story now reverts to* (lit. *our returned returns*); *il kâtib katab il kitâb the writer (clerk) wrote the writ*;¹ nor will an effort be made in any case to avoid the similarity of sound by using a synonym.²

(b) In proverbs and other expressions where the rhyming of two or more words serves to impress the meaning of the whole sentence on the memory; e.g. *ma ya'rafshe bû'u min kû'u he does not know his right hand from his left* (lit. *the bone of his toe from his elbow*); *kulle ma ḥaṣal waṣal, i.e. every little helps*; *il insân fi t takkir wi r Rabbe fi t tadbîr, i.e. man proposes and God disposes*; *lisûnak ḥuşânak wi n şuntu şânak your tongue is your horse*; *take care of it, and it will take care of you*.

(c) Where a particular word is emphasised by another or others of similar sound rhyming with it, but not necessarily expressing the same sense, or indeed any sense at all. The second word is often identical with the first, but appears with a new initial letter, generally *m*,³ and often in a lengthened form; e.g. *lâ yiraf kalâm wala salâm* (of a boor); *dukhal lâ dastûr walâ huḍûr he entered without asking permission* (saying *dastûr*) or *announcing his presence, i.e. without ceremony*; *la fêsh wala 'alêsh, i.e. without any result*; *hôs dôs pell-mell*; *khalṭa balṭa confusedly, topsy-turvy*; *la lha nafa' wala shafa' of no use or advantage*; *ma 'andîsh wala bêt wala ghêt, i.e. I am homeless and penniless*; *ana râgil min bêti li ghêtî, i.e. simple*; *isme bala gism*; *iddinya baqat*

¹ *La yu'qal li 'aql 'âqil* is a favourite phrase among the educated.

² *Gibna l gibna we have brought the cheese* would be more pleasing to the ear than *ḥaddarna l gibna*.

³ Cf. *Hârût* and *Mârût*, the names of two rebel angels. The Koranic names for Cain and Abel are *Qâbil* and *Hâbil*.

kulliha 'ôga u lôga *nothing but dirt and mud in the streets*; ma shuftish wala râgil wala tâgin, i.e. *no one and nothing*; ¹ tamallî qâyim nâyim (tûl in nahâr fi bêtu) *of a stay-at-home*; wala fayda wala 'ayda *of no use or profit (return)*; hâlan bâlan *at once*; haudât u laudât *bends and curves*; dus dughri ² *in a straight line*; tannu-hum yikkallimû fi haqq in nâs *we yeqûlu qâl u qîl u qulna u kân u filân wi 'illân u tirtân they went on gossiping about people and saying, "he said," and "it was said," and "we said," and "he was," and "such a one," and "so and so;"* wala kitâb wala mitâb *ma fish there is no book, nor anything like a book*; dauwarte 'alch fi şalqaţ u malqaţ *I searched for him up hill and down dale*; kulle hin u min *every now and then*; ma 'andîsh shughla wala mashghûla *I have nothing whatever to do*; la shê' wala mashwê' *nothing whatever*; ma fish hadde wala mahdûd wala shê' wala mashwê' *no-body and nothing*; hâga mihtâga *something or other*; itmalcna turâb ilua u halua u mihtalna (or mihtiyalna) *we were covered with dust as well as everything belonging to us*; bala kâni wala mâni, i.e. *don't talk nonsense*; ma tuq'udshi tqul lî lâ kâni wala mâni wala dukkân iz zalabânî (or il fakharânî).

So great is the love for rhyme, that grammar is sometimes sacrificed for it, as itghadda tmadda (for itmadd), it'ashsha it-mashsha, i.e. *after dinner rest awhile, after supper walk a mile*; birgalâtak birgalâtak hâlaqa dalab fi widanâtak; ³ lola l kasûra ma kânit il fakhûra.⁴

PLEONASM AND TAUTOLOGY

§ 589. This figure is naturally very common in a rich language like the Arabic, where the same idea can be dressed in manifold garbs. It is due usually to the desire of the speaker to make his meaning clear by repeating it in different words, or by translating a *nahwy* term into its corresponding *dariy*, or *vice versa*. As in other languages, it is much more prevalent in the talk of the lower classes than in that of the educated; e.g. dakhalna gûwa fi d dukkân (where dakhalna fi d dukkân or dukhalna d dukkân would express the same sense); so kharag barra; kan sabaq qablu (= sabaqu); dughri fi, l hâl *immediately*; fi awân waqt is şêf *in the summer season*; ma benna u ben ba'd;

¹ They say of a bachelor, la 'andu mara wala tâgin.

² Turkish.

³ See Exercise XIII.

⁴ Above, § 535 *e*. Kasûra, though used by foreigners (for *kasr*), is not Arabic.

rigi' tâni *he returned* ; moiyyit il maward *rose water* ; aḥsan ziyâda *better* ; basse faqaṭ *only* ; lamma shafha qa'da galsa henâk *when he saw her sitting there* ; rasamhum 'ala ḥasab taswîrit ṣûrit bani Âdam *he drew them in the form of men* ; da'iman tamallî *always* ; ya'nî ma'nâha *I mean, that is to say* ; kaffit kulle ḥâga *every single thing* ; la buddle min innî le innî arûḥ *it is imperative that I go* ; 'ashân ikminnu mush 'auz *because he doesn't want* ; kân aḥsan lâzim terûḥ¹ *you should have gone* ; in sha' Alla Rabbuna yirzuqak bi walad *please God, the Lord will give you a son* ; waḥdânî li waḥdu *quite alone by himself* ; ana mara 'azba we gôzî mât *I am a widow woman, and my husband is dead* ;² mabsûṭ min qôl kalâmu *pleased with his words* ; gallâbiyitha kânit izzcÿiha? *what was her robe like?* baqa lâzim tequl li 'ala l kalâm id dughri we 'ala l kalâm is saḥîlî we ti'mil ma'rûf tequl li qôl sharaf—il waqt illi ruḥte fih kan f ani waqt?³ Wâḥid yôm gih il bashmu-handiz gih hina fi l bêt—kan ḥâḍir il khawâga lamma gih, u waqṭiha lamma gih ma kanshe maugûd Sâlim hina kan râḥ fi d diwân waqṭiha is sâ'a tamanya kede. We annma l bashmu-handiz lamma gih kânit ya sîdî is sâ'a tiṭla' ya'nî taqrîban tis'a au tis'a u rub'e kede, izzcÿyak,⁴ u lamma gih . . . Rikib ḥuṣânu we tannu mâshî huwa wi l khaddâm betâ'u we s sâyis betâ'u we tannu mâshî 'ala bêtû u nizil fi l bêt betâ'u.⁵

§ 590. The words *baqa*, *qâm*, *betâ'*, *ya'nî*, *izzcÿyak*, *abṣar cĥ*, as we have seen, are often slovenly inserted without adding to the force of the words, but the first two, though generally merely expletives, sometimes add a nervousness or elegance to a sentence which is lost in a literal translation. To these we may add *ma t'âkhiznîsh* (for *ti'âkhiznîsh*) *excuse my saying so* (*passez moi ce mot*), an expression frequently employed, especially when the speaker is addressing a superior, without any reason; *ti'raf* *you know*; *qal*, *yeqûl* *he said, says he* (in a narrative); *walla ḥâga* *or something*, as *mush kunte yôm min dôl dakhalte fi bêtû walla ḥâga* *didn't you go into his house one day or something?*

REMARK a.—*Ti'raf* (or *ta'raf*) and *qal*, *yeqûl* are by no means as commonly used as their equivalents in European languages, but the latter are often used after verbs of asking, ordering, &c., converting an indirect into a direct sentence, as *sa'alha we qal*

¹ A mixture of ideas. The expression is a very common one.

² Cf. 2 Sam. xiv. 5.

³ Notice the mixture of construction.

⁴ See below, § 590.

⁵ The last sentences illustrate the prolixity of the lower classes.

laha *he asked her, saying* . . . ; yigi yuṭlub min abūh we yequl lu . . .

REMARK *b.*—The use of *ism* in such expressions as the following may here be noticed: *da ismu bêt! do you call that a house? is that a house? dî ismiha 'arabiya! call that a carriage! yibqa ismak ghalabtini so you have beaten me or it is a case of your having beaten me.*

§ 591. The words *masal* (or *masalan*) *for example* and *bard* (or *bardl*), with the pronominal suffixes, are often repeated several times in the same sentence, as *lau masalan rah min 'andak masalan hâga if, for instance, you (for instance) lost something; bardu ya sidi zêye bardu ya'nî bardu ma fish mâni' bardina niqdar ni'mil kede.*

§ 592. Repetition may intensify or convey a plural notion, as *dughri dughri quite straight; bukra bukra to-morrow "as ever is"; min barra barra straight away; iskut sâkit keep quiet; haşal haşal it has assuredly happened; ¹ illi katabtu katabtu; ² wâhid wâhid one by one; humma wiskhin wiskhin; emta emta (or emta u emta) yigî? fên u fên râh? "where and oh where?" fên hayhât u hayhât lamma nshûfak marra=kulle hîn u hîn marra; hitta hitta piece by piece (§ 106); ikwâm ikwâm in heaps; kharranu khrûm khurûm pierce it all over with holes; 'ûd il qaşab yibqa kullu 'uqal 'uqal a stick of sugar cane is full of notches; fidil yidrab yidrab yidrab fih he kept striking him one blow after another; yikhaiyat, yikhaiyat, yikhaiyat, stitching, stitching, stitching; fi l ahsan we ahsan we aktar we aktar minnu.*

§ 593. The principal clause is very frequently repeated with a temporal conjunction by way of introducing a new event consequent upon the first, as *qa'adit hîya; ba'de ma qa'adit gih abûha she sat down, as soon as she had sat down her father came; dakhalt il bêt, lunma dakhalt il bêt shuft . . . I went inside the house, when I went inside the house I saw . . .*

¹ Or *it has happened, and there is an end of it.*

² "ὁ γέγραφα γέγραφα."

EXERCISES ON THE SYNTAX

I

Kan lâbis badlit id diwân. Ir rikâbât yitrakkibu fi z zukham wi l ligâm fi r râs ig gild. Hat li hitta hittitên sukkar. Mush tis'alnî su'al bi l ma'rûf? Ir râgil it taiyib yibân min kalâmu u min wishshu. Kan wâhid miggauwiz wahda ismiha Sitt abûha. Fatah qahwit hashîsh. Ya râgil ya qahwagi hat lina kam fingân qahwa. Qanâsil Fransa wi l Miskôf. Ir râgil il qahwagi qaddim lu l lahm wi mi'u l 'esh wi l malh. Qul li 'ala mas'alt il binte di. Fên il gôz il hamâm? Raddum humma l kull it talâta we qâlû. Kan mabnî 'alêh sûr min il bulâd. Rabatu l qol waiya ba'd we qâlû. Ana ma yisalhish inni arkab il husân 'ala sarge halfa; illi zâyinna ma yirkabshe 'ala s surûg il halfa. Lamma tikhlas min shughl il bêt. Hûwa dilwaqtî fi 'izze bulûghu. Il usûl 'anduhum lamma l wâhid yiddaiyif 'anduhum yigîbû lu l qahwa. Hatte idu fi gêbha, fi gêb il gallabiya l atlas betâ'itha. Enta tirkab fi l 'arabiyyit il kubbêl we ana rkab fi l hanûr. 'alêha hâgât fadda. Kal lâbis badlit it tashrîfa. Kan fi idha qirtâs melabbis. Fidil il qirtâs il melabbis fi idha. Ilbis mal-bûsâtak il harîr. Ishtarêna tôbên talâta shâsh min ish shâsh il marmar. Shêyâh lina itnâshar kursî min il kharazân au min il karâsi l 'âda illi mafrûshîn bi l qashsh il akhdâr. Sanîyit 'asha kibîra wi tishte hammâm. Tahafna lha hittit shûbit warde kuwaiyisa. Tishtên talâta ghasîl li l hidûm min il kubâr wi sanîyit fanagîl min in nahâs 'ashân shurb il qahwa, we hân hagar luzûm il maṭbakh. Dôl asluhum gayîn min il barr il gharbî illi hûwa gharb il Giza. Ba'de ma tallaqitha iddatha waraqit talaqha. Gâbû lu dulmit qar' we dulmit bedingân we lahmit kabâb mistiwiya fi s samm. Kunte fi safariyyit is Sûdân? Il kanûn il 'arabi huwa mabnî min it tûb we l hugâra, we amma l kanûn il afrangi hûwa hadîd. Yuṭbukhum fi hilal min nahâs u fih nâs yuṭbukhum fi brâm fuklkhâr. Hat li shuwaiyyit zêt salgam. Lamma tirkhas il mulukhiya yibqa r ratle fiha bi 'ishrîn fadda ta'rîfa. Yegîbu r ratlên il mulukhiya 'ala shân il khamas sitt unfus yikaffihum 'asha wi ftûr. Khalli n nâr mewallâ'a taht il halla lamma tighli l moiya. Yisluqu l bêd fi l moiya. Yifrumu

l lahm fôq ṭablîya khashab au qurma khashab. Fên raṭlên il khashab illi ddêthum lak? Dîf 'alêh guz'e min is sukkar we guz'e min is samn. Il ḥulqân il ḥadîd. Hat li l fursha sh sha'r. 'ala ṣbalîha dibla dahab bi gdîla. Yeduqu l filfil fi l gurn il ḥagar au fi gurn rukhâm au khashab we yedishshu l fûl fi l rahâya l ḥagar. Iṣ ṣaḥn il fûl in nâbit. Yebillu l fûl fi l moiya u ba'dên yiṣaffûh, lamma yinabbî, min moiyyitu. Kulle yôm yishtiru 'êsh 'ala qaddi kfâyt il 'êla. Fî 'andak ma'laqtên fadda? Ish shuwaîyt il malḥ wi t tumnit ir ruzz illi gibtuhum min is sûq ḥâtîthum fên? Ištîrî lî shuwaîyt lamûn min il baladî. Iddî lu l kûz il moiya. It ṭabikh kan maḥtûṭ fi qalbe ṭâgin fukkhâr. Wazant il kilt¹ id dura? Hat lina n nusṣe qadaḥ ir ruzz. Qûṭit Iskandariya zayda fi l ḥalâwa wi fi t ṭa'm we fi l kubr 'an qûṭit il gharb, wi aḥsan minha fi s salaṭât wi fi ṭ ṭabikh. Yebî'u l lubya il qadaḥ fîha bi qershên sāgh au bi talâta sāgh. Illi yebî'u l baṣal il akḥḍar yenâdu 'alêh fi s sikak, yeqûlu: "aḥla min il 'asal ya baṣal." Ma fish fi bêtu ṭushuṭ ghasil idên. Tehîbb il fiṭîr abu zêt? Ṭaiyib, iddîni talatt arba' faṭâyir ummât sanin we fiṭîrtên itnên ummât zêt. In nâs illi 'anduhum il qersh 'anduhum ishâb. Min is sana li s sana. Kan miḥazzim bi shamlit ṣûf fi wuṣṭu. Minhum yilbisu l qunṣân il ghazlî we yilbisum il 'azba² fôq ruṣhum; wi minhum yilbisûhum min ḥarîr, wi minhum yilbisûhum min quṭne hindî. Il fîngân il qahwa s sâda bi 'ishrîn ta'rîfa, wi l fîngân il qahwa l ḥilw abu sukkar bi qershe ta'rîfa. Iddîni mihlit khamast iyâm. Il hawa hawa maṭar. Humma gharqânin fi n nôm. Khadu n nôm. Khadha l bard. Ana kutte 'aiyân bi sh shams. Hîwa bifauwit zamânu bi l li'b. Khud lak shuwaîyt ramla min il bêda. Ihna msafrîn fi babûr il 'aṣr. Hîya dakhalit fi l khamṣîn. Il hawa ddauwar li qiblî. Wilâd il ḥarâm yi'rafu ba'd. Ir râgil da tamallî 'andu ziyâdit kalâm. Ihna 'auzîn nâs ahle khibra yikshifu 'ala l bêt. Humma tuên we hîwa tâlithum. Iddânî talattâshar ḥitta bi qershênât we talat ḥitat bi 'asharât. Li bni âdam minna lu rbê'in shabah. Ma shuftûsh min sâ'it abûya ma râḥ. Fuqarî ḥh! 'anduhum gibâl fulûs. Id dinya ḥarriha shidîd wi namusha kitîr. Adi sabab ma ruṭtish ana. Kulliha bi ṣifat taqrîban. Kânî mak-shûfa l wishsh. Mesâfit ma yistiwi l bêḍ akûn nizîl. Mit-yassar minhum gih u mityassar minhum ma gâsh. Id dinya n nahar da barde zêyi s simm. Humma kulluhum mamrûḍîn il gism. Kan mi'âh barûda umme shuṭfa. Shuf wishshi r râgil abûkâtu dih. Qumna s sâ'a khamṣa afrangî. Is sur' it taḥtânî

¹ I.e. kêlit.² Or 'aṣba.

illî hûwa luzûm il ligâm. Il kalam¹ da kan nahâr il hadd. Qa'ad 'andu mesâfa li ba'd id duhr. Rîsha min faḍḍa u rîsha min dahab. Mîn hîya l kibîra fihum. Il amri lak² ya malik is sa'âda. Gab luhum maḥrama qaṣab. Gat luhum il ḥurma l khatba. We humma l gôz il khêl it taqm illi 'alêhum min in nahâs laṣfar, we 'ala kulle raṣ ḥuṣân maḥrama, ya'nî litnên khêl 'ala râshum maḥramtên, wi l itnên sîyâs kânu labsîn badla mulkî bi s sidêriyât il qaṣab u bi t ṭarablisât il ḥarîr u bi l kuffiyât il ḥarîr. Il ashyât il ma'kûlât yeqaddimûha kullihâ li l ma'âzîm. Shuf li 'arabiya bi guz khêl nuḍâf. Kaffit ma yekun luzûm il farah. Iz zaḥḥa kânit il 'isha nahâr il itnên ma' lêlt it talât. Il wilâd dól wâḥid fuq raṣ wâḥid, ya'nî wâḥid ibne tamanya we wâḥid ibne 'ashara we wâḥid ibne itnâshar sana. Hat li kursi au itnên, ḥuṭṭuhum fi l balakôn. Ir râgil gôz il marra min dól. Qallibu 'ag gambên. Lônû ḥamâr bi ṣafâr. Illî yebî' il gazar yeliffe fi l ḥawâri we yinâdî wi yeqûl: "ya rûmî ya 'asal ya gazar sukkar." 'ûd il qaṣab ṭûl ir râgil au ṭûl râgil u nuṣṣ. 'auz qadde êḥ ugritha? Hittit it tir'a dî ya tara 'ôm walla khôd? 'arabiya bi ḥṣân fard. Baqa gismu moiya. Ahsan minnu t taq itnên. Id diwya ḥarri shdîd. Ziyadt il khêr khêrên. Il kidbe ma lâsh riglên. Ma kanshe lâzim tequl li l kalam da l kidb. Da wâḥid zimîlu. Il iyam dól barde kitîr. Indah li wâḥid min il bulîṣ. Kan yaurîya tnên wara l khidêwi mbârîlî. Rîgî' bi idu faḍya. Kânu n nâs waqtîha l ma'âzîm qayḍîn fi uḍt il mesafrîn, wi l bê kan qâṭid waiyâhum ṣaḥîb il farah. Hittitên khalâkhil fi riglêha. Is ṣa'ayda luhum kalâm gins. Shufna hittit nitfit binte fulla khâlîṣ, lâkin 'alêha gôz 'iyûn u gôz khidûd zêyi l baumîra, nagafa khâlîṣ. Qul li 'ala maṭlûbak.

II

Intî bêyina waliya ṭaiyiba min bêt nas ṭaiyibîn. Ṣanîya stambûlî kuwaiyisa w ishun ṣînî. Kan malfûf 'ala l kurbâg min ba'de ḥâga min il ḥarîr. Huṭṭe dól fi qalb is sultânîya s ṣînî. Walli'û l 'ishrîn shama'a liskandarânî. Il maulûd bint mush walad. Farraghu ṣ ṣaḥn li n niswân il ma'âzîm kullihâ. Fâdil khamas sitte khirfân wi talatt arba' 'ugûl gâmûs lissa ma ndabahûsh. Igtama'û n nâs wilâd il balad il agnîya wi l fuqara kulluhum. Yilbisum hidumhum in nuḍâf wi yedûru fi l balad. Hat shuwaiyit filfil madqûqîn. Is salaṭât il afrangîya aḥsan min kulle ḥâga. In nâs il fransawîya wi t ṭalyânîya mistani-

¹ See § 1, note 2, and § 29, Rem.

² Or âmre lik, but not amrî lik.

yînak. Il halla yekun mahtût fi 'arriha shuwayit samn wi shwaiyit diqîq şughaiyara. Is sa'a baqat me'allaqa fi l hêt bi maşâmîr tuwâl haddâdî. Nî'mil lak salaṭa rūmî wala 'arabî? Is sittât il 'usmallî yîrkabu 'arabîyât kubbêl. Il khiyam mansûba walla lissa? Ihna ma nilbîs qumşân ghazlî. Timshî tamallî bi riglêha hâfî. Yeqûlû le inne yôm il khamîs we yôm litnên humma as'ad u mabrûkin min iyâm il gum'a kullîha, leinn ibwâb is sama tibqa mfattaḥa, wi za kân il insân yequm masal fi lêt ig gum'a fi nuss il lâl we yişallî lu rak'itên we yiṭṭillib min Allâh le innu yekun sâ'id, huwa wi mrâtu u wlâdu, yinkin Rabbuna yiqbal minnu. Il hîṭân betû' il fallâḥîn quşaiyara ma tkunshe ṭawila. Enta ḥimâya miskôfi? Il 'usye dâl kullîha 'ûg. Sâqêna l ḥuşân 'ala âkhir sur'. Fâḍil khamas daqâyiḡ 'ad duhr. Iddini shuwayiyit gibna rūmî. Iz zubbât dâl ṭubgiya walla sawârî? Ishtarêt iswira min wahda mara şwallîya. Darabûhum kulle wâhid darba mufrid. Ṭil'um meqabbil. Dâl nâs turk we laghwithum turkî. Milâya riggâlî quṭn. Il kilma dî sirrî ma bêna. Iddini l kam qersh illî 'andak. Abyad il 'êsh ya qashâtî!

III

Intum bêyinîn nas ṭaiyibîn we umara ktîr qawî. Enta bitiqbad mahîyitak fi âkhir ish shahr au fi auwilha? Il ma'rûf wi ṭ ṭaiyib illî 'umaltu waiyâk inta kamân lâzim ti'milu fi l wilâd dâl. Id dinya wahda qawi n nahar da. Min hûwa l kibîr betahhum? Baqâ lu talâtîn sana fi khidmit il mîrî. Kan lâbis iswid we râkib ḥimâru bi l maqlûb. Huwa bîfauwit zamânu fi l fârigh. Is sikka tinzil li l wâtî we tiṭla' li l 'âlî, ya'nî kullîha nuḡar. Hûwa biringî wâhid sharrib fi l ḥashîsh. Ihna n naharda fi d dunya we bukra fi l akhra. Enta ta'raf 'arabî 'annî. Hat waraq buṣṭa min abû talâta mallîn. Fiḍilte henâk kitîr? La', basse shahr itnên kede. Kânit sayqa 'arabiya b arba'a khêl.

IV

Ana nta mbârîḡ il ḥad qultî li le innak bukra tibqa tfakkarnî. Kan waqtiha minabbil 'alêna le innak tehaddar is sanâdiḡ is sâ'a sitta ba'd id duhr. Ihna gîrân wi l bêt, betahhum ganbe bitna, wi ḥna l kulle saknîn fi ḥâra wahda. Itfaddal qul li alêha, hiya êh il mas'ala dî? Basse âdi lli ḥna 'auzinu minnak. Adi nta shâyif ir râgil da lli hûwa 'ammiha. Giḡ yishtaghal 'andina u bardu kattar khêru illi mshêya'u. Ṭaiyib adin 'irift il mas'ala hiya êh. Il khashab diḡ rayḡîn ti'milû fôqu êh? Qal lu: "ya akhî ma fîsh maṭraḡ anâm fih?" Qal lu: "lêh ya sidi?" Qal lu: "ana gharîb we 'auz maṭraḡ abât fih."

'andina hikâya gharîba. Êh hîya? Haddûtî is sultân wi hmâru. Min yi'mil li sh shughla dî? 'andî min yi'milhâ lak. Quddâmu sikkit is salâma we sikkit in nadâma we sikkit illî yerûh ma yirga'sh; fi râh hûwa min is sikka illi ma haddish yirga' minha. It fâmi' yeqille ma gama'. Simi'te hisse niswân beyitkhanqum waiya ba'd. Izzêy inta ma ntash 'arîf illî 'auzînu? Ma ntish nasya hâga? La', ma fîsh hâga nasyâha. Il husân beta'na rakbâh hîya. Il humâr gîh fi riglu zalâta. Iddênâha min kaffit ma yilzimha. Qul lina 'al mahr illi ntû 'auzînu kâm. Illi lna hasal ish sharaf bi wgudhum. Idêhum humma litnên fi ba'duhum. Laqûhum kulluhum maugudîn humma t talâta, illi qâ'id 'ala kursî wi llî qâ'id 'ala diwân—kulluhum qa'dîn. Hîya ma hish bintukum? Êwa ya sittî; taiyib ana 'arfa lha wâhid 'arîs kuwaiyis. Ana basma' kulle min kân beyishkur fih kitir qawî. Qal liha: "hâgit êh illi qadêtiha lna?" Nihaytu êyuha wahda minhum wi s salâm illi tigi 'andik qûli lha. Êyin kan wâhid minhum yigî 'andak minhum tibqa tis'alu 'an il mas'ala. Shûf 'auzîn êh. Il mahall illi lna qa'dîn fih dih. Mahu ana ma rditshe agî 'ashân mikhtishî. U ba'dên il walad ummu râhit lu we qalit lu. Qal li: "inta 'auz kam qersh?" Ya salâm u sallim ya khî wi l ugra di ketir 'alêya. Fih min il 'âl u min id dîn. Wi l 'arabîyât hamnilûhum il 'arbagîya. Di shihadt in niswân kulluha zâr; yimkin yekun minhum 'ashara ma tisdugshe minhum wahda. Ma tibqîsh teshîlî hâga tqîla tekun teqîla qawî. Fî auwul lêla ma twaladit il bint. Ahl il bint ma kanshe 'anduhum khabar. Hatîfûl il hâga mi'âh illa ma sha Allah. Minhum nâs yirkabum khiyûl wi ykûnum labsîn minhum yekun lâbis id dimîr wi sh shirwâl, we minhum yekun lâbis il manţalôn lafrangi; u minhum yirkabum ibghâl u minhum yirkabum hamîr. Kulle ma hadde yigî ye'aiyid 'alêhum wi yequl luhum: "kulle sana wi ntum taiyibîn." Il khârûf minhum yekun bi qarnên kubâr wi yekûnum zahrîn min râsu. Kulle manhu minhum yishtirî lu akl 'ala hasab marghubtu. Min ba'de nâs min il fallâhîn kânu mashyîn wuşte sikka min sikak Maşr beyiftikirû innuhum fi ghîtanhum, fe dâs 'alêhum 'arabiya. Ma tiftikirshe le inne linsân min in nâs il fuqara iza nzalam shakwitu ma tinfa'sh. Iddîhum qadde mahûm 'auzîn. Illî yekun hâdir luhum yidrabûhum bu. Yehutû min il malh fôq min il fûl. Dif 'alêh ba'dishe filfil. Nâs min il Igrîg khanqûh. Is sikka illî ghêti minha rûhî fiha. Kaffit ma yilzim in kan min suhûn walla min kubbâyât. Minhum nâs yekûn il maulûd 'aziz 'anduhum yeliffûh fi hittitên khulqân. Il wilîya llî hîya waqfa quddâmak. Il hakîm ma 'irîfsh il 'aiya lli huwa 'aiyan buh. Wassa' in naql

'ala qadde ma yefût ir râgil minnu. Il matara nizlit zêyi d durbêsh illî yekun nâzil min hêtît bêt bihiddûha. Yiddâru f hîtta waŷya tkûn aŷliha birka. Il kalbe tamallî yehibbe yeruĥ waiya ŷaĥbu matraĥ ma yimshî. Ruĥ matraĥ ma yi'gibak. Kulle shê luh waqt. Waddîha tânî matraĥ ma gibtiha. Il wâhid al'an min it tânî. Ana baqul lak tôr, teqûl ihlibu.¹ Is sanâ dî ĥarriha shdîd. La gawâbak wiŷil wala gawâbi. Illi yisraq il bêda yisraq il farkha. Il qirde 'ande unmu ghazâl. Fîh efendiyât id dârig beta'hum shuwaiya laĥsan in nâs yiftikîru innuhum 'ammîya. Ma mi'tîsh fulûs illa dôl. In kân ana walla nta wâhid zêye bardu. Ma qal lîsh 'ala mîn (*or* 'ala lli, 'allî) darabu. Dôl nâs agniya. Agniyit çh? Illi 'anduhum khamŷîn ŷaharî mush ismuhum gĥunây. 'auz askun fi çye bêt in kân. 'auz tishtîrî lî dawâya. Mîn ani dukkân? mîn çy in kan wâhid, ya'nî mîn çyiĥa dukkân in kânî. Shuf lîna çyiĥa bêt in kân 'aŷhân is sakan. Kulluhum ausakh mîn ba'd. Ana 'auz ŷagara labakh. Taiyib wi dî ŷagarit labakh. 'aizin nekhushshe fi gnîntak nedauwar 'ala kûra gat fiĥa. Da shê yi'lamu Allâh. Hûwa na baŷkhâniq waiyâku? Da wâhid ma ya'rufshe ĥâga. Mîn hûwa? Da lli ĥina fi Maŷr. Lâzim timna'u 'an kede. La', bi khlaf kede. Âdi ll iĥna 'auzinu. Ba'ŷdishe gih wi l bâqî ma gâsh. Akĥûya 'andu tumnemît ginêĥ. Basma' inne dî ifti'âla. Yimkin mauwitu ĥadde yekun yiqrah lu. Illî gab da 'auz waŷl. Ana basma' kulle mîn kân beyishkur fik. Shuf lî 'arabiya tkun kuwaiyisa wi khêlĥa taiyiba. Ba'de ma 'irifna l walad leinnu mabsût. Anî fîhum kuwaiyis? Litnên mush kuwaiyisîn. Da shê ma shufnahshe bi 'ênêna we lâkin simî'na nâs yeqûlû 'annu. Humma fi matraĥ wâhid? La', dôl fi giĥa wi dôl fi giĥa. Il walad illî mush ma'rûf ismu da. Il qar' il idrâf illi hûwa fîh me'auwig u fîh dugĥrî u lônû akĥdar we hûwa ŷawîl. Kânû beyiqallibûĥ mîn il ganbî da wi l ganbî da. Itbukĥ² li shwaiyit ŷabîkh mîn çye ŷanf in kân. Fîh nâs bâz il kalb 'anduhum nigis, u fîh nâs yinaggisu gîsmu kullu. It taiyib luh we li n nâs, wi r radî li waĥdu. Ikrush il 'âlam dôl il wiskĥîn mîn quddâm bitna. Ana bâkul lêla fâl wi lêla 'ads. Inta fi fikr w ana fi fikr. Kulle wâhid shikle 'an it tânî. Addî lak is sandûq bi tûlu walla bi llî fîh? Imshî waiyâĥ matraĥ ma yimshî. Shuftuhum fên? Shuftuhum fi maĥalle ma kânû qa'dîn. Humma tnên ikĥwa aĥsan mîn ba'ĥuhum. Fîh wilâd ĥammâra yeshukku l ĥimîr betuĥlum bi mismâr dâkhil mîn 'aŷâya ismiĥa nukĥkĥasîya. La shê illa ma luh âkĥir. Kulle wâhid yuŷlubnî arûĥ 'andu. Qul ma tqûl.

¹ Of an impossible thing.² Or idbukĥ.

V

Gih fi rigl il huṣān zalāṭa fidlit gūwa hafrū. Yirkab rukubtu in kânit faraṣ au huṣān au baġhla au ħmār wi tannu māshī hūwa wi l khaddām betā'u. Iqfil ish shabābik 'ashān la yigi 'ufār fi l bêt wala yitkassar hāga. Haṣal il qisma wi tqābilna ma' ba'dina. Il mas'ala illi qulnā lik 'alēha we qulti lna 'alēha hadilna qadēnāhā lik. Min ba'de ma stardūm 'ala l mablagh ahl il 'arūsa, mishyit umm il 'arīs wi l 'arīs w abu l 'arīs humma l kull, we khadit ba'diha we rāhit il ħurma. Qa'adit ummiha wi ummu w abūh w abūha fi ōḍa tanya. Yindāf 'alēh samn u sukkar. Fi gam'a dyūf gum 'anduhum. Tajyib, istardēna bi l mahr illi humma t talātīn ginēh. Il ħarīm tannuhum nazlīn min 'ala 'arabiyithum we dakhalum min gūwa l bāb wi tannuhum duġhrī tal'īn 'as salālim. Shal luhum is sitāra l farrāsh. Min ba'de ma ṭilī' fōq il ħarīm. Kan waqtīha l ħarīm gaybīn lamūn we 'aṣrīnu we malū l kubbāyāt. Kânit iz zagħarīt dayra fōq fi l ħarīm. Yishtiri lla masāgh in kânit zatūna au in kânit libba. Nazzilu l 'afsh il 'arbaġīya min 'ala l karruwāt. Terūh il ħurma we guzha fi bêt il qādī we ahliha kamān waiyāha. Shakwitha ma ḥaṣalshe minha samara. Min ba'de ma tamn it talatt ishlur. Wi l mazzika ba'de ma tikhlāṣ min id daqq tit-'ashsha, we yakhdum ugrithum wi baqshishlum. Yifdal basse talatt arba't iyām 'ala ākhir ish shahr. Dabaḥu l fuḥūl il gamūs ig gazzārīn bi l ugra l me'aiyina. Fi l 'ēd il kibīr il madāfi' tidrab fi ṣ subḥ u fi d duhr u fi l 'isha hatta yikhlaṣ il arba't iyām betū' il 'ēd. Yiwalla'u wil'a qulaiyila taht il ḥalla 'ashān it ṭabikh ma yakhdushe siwa ktīr. Yiflaqu l qar'a nuṣṣēn. Yikharraṭūha hitat hitat au ḥalaq ḥalaq. Yikharraṭu l qar'e takhrīt ḥalaq, u ba'dēn yighlūh għalwitēn talāta 'ak kamūn. In kāmum yekūnu 'ēla illi rayḥīn yaklum. Walla' wil'a khafifa. Yekūnu malyinha min in nahyitēn. Ba'de ma yilritu l arde bi l mahārīt yikhaṭṭatūha khuṭūt, wi yirnu l bizr fi ḥarf il ḥuṭūt. Min 'att¹ il qūṭa bizriha yī'auwaq ketīr fi l ard hatta yiṭla' fuq wishshiha. Khāfit laḥsan yidrabha 'alqa. Baqat tir'ad id dinya ra'de khāfif wi baqat nazla maṭara nuzūl qawīya.² Hidūmak dābit min 'ala kū'ak. Zi'il za'al shidīd. Kan ruziq bi walad. Ésh gābak Maṣr? Ba'dēn 'iyit 'aiya shdīd qawī. Wakkilu shuwaiyit lahm. 'ashān yeruḥ³ minnu l 'ēn illi ḥasalit lu. Id dumū' nizlit min 'ēnēh. Bukra ḥaniṭla'

¹ For 'adt.

² For qawī, qawīya agreeing with maṭara.

³ For teruḥ.

iş şêd. Gûna gamâ'a min aşhabna. 'aşân êh tit'ab kull it ta'ab dih? A'rafu mi'rîft wishsh. Ma tsaddaqshe kull il hals illi beyihlisû lak, wala kull ir raghy illi beyirgih lak fi haqqî. Il hidûm dôl 'auza tinshîf shatfa milîha. 'ênêh kânit mewalla' = in zêye sharart in nâr. Ketîr ulûf minhum safrîs is Sûdân. It mu'âtîya lli titâtîha dî tiwaqqa'ak min 'al husân. Hizz is sagara hazzitên kede.

VI

Ana takhmîni leinne ma f humshe turâb. Riglu kânit min'asha tîn. Ma gharshe akhud haddê minku akhaddimu. Kashaf 'al hêta laqâha mashqûqa nussên. Lamma tigû takhlû 'andî haqaddim luku hâga hilwa. Tîmil ma'rûf we tibqa twassî r riggâla, illi tibqa tishtaghal hina, yibqu mmâl lamma yehiddum yehiddum bi hsâb. Intum mewaddiyûn il khashab da fên? Ihna gayîn nishtaghal 'andak bukra. Kattar khêru illi yekun li wahdu wi ykun yeshûf shughl 'ala qadde kede. Ihna shêfinak râgil taiyib. Laqênâhum tâni yôm nahâr it talât beyishtaghalu u fatahu lhum shinîsha fi l hêt. Lamma shuftûhum beyibnum. Rah ramâha fi qalb il bir, khallâha. Girî hirib min il balad. Qa'ad yebih we yishtîrî fi kulle hâga hatta kusub lu mâl ketîr. Sâr yitmarshsha fi qalb il balad. Rah 'andu we hûwa ma ya'rafshe le inn ir râgil da guzla. Qa'ad yishrab fi l qahwa lamma li ghâyit nuss il lêl. Ana khaddâmak, tibât 'andî hina. Hat lina 'asha lâkin yekûn il ma'kûl şanfe wâhid. Dakhalu tfassahum fi l ginêna. Uq'ud hina talatt iyâm u ba'dên teruh 'and is sultân we titqaddim quddâmu wi tbûs il ard we tit'akhkhar; yequl lak: "gibt il hâga dî?" qul lu: "hagibha bukra." Issâwum waiya ba'duhum we qâlu ihna mmauwitu fi s sikka wi hûwa gây min 'and abûh. Is sultân kan minabbih ma haddish yeqûl nûr fi l balad. Qumt ana tli'te agrî 'ala fôq is sillim betâ' il khaddâmîn. Ana ma bahsibkîsh bitqullî kede. Hiya kânit mishyit betihsihum arba'a sâgh. Laqêtha nasya l kitâb. Qal lî le inni garrêt il husân ketîr. Wi nta ya 'ammi Mhammad qulte êh fi l mas'ala dî? Tekhallî bâlik, ma tinsish, tekhallîki fakra taiyib. Khallihum yigu yitfaqqalum yisharrafum 'andina. Ana ahibbe le innik tibqî mabsûfa. Taiyib, ana nzil astafhum minnu 'ammu. Maddi lu îdu we rah dughrî bâyisha. In sha Alla Rabbuna yihmîk lî min 'ênên in nâs. In sha lla Rabbuna yisma' minnak. Kan waqtiha l khaddâm betâ'u gâyib lu l faras betahtu we qâ'id mithaddar biha we mistannih. Nisîna nis'al 'ala kede. Ênta râyih teruh waiyâna walla fâdil hina? Waqt iz zaffa kânit il 'arabiya meghattîya b shâl wi infantaza

kulliha bi l fantaziya l kuwaiyisa. Kîs yehuttû fih dih u dih. La samah Allâh leinnî akdib 'alêkî. Lamma gat tûlid il mara. Yeqûmu l girân yisa'dûhum yi'ginu wi yikhbizu waiyâhum. In nâs il fallâhîn illî yekûnu yigum hina f maşr illî yekûnu yebî'u wi ishtirum¹ humma yisma'u l kalâm min il balad leinne bukra ş şiyâm. Yerûh il gazzâr dâbih il kharûf bi îdu, we qable ma yimashshi s sikkîna 'ala raqabt il kharûf yeqûl: "bi smi llâhi Allahu akbar," we yeruh gârir is sikkîna marratên. Yirga'u yifassasu râş il qarnabî fîşûş fîşûş. 'ala bâl ma yistiwi l fûl yekûnum ghasalum it tumnit ir ruzz. Yegibu farkha yekûnû sharyinha min is sîq. Lâzim tisqi l arde hatta yedûr il bizr u yenabbît u yi'tla' 'ala wishshiha. Lamina yedûr il walad we yisabba'. Fidil ir râgil nâyim wi l kalbe harşu lamma dâr u lâh il fagr. Bidâl ma nta qâtîd hina ahsan teruh tindah li l hâkîm. Haiyâk Allâh! Nazla maţura rufaiya'a. Ma lqênâsh garâ lu hâga. Shâwir lu yigî. Ana mrabbîha min şughre sinniha. 'Tannak mâshî dughrî 'ala tûl lamma tdûr u tûşal wi tqul lak: "adîni." Shârîh min ên? Iftakarna l quţţ, gâna yenuţţ. Il kilma dî betitniţiq bi t tê walla bi t tât? Kan dâyr yi'as'is zêyi l a'ma. Ma tqulshe li hadd ana 'amalte kede u kede. Kan haqqiha tigi. Ma lhiqshe yigî. Kunna mashyûn nitkallim. Înta ya şta² merakkib il gamâ'a dól? Kan waqtiha minabbih³ 'alêya le inni a'allaq il huşân bi l 'arabîya. Bi sabab kunte qâyil lu yirmi l waraqa. Iza kunte mewassîh 'ala 'arabîya ma kunnâsh nit'ib nafsîna. Tigi badrî, û'a tkun tinsa.⁴ Enta tirkab 'arabîya we tannina hna l kull merawahîn sawa. Inta mkhallif minha 'iyâl? Biddik tistahraşi l nafsik. Kulle yôm kunna nşûm we niftar fi l maghrîb. Illî habbûh itnên yekun Rabbuna tâlithum. Fi l 'âbid yu'şur ir rummân fi buqq il walad kulle yôm hatta trabla u baqa kbîr. Min ên⁵ 'andak haqqi tqul li hâga zêyi dî? Hâl in shuribha rah nâyim. Min hâtîţ da hina? Huwa dâyr yidauwar 'ala bûh.

VII

Iza kân ana qultî lak le inn id diwân ill ana fih ma fîhshe shughl lêh enta betis'alnî 'ala wazîfa? Sawa in kan şahbak walla in kan qarîbak. Ana manish 'arif wala ma mi'ish khabar in kânû 'auzîn walla mush 'auzîn. Iqfil ish shabâbîk 'ashan la yigî 'ufâr fi l bêt wala titkassar⁶ hâga wala mihtâga. Intum

¹ For yishtirum.² uşta.³ Pluperfect.⁴ Or û'â la tinsâ.⁵ Pron. minên.⁶ Better yitkassar.

bitiz'alû lêh? Ihna ma lna? Yinfa' ma yinfa'she zêye bardu. Inta za'alân lêh yâba? Lôla l 'êsh wi l malh ma kuntish fauwilte mi'âk. Qâlit lu iza kân abûk yidra innak ghibte min il bêt? Qal liha: kunte aqul lu innî ruht aghîb. Binte in dihkit tifattah ish shams wi n 'aiyatit yir'ad ir ra'd we yintur il matar. In kânit tis'al 'alêya tibqî tindahî 'alêya. In kan hûwa walla hîya zêye bardu. We lau wi nnina ma shufnâsh il bint we lâkin ihna saddaqa qôlik 'ala inniha kuwaiyisa. 'ala hasab le innina ma kunnâsh ni'rafhum wala humma ma yir'afûnâsh. In iddêtîni walla ma iddêtînish bardu wişil. Ma tkhafshe ya walad wala tikhtishî; ma fish hina illâ na w abûk wala ma fish hadde gharîb gherna. Ahsan in kuntû ti'milû ma'rûf wi tkhallûna li wahdina. Iza kânun yis'alun 'an 'arabîyât qul luhum yegîbu 'ashanna hna. Taiyib, ana rayh addi lak kilma wahda, 'ashara ginêh; iza kan khallaşak ma fish mâni'; ma khallaşakshe, zêye ma yigibak baqa. W adin qulti lak 'ala l qôl iş sahih illi ma ba'dûsh 'andi kalâm. Il khamastâshar qershe dôl yikaffûk walla ma yikaffukshe, wi tkun mabsûf walla ma tkunshe mabsûf? Ana ma kaltish minnu hâga wala shiribte minnu hâga wala nahabte minnu hâga. Lamina n nâs it taiyibîn iş şallîn yeqûlu lhum: "da harâm 'alêkû; Allah yigâzîkû," yeqûmu yeqûlu lhum: "harâm halâl, iza kan y'azzibna Rab-buna walla ma y'azzibnâsh yibqa zêye ma ya'raf yimil fina; we anna intû ma lkûsh da'wa lina in kunna nşûm au niştar." In ma kanshe maugûd lamîn baladî we yikun ma gâsh il awân betâ'u wala yekunshe şarah fi şagaru wala yekunshe gih itbâ' fi s sûq, wi ykun waqtîha maugûd lamîn adalya shi'îrî, fe tishtirî minnu hûwa. Iza kan ma ltaqûsh mush kunte dauwart? In kan ma llumshe khabar yimilû êh baqa? Guht ma guhtish ma yehimminish. Shayifsh il kalb il maktûb fi sikkitna? Ma rafshe yigibni êh. In kunte ma ntish misaddaqui. Qîrât bakht wala faddân shaţâra.¹ Iza ruht ana tighdar ma truhsh enta. Lau kunte a'lam inniha battûla lam kunte arghab ig gawâz. Qulti li kân le innak tibqa tfakkarnî 'ala inni ashêyah-hum lu. Iza khuluşte badrî ruht. Hûwa qal li qul innahum kânû naymîn mi'î. Mush tis'alna su'âl bi l ma'rûf! Zêye bardu in kan sukkar walla in kan tîn walla n kânit kummitra. Ana shuftu hina kân min zamân. La yirham wala yikhalli rahmit Rabbina tinzil. La gih wala shaiya' khabar. Is'al megarrab wala tis'al tabîb.

¹ *An ounce of luck is worth a pound of wit.*

VIII

Ruḥt ir raṣṭabl ṭammart il ḥuṣān. Qam sa'alnî we qal lî, "râyîḥ fên?" Lâzim tifakkarnî 'aṣhân abqa a'tîk il mâhiya bukra. Inta lêḥ baqêt ma gâ'yib il muftâḥ li ghâyit nahar yôm litnên ya'nî yibqa mbârîḥ il ḥadd u yôm il itnên? Istannêtu lamma dâr u libis hidûmu. Ba'dên tannî mistannî lamma dâr u gîḥ. Lâzimnî gawâb tiwaddîḥ il buṣṭa. Ruḥ rauwah il ḥuṣān fi r raṣṭabl wi bqa ta'âla 'al bêt. Lamma yibqû yiṭlubûli ana bqa qul lak. Ba'dên ṣabalhum, tânî yôm nahâr il itnên ir riggâla gum. Baqa akhî ilḥa 'auzîn niṭla' fôq mimmu. Khallâha betimla min il bir. Qum 'abbî lî ta'mîra. Tigîni l bêt is sâ'a 'ashara. Il ginêna dî baqa lḥa talat sinîn ma tfataḥitsh. Rauwah ir râgil bētu za'lân. Izzêy li inni abqa ilne bâsha w arkab ḥimâr! Aḥsan ne'allim il bêt we niṣbalḥ nibât luhum. Ramêtu fên? Ramêtu l baḥr. Baqêt makrûsh 'ala âkḥir nafas. Hatta le innî baqêt akḥud sallimtên talâta fi kḥatwa waḥda. U ba'dên gîḥ abûḥ qam qa'ad ganbu. We baqat il 'arûṣa mirât il 'arîs. Qâmit itlaffit fi milâyitha wi zẓaiyarit bi l izâr betalḥa we khadît ba'diḥa u tanniha qayma 'ala ḥalḥa.¹ Qunt ana w ana bashrab il qahwa baṣṣêt laqêt binte ṣughaiyara. Il wakad baqa mikhtishî qawî le innu yequm yâkul waiyâḥum. Taiyib, ana abqa ddîḥ lak min ba'de ma khadt min akḥûya. Yalla, in kuntû rayḥîn, tinzilû baqa. Fi l aḥsan dilwaqti lâzim baqat muṭlub ir râgil nafsu we nis'alu. Lâzim ti'mil ma'rûf wi tqul lina baqat 'al il meqaula hiya kam qersh. Yitannu hûwa qâ'id yighannî we humma qa'dîn yistimi'um il ghuma. Tanniha l mazzika tduqge quddâm 'arabiyit il 'arûṣa ḥatta le innuhum dârum kulluhum we rauwahum 'ala bêt il 'arîs. Baqa z zaghârît dayra fi s sikak. Râḥit wakḥda l mahrama l qaṣab. In qultu l kalâm kidb ḥa yibqa ḥarâm 'alêkû. Qam qal liḥa: "Ya wliya inti!" qâmit hiya siktîṭ; qam qal liḥa: "Inti ya ḥurma ma truddi 'alêya." 'âṣu l mahrama damm. Lamma yedûr u yibrad. Illi raḥ yiṭla' il ḥigâz yiktib ismu fi z zabṭiyya 'ala yadde mashâyikḥum le innuhum khalyîn id diyûn ma 'alêḥumshe ḥâga. Ana basa'dak lagle inta, lamma yekun 'andî ḥâga, tibqa tsâ'idnî. Khallîḥ 'an nâr ḥatta yedûr u yistiwi. Baqat qadde gum'a shêfa shughla zêyi n nâs, u baqat ti'mil le inniḥa mara taiyiba. We hûwa 'ala ḥasab ṣughre sinnu nisi ummu. Ana ma yikhallaṣnîsh tuq'udî hina waiyâya. Zêyi lli yekûnû ṭal'în il ḥigâz. Fidlit tikḥbat fi l bâb u tiḍrab fi l garaz ḥatta nizlun ahl il bêt. Baqâ lu talatt iyân ma stiḥam-mâsh. Il bab da baqâ lu khamastâshar yôm maqfûl. Qam

¹ = mashya dughrî 'ala kêfha.

râqid 'aiyân. Ana rah a'mil saiyâd. Nizil biyistâd. Kan bâşîş mish shibbâk. Khabbaru l bâsha 'ala innina ma lqênahsh. U'â tigî wala twarrînî wishshak. Ma yehunshe 'alêh yişrif. We lau inniha tumtûr. Lau ma kanshe haşal 'uzre kunte ruht. Iza kân il kidbe yingî kân is sidqe ahsan. Mush timshî fi adabak? Il fuţûr mush hâdir? Êwa hâdir. Taiyib, inzil. Il khêra l auwilanîya illi khtarha linsân hîya lli ahsan. Min hêsu kân ana biddî arûh. Min ba'de ma kânit hatiddiha itnên ginêh iddâha khamasa. Ma titgabbarûsh 'alêya. Ihna hanitgabbar 'alêk fi êh? Il bâb ma yiftahshe min barra. Entî nisiti l wişîya illi waşşêtik biha. Kusub fi t tigâra dî maksab, lâkin bahre tês. Hûwa lli shammimni l khabar. In nâs yeqûlu inn akl il 'îrûq bitû' il figl il baladî bi l waraq betâ'u yişşal minnu manfâ'a li n nazar. Khallî şahbu yigî yuflubu minnî. Baqa min il merauwahîn. Inţarash ţarsha gauda. Ana li muddit yômên ma shuftûsh. Iza bêyitte 'ala sh shughla dî hatishbah fâdî. Khushsh il ôda. Shilluum shêl wâhid. Yakhdû l hagar min il gabal we yinazzilûh il bahr. Luh min 'ande Rabbuna kulle yôm riğhîf. Ihna nhibbe le innak tekun mabsûţ minna. Taiyib, ya gid'ân, bardû kattar kherkum. Rayhîn nerakkibu zêye ma hna 'aizîn. Êsh 'arrafkum biya innî râgil taiyib? Il walad biyis'al il qahwagi biyequl lu . . . Itfaddal it 'ashsha. Kalum litnên wi ubasatûn; ba'd il 'asha qal lu: "Ya akhî inta min anhi balad?" Inta sâ'it ma hadaftiha fi l bir ana stilaqqitha. Wi humma beyitfassahum fi l ginêna laqu gôz hamâm. Ba'at li umm il banât, gabha qal liha. U ba'dên we hîya bitqul li kede wi btindah 'alêya qumt ana bahsib li inniha bitqul li ta'âlî fôq. Gih fi widni l kalâm zêy illi hîya bitqul li. Simi'te hissik wi ntî betindahî lî. Ma khulustish lissa min hina? Mush tisma' kalâmî 'an kalâm dôl? Qabl il 'aşr bi yigî sâ'a. Il huşân da khâsis; lâzim tizauwid lu l 'aliq. Ir râgil da shaqî nâr. Ma yehunshe 'alêya âkul fi bêt glêr bêtak. Izakan qa'adte hina ganbî yibqa kuwaiyis. Taman it talagrâf khamşin sâgh; kan fih kilma migwiz. Sam'itu yebî' karâsî. Ma bênîsh u bênu hâga. Kulle kam yôm yigî? Betigrî lêh kunt? Kunna khayfin la tihrah minna l bint. Dôl wilâd 'amme ba'd. Kulle wâhid minhum yeqûl kalâm shikl. Il hâga dî tâhit ma bên Zêd we 'umar we Râghib. 'ala kullân ahsan min bâlâsh. Gharramnâh nussên taiyibîn. Dabbar lu 'ala môtâ. Fâdil 'ibâra 'an khamas daqâ'iq kede. Ihna lissa fi l kalâm w abûya nadah lî. Iza kan tezîd 'annî fi l li'b yibqa ismak ghalabtinî. Il qalam yizbut 'an il 'aql. Il ghina yegîb ishâb. Qâmûs yithatte fi l gêb. Shuftuhum? Êwa, tauwuhum faytîn 'alêna. Lam yizal li ghâyit il ân biyişrif fulûsu fi l li'b wi l qumâr. Id

dinya dalma kuhl. Il bâb yiftah bahrí. Lihigtu wagadtu fi l bêt. Ihna msafrîn bukra. Il arde di mazrû'a batâtis walla eh? Dôl hâgât taqribîya. Ma shuftish illa tnên sammithum¹ lak. Mishyû min is sikka illi nahyit il gabal wara bêt 'alî Bâsha. Gih fi 'enu zalaṭa we lâkin zalaṭa mistaufiya qawî. Fidlit waiyâh ḥatta leinnu gih fi l bêt. Il ḥuşân da ḥuṭṭu lu sh shall lahsan yibrad. Il wâhid minna lamma yekun ma'nâha ibne khamastâ-shar sana. Taiyib ummâl bitis'alnî 'ala gawâz lêh lamma ma ma'akshi ftîs? Ihna khaddânin lik we li bnak. Adi l kalâm illi 'andî illi fi şarîrtî. 'adt il maşriyîn il uşûl 'andudum yigi l qâdî yiktib il kitâb fi bêt il 'arûşa. Il uşûl illi l maşriyîn yimshû 'alêha. Baqat tequl li kede we tirma' tequl li kede? Azraṭ min ba'duhum lîtnên. Kan mâsik riglêha tindirib. Bikhîta illi hîya ukhte talta luh.

IX

Iddi kursî li s sitt tuṭ'ud tistirêyah. Qa'adit hîya; min ba'de ma qa'adit ṭalabu lha l qahwa. Istaghlit il mahr wi qâlit inn il mahre da ktîr. Min ba'd ir râgil ma simî' kalâmî. Humma 'auzîn yista'rafu bkum wi ntum kemân mush 'auzîn tista'rafu blum? Ma qultî lîsh le innuhum in kânun riggâla walla nîsu. Min ba'de kulle wâhid minhum ma nizil. Ana ṭli'te wi nta wâqif fi l bâb. Rayhîn nêgibu lina yiktib lina l gawâb quddamna. Kulle ma gîbt ana ḥâga f bêtî takhudha inta. Qal laha: "izzêye gôzik li innu biyishshakka minnik? Irkhi dri'tak gambe minnak. Ma ti'milshe karkaba min gher luzûm. Hatshûfu wi nta ṭâlî' wi nta nâzil. Sikitnâ lu, dakhal bi l ḥumâr."² A'allinak is sirqa, teluṭṭe idak fi gêbî. Qalbu mahrûq 'ala lîu illi mâtû lu. Kulle da ḥaşal wi hîya shayfa. Fatah lu³ dukkân. Luh ibn 'amme nâqîş il manâkhîr. Ya zauwidnî ya balâsh shughl. Manish qâdir arsî li 'ala ḥâga. Biddî astaqrab sikka tkun qurayiba. Ana ḥaşşet bi riglak wi nta mâshî. Qam abûh khaṭab lu bint, binte râgil taiyib, u sharaṭ 'ala bûha, we qal lu we qal l ummiha kamân, qal luhum . . . Yinkhilûh bil mankhul. Akl il figl in nîli kuwaiyis 'an iş şeffî. It ṭuwâla aṭwal min il karawêta marratên fi ṭ ṭûl. It ṭabbâlin yitabbilu wi z ṭammârîn yizammârum. Min ba'de ma yinwî nîyitu illi huwa nâwî 'alêha. Ma tiz'alîsh waiya gôzik za'al kibîr qawî, le innu iza kan hûwa yiz'al 'alêkî lâzim ṭîşrifi nti z za'al; 'ashân ir râgil yimkin yekun gây ta'bân min shughlu we yimkin

¹ For sammêthum.

² I.e. *we gave him an inch and he took an ell.*

³ I.e. *li nafsu.*

yequl lik: qûmî, ya bittî, hâtî hâga, teqûm intî ma ttau'îhshe¹ wala tisma'îsh kalâmu, yimkin yekun ganbu 'aşâya walla hâga; yequm min za'alu yeruḥ darbik biha walla hâga; aḥsan bi l aḥsan tekûnî ya bintî muṭî'a li gôzik. Ana ya sîdî, Rabbuna yiṭauwil 'umrak, râgil faqîr, ma yisahhîsh inni adrab in nâs wala sraq minhum wala zallimhum. Ba'de gum'a ana mush hina. Tequl lu ya 'amm? Ya ritha kânit darabitak. Ana bidd(i) akhalli n nahar da yekûn iswid 'ala l ab'ad. In nâs il fuqara yifḥatu lhum nuqra fi ôda min il bêt, wi yegibu qidra fukhkhâr we yişûrû fulushum fi hittit khalaqa qadîma, we yirmûha fi qalb il qidra we yinazzilû bi lli fiha l qidra fi n nuqra, we yighaṭṭû 'alêha balâta, wi l balâta tekun min shikle balât il ôda, we yilzaqu l balâta li habbit izmint au bi shwaiyit gibs. Lamna tir'ad id dunya wi l barqe yibqa yubruq yeqûlû waqtîha linsân yimkin iza kan yitṭillib min Allâh yekun bâb is sama maftûh, zêye fi lelt ig gum'a, we yistigâb minnu Rabbuna. Waqt il akl wi auwul ma yitqaddim yeqûl il insân: "bi smî llah ir Rahmân ir Rahîm;" u lamna yishba'um min il akl yeqûlû: "il ḥamdu li llah Rabb il 'âlamîn;" wi n nâs illî ma yeqûlûsh kede yeqûlû le inn Allâh yinazzil fi baṭnuhum il qaḥṭ, wi yeqûlu le innuhum, madâm ma sammûsh² 'ala l akl wala ḥamadûsh Rabbuna, yeqûmû yaklû min hina, wi l 'afârîṭ yakhdû l akhle min baṭnuhum wala yibqâsh ḥaşul 'anduhum qun'.

X

Iza kân linsân minna 'auz yishtirî hâga min sûq, zêye masal sûq Khân il Khalîlî, yerûḥ il wâhid li l bêtâ' min dól, we yifşil waiyâh masalan siggâda walla hâga, wi yequl lu: "Ana 'auz is siggâda dî ashtirîha minnak." Yequl lu: "Ṭaiyib, ya sîdî, marḥaba; da hina tiḥşal lina l baraka bîk." Yeqûm il wâhid yequl lu: "Allâh yibârik fik." Yequl lu: "Ṭaiyib itfarrag 'ala lli nta 'auzu." We ba'de ma tfarrag il insân 'ala s siggâda illî ti'gibu yeqûl li t tâgir: "Qul li nhaytu 'ala âkhir taman." Yequl lu: "Ifşil zêye ma nta 'auz, ya'nî ma tikhtîshîsh." Yequl lu masalan: "Enta qul lî qabla is siggâda bi kâm?" Masalan huwa rah yequl lu: "Bi talâtin ginêh." Yeqûm bi sabab innu qa'ad 'andu we ṭalab lu fingân qahwa yequm yukhsha 'alêh le innu yefûtu wi yeruḥ yishtarî min ghêru bi sabab shurbu fi l fingân il qahwa, yequm yequl lu: "La', dilwaqti ilna ha niqsim il balad nuşşên; khallaşak walla la? Iza khallaşak mafîsh mâni'; ana ddi lak il khamastâşhar ginêh w abqa zabûnak fi kaffit il ḥagât illî tilzamnî; ana bqâ gi akhudha min 'andak."

¹ = tiṭâwi'îhsh.² Sc. Allâh.

Yeqûm yeqûl: "Tigî bardu tsharrafna, lâkin ana ma ykhallaşnîsh it taman da; ana biddî aksab, ma biddîsh akhşar." U ba'dên il wâhid yequl lu: "Taiyib, ana ddi lak sittâshar." Yequl lu: "Yiftah Allah." "Taiyib, sittâshar u nuşş." "La', yirzuq Allah." "Taiyib, ya Shêkh, khallaşak sabalâtâshar illa rub'?" Yequl lu t tâgir: "Ya akhî, ma tuq'udshi tnâkifnî; balâsh menakfa; da mush shira dih illi nta betishtirîh." Yeqûm il wâhid baqa, lamma hûwa yequl kede u yiz'al, yizauwidu rub', wi yequl lu: "Khallaşak bi sabalâtâshar walla la'?" Yequl lu: "Baqa ma ma'akshe ziyâda 'an is sabalâtâshar dôl?" Yequl lu: "La', dôl sharyin wahda fi l bêt bi sittâshar u nuşş, w ana ddêtak dilwaqti ziyâda nuşşe ginêh 'an illi 'andina fi l bêt." Yequl lu: "Taiyib, aqul lak ya ma yi'auwad; Allah yikassibak; hât il fulûs; khasrâna kasbâna nihaytu hadîhna bi'na wi s salâm."

XI

Iza kan wâhid khaditu sh shams, il ahsan yikhallî wâhid yid'aku min wuṣṭu wi yemashshî idu fi qanâyit dahru li raqabtu hatta yitalla' ish shams; we hiya sh shams tibqa mkabbiba fi l qûra zêyi l 'inaba. U ba'd id da'k yihuttu 'ala l 'inaba di mandîl we yiqrushûha bi snanhun; teqûm ish shams tiṭaqqe wi tfarqa' zêyi l bêda illi tkun fi n nâr wi yekun zâd 'alêha s siwa. U ba'dên yegîbu shwaiyit moiya f fîngâl qahwa, wi yidauwibû shwaiyit malḥ fi qalb ish shuwaiyit il moiya, u ba'dên yihuttû l insân¹ fi widânu min il moiya bi l malḥ; wi auwul ma yihuttûhâ lu yingidî 'ala ganbu sh shimâl, we yihuttûhâ lu fi l widn il yemîn; teqûm il widni ttaşhtash zêyi l babûr, ti'mil shi . . . sh, au zêyi bêda ttaşhtash fi s samn 'ala n nâr. Wi yequm min 'ala ganbu sh shimâl, yifarragh widnu l yemîn; teqûm il moiya tişşaffa min widnu; lâkin waqtiha yequm yilqi l moiya fi idu sukhna nâr, zêyi l moiya lli tkun bitighlî fi halla 'ala l kanûn, min quwwit 'azm ish shams. We yirga' tânî yenâm 'ala ganbu l yimîn; tequm titaşhtash il widn it tanya zêyi l auwilâniya; we dimâghu, ba'de ma kânit betubrum we bitliffe 'alêh, tequm terûq, wi hûwa yefûq li nafsu. U ba'dên yegîbû lu shuwaiyit lamûn baladî, ya'nî lamuntên talâta baladî banzahêr, yisharrabûh, wi yenaîyimûh wi yeghatṭûh; yequm yisbah fâyiḡ zêyi l luşân, wi yeruh yis'a 'ala shughlu.

¹ For l il insân.

XII

Yeqûlu n nâs leinn it ti'bân illi hûwa 'âmir il bêt tul ma hûwa qâ'id fi l bêt ahsan bi l ahsan ihna ma n'azzilshê wala hûwa kamân ma y'azzînâsh ; leinn ihna in azzânâh au mauwitnâh tequm wiliftu tigî masalan tilâqî halla fiha tabikh walla ma'ûn yekun fih laban yimkin tekun tebukhkhe fih ; u waqte ma bakhkhit bi hanak-ha yimkin ishâb il mahalle yi'yum au hadde min wiladhûm ; we anima iza kân il insân ma yeqarrabshe bi l 'ummâr illi humma s sukkân illi humma t ta'âbîn, wala ma ye'azzihumshe wala ma yemauwitshe minhum hâga, humma rukhrîn, hatta iza kân il akle makshûf, yekûnû mehfâzîn 'alêh wala yeqarrabû lûshê wala yebukkhûsh fih wala yi'milûsh azîya fi l bêt abadan. We tul ma yuq'udum we yitawwili fi l bêt we yifqisu we yîlidum yifdalu l 'umre kullu mehfâzîn 'alêh. We fih nas min nâs il qudm yeqûlum dôl 'ummâr il biyût, we ahsan ma nkallimhumshe wala nidrahumshe wala nmauwithumshe leinnuhum makhâliq, Rabbuna khâliqhum bi rwâlî zêyina ; we yimkin bi sabab leinnina ma n'azzihumshe wala humma ma y'azzînuâsh yimkin illi zêye dôl yekûnum¹ quduhum sa'ad 'alcna, we yimkin ba'de ma nkûn fuqara Rabbuna yis'idna 'ala quduhum.

XIII

Lamma twaladit il bint bashsharu abûha leinniha bint ; qan abûha zi'il shuwaiya leinniha bint ; qâmu qâlû lu : " Ya bnî inta betiz'al 'ala shân êh ? da l bint rizqiha bi rizqên,"² we amma l wahid bi rizqe wâhid." Hina r râgil, lamma simi' il kalam da minhum, hamad Rabbuna we qal : " Il hamdu li llah Rabb il 'âlamîn, ihna mistardiyîn bi lli ddah lina Rabbuna." U mba'de wiladt il bint gâbu l ummiha talatt igwaz firâkh u fard, u baqum yidbukhu lha kulle yôm farkha, we gum il girân yibarkhu lha ; we lamma tamm is subû' gâbu lha shuwaiyit nuqle 'ala kam sham'a iskandarânî, we yeqîbu lha saniya we yeluttû fiha shuwaiyit moiya, we yegibu lha qulla (leinn il mauûda bint) we yeluttûha fi qalb is saniya u talatt arba' shama'ât, u qâdûhum u hattûhum hawalên il qulla u tannuhum qaydîn lamma dârum wi nṭafum. We fi auwil lêlit ma twaladit il bint, hattitha d dâya fi ghurbâl u hazzitha fih marratên talâta, we tamm il bint

¹ § 464.

² *I.e.* a double gift from God, as He will provide for her sustenance.

nayma fi l ghurbâl lamma li s subû'. Hina şabahîyit is subû' gat id dâya wi ddu lha shuwayit malḥ we ṭaṭṭaqithum¹ (ish shuwayit il malḥ) fi wuṣṭ il ḥâra; u lammit laha saba' tamantâshar 'aiyil, u baqum kulle wâhid minhum mâsik sham'a we yeqûl: "Birgalâtak, birgalâtak,² ḥalaqa dahab fi widanâtak" ² qadde 'ashar daqâyiḡ wi l 'iyâl ṭaffu sh sham'e, nafakhûh bi ḥnikithum, we khadu kulle manhu sham'itu illi f îdu li nafsu; we gâbit id dâya shuwayit nuḡle min nuḡl is subû' u farraqitu 'ala l ûlâd; we ḥiya khadit il bâḡi u khadit ba'diha u tanniha mashya 'ala bêtha; u tamme baqa l wilâda wi s subû' betâ' wilâd il 'arab il fuqara; we dumtum bi khêr.

XIV

Yeqûlû le inn il 'irsa lamma tigî tûlid tequm tifḥar liha shaqqe walla guhr; wi t'ashshish fîh bi shwayit sha're zêye difira qadîma millî yidḡaffaru bha n niswân, walla bi shuwayit khulqân 'ala shwayit quṭu; u ba'dên ti'arbid laha fi l bêt ḥatta ti'tar liha 'ala zatûna walla meshakhlaqa walla ḥalaq dahab au asâwir fadḡa walla burqu' bi 'aruṣtu wi l 'arûṣa tkun min dahab bunduḡi, we takhudhum 'andiha fi guhriha. We 'ala ra'ye qôl in nâs le inniha na tulidshe illa 'ala masâgh min dahab au min fadḡa. We ḥiya lamma tigî fi l bêt teqûm tisrukḥ şarkha wiskha bishî'a yitmili bha l bêt kullu min fôḡ li taḥt, yeqûmu ḡlâb il bêt yeqûlu lha: "andina Mḥammad 'arîs," yiftikiru le inniha tilrab min il kilmâ di.

XV

Iza kân yekun ti'bân barrânî illi ma ykunshe 'âmir il bêt gay yewishshe min il khala we qâṣid il maḥall illi yekun linsân sâkin fiha, auwul ma yikrufu 'âmir il bêt min bi'id yeqûm yukhrug fâzi' 'ala l gharîb, wi yeruḥ mekarrashu min naḡyit il bêt; u ba'dên yirga' sidna 'ala guhru, we ḥîwa l gharîb yimkin min khôfu, we ḥîwa ḡarî yewishshe, yimkin yefût il ḡûhara betaḥtu; u waḡtila iza kan linsân yekun wâqif, we bakhtu ḡâyim yequm yakhudha wi t ti'bân yiz'al yetaqqe yemût 'ala shân il ḡûhara illi kan mâshî 'ala nurha. Wi t ti'bân 'ênêh ag-har ma yighdarshe yeshûf min ḡêr il ḡûhara; wi n fâtitu l ḡûhara dî

¹ To keep off the evil eye.

² Notice that the masculine is maintained though the child is in this case a girl, the phrase being stereotyped. Birgalât is a nonsense word.

yi'ma l bi'id¹ ma yshufsh. Wi l gûhara dî yeqûlu n nâs iza kân Rabbuna yi'tîha li l insân we yakhudha we yeruh biha fi bêtu we yegib habbit radda, walla hâga, we yihuttuha fi wa'âya fukhkhâr au habbit nishâra khashab, we yihuttuhum fi êye mâ'ûn in kân yekûn hâdir, we yihutt il insân ig gûhara fi qalbu-hum we yirmi qershe sâgh talit ig gûhara we yighattî 'ala l mâ'ûn we yikhallîh fi mahalle muhtakif¹ lagle ma yibqâsh 'alêh rigl, yişbah iş şubh we yikshif il mâ'ûn yeqûm yilâqî min ba'de ma kan hâtîţ qershe wahid yilâqihum² itnên; wi n hatte hitta bi 'ashara yilaqîha hittitên bi 'asharât, wi n hatte riyâlên yilâqî-hum arba' riyâlât, we tannu baqa fi z ziyâda lamma yehuttê wahid yilâqihum itnên.

XVI

Kan fih râgil we huwa lissa maugûd ismu Mehammad, huwa min Damanhûr il Bihêra, u kân it'aiyin waiya l gêsh il inglîzî fi muddit harb is Sûdân il auwilânî, ya'nî min muddit khamastâshar sana, we kânit waziftu gazzâr; we qa'ad waiya l gêsh kulle waqt is safariya, u fidil ba'diba muddit talatt arba' sinîn fi s Sûdân. U lamma habbe leinnu yigî yisâfir 'ala barre Maşr we yirauwah baladu qam mishî fi sikka fi wušt ig gabal, u kan yetûh fiha; u kan yuq'ud mâshî shahrên talâta lamma wuşul fi wâdî ismu wâdî l kilâb, ir riggâla betû' il balad kilâb wi n niswân betu'hum bani âdam; u lamma wuşil 'anduhum qânum giryîn il kilâb 'alêh u laffum hawalêh; u wâhid min il kubârât betu'hum shaiya' wâhid min ţarafu li l malik betahum leinnu yigî yeshûf ir râgil da l gharîb yitfarrag 'alêh, leinnu hûwa râgil bani âdam. We lamma gih is sultân itfarrag 'ala r râgil u shâfu u habbeleinnu yi'zimu 'andu; wi l akâbir, illi humma l 'umad betû' il balad, kânu 'auzîn rukhrîn yi'zimûh 'anduhum. We lamma s sultân ţalab yi'zimu 'andu humma t'akhkharum wi qâlum: "min ba'de ma yikhlaş is sultân min 'azumtu ihna kamân ni'zimu 'andina." Fe rah ir râgil fi tilk il yôm wi f tilk il lêla t'azam 'and is sultân, fi s sultân basatu wi dâfu we ikranu 'ala l ghâya; u bât fi bêt is sultân u şabah fitir iş şubh, u gâbû lu l qahwa, shirib u nbasat, u gum il 'umad betû' il balad wi şab-bahum 'as sultân we qâlû lu: "Nahârak sa'id u mbârak, ya sa'dt is sultân; ihna biddina nista'giz minnak leinnina nakhud id dêf dih nedîfu 'andina." Is sultân qal luhum: "Itfaddalû khudûh." We humma khadûh we dâfûh 'anduhum in kânum

¹ § 587.

² Or muhtikif (for mu'tikif).

³ -hum referring to itnên.

'ashara tnâshar nafs walla 'ishrîn nafs min akâbir il balad humma l kull dâfûh 'anduhum we harimhum humma llî biya'rafu l lugha betâ' riggâlithum, wi l kalâm illî yeqûlûh ir riggâla humma l harîm yitargimûh li r râgil bi l 'arabî. Tannu r râgil lamma qa'ad fi l balad yigî muddit shahr lamma li yôm min zât il iyâm kân binte wâhid min in nâs il kubâr, w abûha râgil 'umda min ðimni l balad, qâlit l ummiha: "Ya ummî, kull in nâs 'azamu r râgil da wi lha kamân 'auzîn ni'zimu." Qam ir râgil qâl: "Ma fish mâni'; ilha ni'zimu." We hûwa rah fi l bêt illi kan ma'zum fih id dâf talabu minnu; qal lu: "Ta'iyib itfaddal khudu." U fi lâlitha r râgil it'ashsha 'anduhum wi nbasat wi l mara mrâtu basatitu min akl u shurb u min kaffit kulle ashya, igrannu hûwa r râgil da huwa gada' shabbe sughâr we şurtu gamîla. Qâmit il bint—bint ir râgil—'ishqitu we habbitu, we habbit leinniha tgauwizu. U ba'de ma nâm abûha w ummiha fi nuss il lâl kân ir râgil nâyim fi mahall il madyafa, wi l binte qâmit min in nôm mafzû'a ma baqâsh gayi lha u nôm fi lâlitha min hubbiha fi r râgil id dâf; we qâmit râlît lu, w abûha w ummiha khamrânîn fi 'izz in nôm, we hîya khallathum fi ahlâha nôma we shahit ir râgil we qâlit lu: "Qum bina, ya m'allim Mehammad." Qal liha: "Aqûm aruh fên?" Qalit lu: "Qûm isha min in nôm w uq'ud 'ala hêlak; ana biddî aqullak 'ala hikâya." Hûwa r râgil qam min in nôm u shîh u qa'ad 'ala hêlu we qal liha: "Intî 'auza êh, ya sitte Zbêda." Qâlit: "Ana habbêtak wi nta ya tara habbitnî zêy ana ma habbêtak?" Qam qal liha: "Ana habbêtik ketîr qawî, lâkin manish qâdir aqûl, leinnî khâyif min abûkî we min ummik la yinauwitânî. Qâlit lu: "Ya tara iza kân ana aqul luhum leinnuhum yigauwizûnî lik tiqdar tuq'ud hina fi l balad we illa la'? Lâzin tiqul li qable ma aqul luhum, ya'nî in kunte râdî walla ma ntash râdî." Qal liha: "Ana khâyif aqullik manish râdî trûhî tiftinî 'alêya, wi n qultî lik ana râdî ma qdarshe leinnî aghîb 'an wilâdî wala shufhumsh, leinnî baqâ li dilwaqti khamas sitti snîn fi l ghurba wala shuftish wilâdî; w adin qultî lik 'ala l haqq, wi r ra'y illî tîmilîh mâshî 'alêh. Qâlit lu: "Ana âyis¹ waiyâk w afût ahlî w afût baladî 'ala shânak; innama ya gada', amant Allâh, ma tibqâsh tifarrat fiya fi blâd il ghurba, ya'nî f baladak?" Qal liha: "Da hûwa da yisah ya sitti Zbêda? Ana shilik fuq râsî u mâ li baraka illa ntî." We humma l bint wi r râgil khadu ba'duhum, we hattit hîya idha fi idu we râhu gâbu ba'ir we rikbum we hattum kitf fi t tarîq; u tannuhum mashyîn lamma dârum u wuşlu li hadd il bahr; wi l binte kânit mistahraşa 'ala

¹ a'âys (pronounce almost aîs).

shuwaiyit zâd waiyâha; tannuhum yaklum u yishrabu fi l 'êsh illî gaybâh il bint; we lamma wuṣlum li l baḥr il mâlih,¹ we hîya l mesâfa dî muddit 'ashar itnâshar yôm min widyân il kilâb, nizlum fi merkib. We hina agrann abûha w ummiha lamma qâmu min in nôm baṣṣum lâ laqu l bint wala laqu r râgil id dëf. Dârum yigrun fi l balad wi yidauwarum ma lqu lhumshe rîha wala ghubariya. Haṭṭum kitf we, agrannuhum humma min 'âdithum ya'rafu l guura illi linsân yekun mâshî fiha, tann ir râgil wi mrâtu wi wlâdu ṣubyân u banât ṣughaiyarîn we humma l kull rakbîn gimâl tannuhum lamma wuṣlum lihadd il baḥr, mesâfit itnâshar yôm gabûha fi 'ashart iyâm; u nizluni min 'ala gmalhum. U baqa r râgil yi'au'au 'ala bintu wi yindah 'alêha we yiqul liha bi r ruṭân betaḥhum: "Ya bint irgâ'i u fûti r râgil il khâyin dih u ta'âlî l ummik wi l abûkî we li khwâtik." Qâlit: "Tî'ai-yaṭum mâ ti'aiyaṭûsh manish gaya." Wi humma rig'u âkhir ma ghubum, u rauwahum 'ala bladhum za'lânin 'ala shân il bint, we qâlu: "bi khâtirha azinniha mâtit." Wi r râgil khad il bint u tannu mâshî min babûr il baḥr li babûr il barr ḥatta wiṣil li baladu, Damanhûr il Biḥêra, we rauwah 'ala bêtû; we qa'ad il bint fi bêt makhsûs li wahdila u katab 'alêha wi ggauwizha. Il mara l qadîma ṭalabitha leinniha ti'zimha 'andiha; qam ir râgil khâf 'ala l bint lahsan tesimmiha, we huwa ma rdîsh yikhallîha truh 'andiha. U fidlit mabsûṭa u f hazz u ubîṣât; u khallîfî minnu banât u ṣubyân, we tanniha maugûda waiyâh li ghâyit il yôm. U tammit hikâyit wâdi l kilâb illi humma rig-gâlithum kilâb u ḥarimha minadmîn.

XVII

Kan wâhid shâmî tâgir u wâhid tâgir maṣrî; we kânu litnên humma shuraka waiya ba'duhum, we kânu biyisrahum fi kaffit il bilâd waiya ba'd, we yifdalum qaymîn u naymîn u waklîn we sharbîn sawa. U mba'de ma ktasabum min it tigâra we si'dum, we ḥabbe kulle wâhid minhum le innu yakhud naybu we yirga' 'ala baladu, qam ish shâmî khad manâbu illi ṭli' lu fi t tigâra, il maksab wi r rismâl, u wadda' ṣaḥbu we qal lu: "Ya akhi nshûf wishshak fi khêr;" we sallimu 'ala ba'd, u khadu ba'duhum bi l ḥudn, we da qal li da: "ṭariq is salâma, nshûf wishshak fi khêr." Qul leinne, ya sîdi, sh shâmî khad ba'du u sâfir 'ala blâd ish Shâm, wi l maṣrî rigi' 'ala Maṣr. U ba'de ma wuṣil 'ala baladu t tâgir ish shâmî we rauwah bêtû we sallim 'ala 'iltu we 'ala girânu wi staqâm fi d dâr betaḥtu, nâm lêla min il layâlî 'ala

¹ So distinguished from il baḥr the Nile.

ganbu 'ala smâkh widnu ; u ba'dên we huwa nâyim, lâkin nâyim sâhî, qam beyiftikir it tigâra wi l aḥwâl illî kan fîha waiya t tâgir il maṣrî, u beyi'mil ḥisbitu ; u kan beyiftikir leinne luh 'and it tâgir il maṣrî maiyidi, we qam qal : "Allah ! ya wad da nta lik mêyidi 'and it tâgir il maṣrî illî hûwa kan shirîkak ; illa tqum dughri wi thutte kitfe 'ala Maṣr we tutlub il mêyidi min shirîkak wala tfûtu luhshê abadan." Qam ir râgil qam min balad ish Shâm, u gili mesâfir makhsûṣ 'ala shan yigî yakhud il mêyidi 'ande shirîku. Fi l waqt illi râyih yetubbe fih ish shâmî fi Maṣr, ya'ni waqtiha huwa dâkhil min bauwabt il ḥadîd wi r râgil il maṣrî qal : "Allah ! ya wad ;" wi ftakar fi nafsu we qal : "da nta 'andak mêyidi li shirîkak it tâgir ish shâmî ; ana qalbî bîdillîni le innu ir râgil da yinkin yeqûm min bilâd ish Shâm we yigî yetâlibni bi l mêyidi illî 'andi luh." Wi ba'dên huwa beyiftikir fi l maṣ'ala dî, w aḡranu ir râgil ish shâmî ṭabbe quddâm bâb il bêt. Qam il maṣrî simînu we 'irif ḥissu we qal li mrâtu : "Ya mara ana râḥ aqul lik 'ala maṣ'ala." Qalit lu : "Ya râgil râḥ tequl li 'ala maṣ'alit êḥ ? ya tara îyâk tekun khêr." Qal liha : "Intî mish 'arfa illi bîkhabbat 'ala l bâb da mîn ?" Qalit lu : "La." Qal liha : "Ana 'irifte ḥissu, we 'irifte hûwa mîn ; da t tâgir ish shâmî gay yakhud il mêyidi illi 'andi luh." Qalit lu : "Ba'dên ma niftaḥ luhsh il bâb ?" Qal laha : "La ; ishûri lamma alurab qable min fôq is ṣuṭûḥ." U ba'dên qam ir râgil u larab u naṭṭe min fôq is ṣuṭûḥ. Qamit il mara fatahit il bâb li sh shâmî, we qalit lu : "Inta 'auz mîn ?" Qal liha : "Ana 'auz shirîkî (fulân il fulânî)." Qalit : "Ṭaiyib, da fulân sâfir il Higâz." Qal liha : "Ṭaiyib, w ana kamân waiyâya l ḥumâra betaḥti wildit fi s sikka, 'auz abni lha madwid ḥîya we bintiha, f astanna hina fi Maṣr lamma yidûr u yigî." U ba'de sabahit iyâm baṣṣ ir râgil il Maṣrî laqa sh shâmî lissa maugûd 'andu, fe qal li l mara : "Ana aḥsan rah a'mil 'aiyân, u ba'dên a'mil mêyit, u ba'de ma mût yiwaddûni u nâs it ṭurba yidfinûni, u mba'de ma yidfinûni huwa rah yakhud minnî êḥ ?" U ba'dên ir râgil 'amal il ḥîla dî u mât, u waddûh u dafanûh u ghaṭṭû 'alêḥ u fâtûḥ, u taunuhum mashyîn. U min ḍimn in nâs illî kânu mashyîn fi mashhadu kan mâshi sh shâmî. Qal : "baqa ya wad rah tigî min bilâd ish Shâm wi tkallif nafsak we ṭisrif il maṣârîf dî we tighramba ? Aḥsan bi l aḥsan lamma yekhushsh il lêl we yehauwid teruḥ takhud minnu ḥaqqak." Is sâ'a talâta min il lêl râḥ ir râgil 'ala bâb it ṭurba, u ṭalla' sikkina min gêbu u qa'ad ganb ir râgil il mêyit we qal lu : "Ana lâzim akhud ḥaqqî min gildak walau ḥitta min kafanak." Qam ir râgil il maṣrî qam fâzi' bi l kafan u qa'ad 'ala ḥêlu, u fakk il kafan min nafsu u qal lu : "Baqa ya râgil tigî min bilâd

ish Shâm makhsûs ‘ashân mêyidi wâhid?’ Qam qal lu sh shâmî: “Wi shmi‘na¹ nta ya maşrî lamma smi‘tini khabaṭṭe ‘ala bab bêtak qumte nattêt min fôq is şutûh harabt we qulte li l mara: ‘ana msâfir il Hîgâz;’ u lamma laqitni tauwilte saba‘ tamant iyâm w ana sârîh u mrauwaḥ ‘ala bêtak khufti tkallifni ‘ala nafsak bi hâga? We lâkin il maşrûf ill ana şaraftu fi akl u f shurb şaraftu min gôbî, wi nta takhud ba‘dak u tigi min fôq is şutûh wi tṭubbe fi l bêt tânî we ti‘mil ‘aiyân u ti‘mil mêyit, wi tkalli n nâs yidfinûk bi t ṭurba bi l hâya we da kullu ‘ala shân il mêyidi! Ana w Allâhî we lau akhud hitta min kafanak bidâl il mêyidi betâ‘i.” Qal lu: “Ya akhî ana lânî nutte wala garâ li hâga; wi dilwaqti râyak êh? Qul li.” Humma fi l kalâm u mitlu illa gamâ‘a ḥaramîya agrannuhum sarqîn khazînit mâl u miḥtârîn yeshûfû natrah yiqsimu l mâl fih, we mush laqyîn; we tannuhum mashyîn u harbânîn bi l mâl hatta wuşlu l qarâfa illî filha ṭurbit ir râgil il maşrî. Fu² humma l ḥarâmîya laqû sham‘a qayda fi t ṭurba; qam wâhid minhum qal: “Ya gid‘ân ihna ninzil niqsim il mâl ‘ala ba‘dîna fi t ṭurba l menauwara dî.” Humma nizlum, in kânû ‘ishrîn walla talâtîn, bi l mâl illî waiyâhum. Qam il maşrî qal li sh shâmî: “Ga lak il farag; yalla ni‘mil mêyitîn wi unâm ihna litnên fi t ṭurba lamma n nâs döl yinzilum wi ushufhum rayhûn yi‘milû êh; iyâk yekul³ lina qisma fi llî waiyâhum. U ba‘dên litnên nâmû, wi l ḥaramîya nizlum biqassimu l mâl ‘ala ba‘duhum; u mba‘de ma tqassim il mâl fidil waiyâhum wâhid nâqîş min zimlâthum ma khadshe nişbu min il fulûs. Humma mi‘âhum sêf me-faddad yisâwi manâb wâhid; qâmum qâlû li sh shakhs, illî hûwa fâdil dih ma khadshe manâbu, qâlû lu: “Ya (fulân) ihna ‘auzîn niddi lak is sêf dih fi manâbak.” Qam hûwa starda; qâlû lu: “Ṭaiyib, ya shâtîr, niddi lak is sêf fi manâbak, lâkin ish shurût ‘ala kede ihna biddîna inta tidrab in nâs il itnên il mêyitîn illî naymîn ganbe ba‘de döl.” Qam ir râgil qal: “Ya khwanna, ya tara ana drabbum we humma mêyitîn? Mush ḥarâm ‘alêna?” Qâlû lu: “Wi nta mâ lak? Ihna shurûṭna waiyâk ‘ala kede, wi n ma darabtuhumshe bi s sêf ma lakshe manâb ‘andîna.” Qam hûwa qal: “We ‘ala shân êh rah atla‘ min ghêr manâb masalan?” Qam misik is sêf bi idu we rah fâzi ‘ala litnên il mêyitîn rah yidrabhum. Qânu humma faza‘um ‘ala l ḥarâmîya, ‘afraṭûhum. Tafashu humma we fâtu l mâl, we fâtu s sêf, we kulle wâhid giri fi nahya. Qam il maşrî qal li sh shâmî: “Kede, ya akhî, ahî gat min Allâh, we Rabbuna ṭâna khêr bi zyâda min ‘andu we gat lina bi n niyâba

¹ = êsh mi‘na.² By assimilation.³ yekun.

u gat lina 'aṭ ṭubṭāb." Nihaytu l ḥaramīya lamma harabum we giryum qam il maṣrī qa'ad yiqsim il māl waiya sh shāmī; qasamūh nuṣṣēn; kulle wāḥid khad nuṣṣ il māl. Qam il maṣrī qal li sh shāmī: "Khud manābak we rauwalḥ 'ala baladak baqa bi salāma, w ana akhud manābī w arauwalḥ 'ala bētī." Qam qal ish shāmī, qal li l maṣrī: "Ya akhi, ana 'auz il mēyidī btā'ī; ana ma futshe ḥaqqī." Qam qal: "Ya akhī, mush mekaffik il mal da kullu, u lissa biḍḍauwar 'ala mēyidī wāḥid kamān minnī?" Humma fi l kalām u mitlu waiya ba'duhum baṣṣū laqū wāḥid min il ḥaramīya bāsiṣ min taqt it ṭurba, we hūwa waqte ma kan bībuṣṣe 'alēhum min il khurm betā' it ṭurba qam il maṣrī 'ala ḥēlu; u waqtiha kān ir rāgil il ḥarāmī lābis libda fuq rāsu, we kān il maṣrī rah khāṭif il libda minnu. Qam il ḥarāmī khāf u giri; we kān il maṣrī qal li sh shāmī: "Waddi l libda fi l mēyidi btā'ak, wala tit'ibnīsh wala tit'ibshe nafsak, u adinta khuluṣṭe bi ḥaqqak w ana khluṣṭe bi ḥaqqī, wi 'ṭāna Rabbuna khēr bi zyāda." U sallimu 'ala ba'd, u kulle manhu rauwalḥ 'ala baladu.

XVIII

In nas yeqūlu 'ala l ihrām fi ākhir iz zamān lamma tqūm il qiyāma yiqūmumu yigu l ḥabash min kutruhum, le innuhum kutār zēyi l naml, yigum bi salātinhum bi wuzarithum bi 'askarhum bi ḥalhum bi miḥtiyalhum bi ḥarīnhum bi 'iyalhum, yigū dughrī 'ala l ihrām; wi l ihrām tithaiya' luhum fi ṣifat dahab kasr; we humma yitkhanqū waiya ba'duhum fuq dahr il haram, wi yeqūmum 'ala ba'd, wi yidrabum ba'duhum; wi da yakhud shuwaia wi da yakhud kētīr, we yimauwitu ba'de ba'duhum bi ba'd, wi yerūhum kulluhum fi sharbit moiya ke innihum ghirqu fi l baḥr, we ta'abhum yeruḥ min gher fayda.

XIX

Il agrūd huwa illi yekūn min gher daqn wala shanab we yibqa wishshu amlas nā'im zēyi l ḥarīm. Wi llī yiṣtibih buh yifdal ṭūl in nahār me'aknin wi yeqūl: "A'ūzu bi llāh, da rāgil ṣabāhu wiḥish u ṣabalḥ ṣabbāḥna 'ala ṣ ṣubḥ, ya Fattāḥ, ya 'alim, bi wishshu r radī diḥ; ya'nī ḥna ṣabahna niṣtibih illa bi wishsh ir rāgil da! Rabbuna yifauwit subḥiyitu 'ala khēr in nahar da le inni ana bashshauwim min wishsh il agrud da! Lākin hana'mil¹ ēḥ baqa? ish sharre maqdūr." We 'ala ra'y il masal le inne ṣabāḥ il qurūd wala² ṣabāḥ il agrūd.

¹ For ni'mil, as the imper. a'mil sometimes for i'mil.

² = aḥsan min.

XX

Kan fih wâhid ganaynî kulle yôm iṣ ṣubḥ kân yâkul arbê'in lamûna baladî banzahêr bi qishruhûm. U yôm min dôl kân ir râgil da mâshî fi s sikka, we qablu wâhid simmâwî; wi s simmâwî dih yeqûlû 'alêh le innu beyibqa fi îdu maqra'a grîd min girîd in nakhl, u maktûb 'alêha sihr; wi yeqûlû le innu auwul ma yikhbat insân 'ala râsu bi l maqra'a di yitannu mâshî warâh in kan râgil au mara au walad. Hina lamma shâf ir râgil da l ganênî mâshî fi s sikka u shâfu gisim simîn rah khabtu 'ala râsu bi l maqra'a; qam il ganênî mishi wara r râgil is simmâwî, we tannuhun mashyîn lituên lamma dakhalum bêt is simmâwî; wi r râgil is simmâwî habas ir râgil il ganênî gûwa l bêt, u sakk il bâb 'alêh u khad ba'd, we rah yistâd ghêru. Qam il ganênî gâ' we qaraṣit 'alêh batnu mig gû'; qam qal fi bâlu: "ya wad, qum dauwar lak 'ala hâga fi bêt ir râgil da tâkulha." We huwa ma kanshe 'ârîf leinne da simmâwî, wi le inne fi bêtû fih sinme minshâl; u kan waqtîha laqa magûr fukkhkhâr, we huwa dâ'ir yî'arbid, wi l magûr makfi; qam 'ân harf il magûr bi îdu, laqa tahte minnu ṣaḥn, wi f qalb iṣ ṣaḥn hâga miṣfîra we yabsa; we lamma shafha miṣfîra wi f lôn il 'ads, lamma l 'êsh yissaqqa fih, qam min gû'u qal: "ya wad, madâm enta ga'an adi nta laqêt tasqîyit 'ads ahê quddâmak; kul minha lamma tishba' walla kulla kulliha in qidirte 'alêha we sittin sana sab'ên yôm hûwa râyih yigî yî'mil lak êh? Iza kan râyih yigî we yidauwar 'alêha wi yis'alnî, ana qul lu min gû'i akaltîha." Qa'ad ir râgil kalha kulliha wi nbasat; wi agrann ir râgil is simmâwî gih fataḥ il bâb we dakhal bi r riggâla wi l 'iyâl wi n niswân illi hûwa ṣâyidhum min barra, qam qa'adhum fi maṭrah, we habas-hun. U ba'dên qal fi nafsu: "ya wad, qable ma tish-tighil, shûf il hâga illi nta shêyilha." Rah yidauwar taht il magûr 'ala ṣ ṣaḥn; qam laqâh ṣaḥne ma lhûsh, zêye ma ykun maghsûl bi l moiya; qam nadah li r râgil ig ganênî, u qal lu: "Ta'âla, ya râgil, hina." Qal lu: "Na'am, 'auz hâga?" Qal lu: "Il mâtûr fên?" Qal: "Ana, ya sîdî, ana wallâh min gû'i kaltîha." Qal lu: "Ya râgil, kaltîha izzêy? di hâga tmauwit, u zêye kaltîha?" Qal lu: "Dî ma mauwitnîsh; da na laqitha ḥilwa wi ḥsibtîha fattit 'ads, qunte kaltîha." Qam qal lu: "Enta kunte aṣlak ṣan'itak êh?" Qal lu: "Min ṣughrî li kubrî li ghâyit il ân w ana ganaynî, we kulle yôm, ya sîdî, ana aqul lak il haqq, aghaiyar ir rîq 'ala rbe'in lamûna benzahêr." Qam qal lu: "Ya shâtîr, nafadte bi 'umrak dilwaqt; ana qa'adt aḥauwish tûl is sinîn dôl kam shahr au wi s sana¹ illi ana

¹ =au kam sana ḥatta.

lammêtha fîha adi nta kaltuhum fi sâ'a waḥda; yalla, ya gada', ṭarîq is salâma, ruh fi ḥalak; Allâh yihauwin 'alêk; baqa nafadte bi 'umrak." U ba'dên qal fi nafsu s simmâwî: "râyih tuq'ud ti'mil êh baqa fi l balad dî madâm illi hauwishtu fi sana ahó rah fi daraga waḥda? Aḥsan terûlî terauwah baqa 'ala baladak." U sêyib in nâs illi kan gâ'yibhum, u qal luhum: Râḥum intû kemân li ḥalkum." We khad ba'du u mishî 'ala blâdu. Wi l ganaynî lamma rauwah 'ala baladu qan qal il mas'ala dî fi l balad betaḥtu; u wâhid yeqûl li wâhid lamma kull id dinya khadit khabar bûh. Wi l qôl da yeqûlûh il wilâd ish ṣughaiyarîn min muddit Efendîna Ismâ'in Bâsha.

Wi yeqûlu n nâs lamma s simmâwî yakhud in nâs we yidakh-khalhum fi l bêt betâ'u we yighîl 'alêhum, yekun meḥadḍar qazân kibîr nahâs, wi l qazân yikhud lu qadde qirbitên moiya, we yekun mewalla' nâr taḥt il qazân; wi yegîb in nâs yi'allaqhum mir riglêhum, ya'nî yikhallî riglêhum li fôq we rashum li taḥt fi l qazân; u waqte ma yi'allaqhum bi ṣ šifa dî yeqûlu u nâs min ṣahd in nâr yeqûm yinzil is simme min banî âdam min ḍufre riglêh li ghâyit sha're râsu fi qalb il qazân; wi lamma yiṣṣaffa yeshîlu wi yegîb ghêru yi'allaqu. Wi yeqûlû le inn is simme dih illi beyikhrigu s simmâwî min gittit banî âdam yeqûlû le innu yiwaddih li s sultân betâ'u; wi huwa mgîyu fi Maṣr we akhdu s simme min in nâs bi aṇr is sultân.

XXI

Fih nâs min id darâwîsh il wâhid minhum yimsik sêf min in nahyitên bi idêh litnên we ba'de ma qal: "bi smi llâh, Allâhu akbar," yeruḥ yidrab nafsu bi s sêf 'ala baṭnu, walla 'ala kitfu we yigi l khalîfa yegîb wâhid darwîsh 'ala yemînu u wâhid 'ala shmâlu; wi r râgil illi f îdu s sêf yenâm fi l ard wi yehuṭṭ is sêf 'ala baṭnu, wi yigi l khalîfa yistinid bi idêh litnên we yehuṭṭe idêh kulle id 'ala kitfe wâhid, we yiṭla' bi riglêh litnên fôq daḥr is sêf we yittakka bi riglêh bi quwwitu 'ala âkhir 'azmu, wi s sêf yibêyit gûwa baṭn id darwîsh; u ba'dên yequm 'ala ḥêlu yebuṣṣu n nâs la yilâqûh kharre damme min gismu wala ḥaṣal lu ḥâga; we auwul il Khalîfa ma yiṭalla' is sêf bi îdu yebilli ṣbâ'u bi riḡu min ḥanaku wi yemashshîh 'ala baṭn id darwîsh 'ala maṭraḥ is sêf. Wi l wilâd ish ṣughaiyarîn yehuṭṭu lhum shîsh fi ḥanakhum we yinaffidûh fi sidâghhum nahyitên, wi yehuṭṭu lhum lamûna fi ṭarf ish shîsh min nahyitên; wi minhum wilâd il wâhid minhum yimsik qarrâya walla qandîl fi idêhum we yeruḥ dughrî qaṭmu we zâghîṭ il qizâz fi kirshu. Wi minhum nas min riggâla kubâr bi dḡun, wi l wâhid minhum yimsik it ti'bân bi idêhum

litnên we yitannu yuqţum we yiqarqash fih bi hanaku bi laħmu bi 'admu bi hâlu wi yibla'u fi baţnu ma ykhallîsh minnu hâga. U minhum nâs yimsiku l ħittit il wil'a, ya'nî ħittit faħma miwahwiga, kullîha ħamra, wi yerûhû dughrî balghinha 'ala ţâl.

XXII

Il fallâhîn iza shâfu binte min banâthum bitkallim walad yikun shabb u bâligh u ħiya kmân bâligh yeqûmu marratên talâta yinabbihu 'alêha abûha u ummiha wi yeqûlu lha : " 'ĕb ya bint ! Ma timshîsh waiya bni flân ; " u mba'de ma yinabbihu 'alêha wi yeshufûha mishyit waiyâh tânî, au waiya ghêru, yeqûm ir râgil abûha ish si'idî dih, yequl liha : " Ya bint il manbûsh,¹ ana 'amma qul lik marra u itnên u talâta ma timshîsh waiya bn il medaffisîn ; intî ma 'ammâsh tisma'î kalâmî lêh ? lâkin khudî bâlik u rauwahî 'al id dâr." U ba'dên il bint khadit ba'dîha u râhit 'ala dâr abûha, we ummiha qâlîl laha : " Intî kutti fên ya bittî ? " Qalit liha : " Ana kutte 'amma'mla moiya min il baħr fi zarawîye, w abûi² ragabnî³ u giri warâye u gatalnî⁴ u gal⁵ lî rauwahî 'ala d dâr, u gîbt iz zarawîye u gêt agrî karsh 'ala d dâr." Qâlîl laha ummiha : " Ya şabiye w anî ma gulti lik la trûlîshe timlî min zarawîye walla hâge min il baħr. Mâdâm intî ma smî'tîsh kalâmî aho abûkî yigtilik wala yikhallîkî ; aho yibga⁶ bi kêfu 'âd ya buaiyitî." We hina r râgil lamma shâf il bint talatt arba' marrât, walla khamas sitte marrât, zimiq minha we qal liha : " Ana 'amma gul lik 'al kalâm wi ntî ma 'ammâsh tisma'î minnî ya bint ish şubaiye,⁷ ana la khallî l aghribe wi t ţiyâr ma yshimmû lik rîha wala khallî lik asâr 'ala wishsh il ard." Il binte aysit, kharagit min id dâr u râhit waiya l walad illi kânîl bitdûr waiyâh. Hina shafha baqa, u qal liha : " Intî bardîkî 'amma tdûrî waiya ş şabî dih w ana 'amma traggab⁸ 'alêkî fi sh sherg⁹ u fi l gharbe ma 'ammâsh alâgîkî,¹⁰ u ba'dên adin ragabtik u shuftik dilwakêt." ¹¹ U ba'dên ir râgil kan waiyâh turya, u kan biyi'zaq biha fi l ghêt, u qal li l bint " Istannîni hnîh,¹² ana 'auz arauwîh¹³ ma'âkî d dâr." Il binte maskîna ma kânîtshe 'arfa, u, lagle akhir 'umriha we agalha,

¹ A mother will call her own child bint il kalb, bint ish sharmûta, &c.

² abûya.

³ ragabnî.

⁴ gatalnî.

⁵ qal.

⁶ yibqa.

⁷ şabiya.

⁸ atraqqab.

⁹ sharq.

¹⁰ alâgîkî.

¹¹ dilwaqt. Cf. Syrian halqêt.

¹² hina. Cf. Syrian honîk.

¹³ arauwah.

qa'adit fi l ghêṭ lamma gih abûha we gâb it ṭurya, haṭṭiha 'ala kitfu u khad il binte fi îdu we haṭṭe kitf 'ala l khala, we tannu mâshî lamma raḥ taḥt talle 'âlî; u faḥat taḥt it tall bi ṭ ṭurya, u gâb il bint u raḥ dâribha bi ṭ ṭurya, mauwitha, u dafanha fi l birka illi faḥatha taḥt it tall, u ramâha fih u radam 'alôha; u tanne mâshî merauwah 'ala bêtu. U ba'dên, lamma râḥ il bêt, umm il bint sa'alitu we qâlit lu: "Ya bne flân, ya'nî min waqt il binte ma raḥit tiwaddî lak il 'êsh fi l ghêṭ, ya'nî dilwakêt imsa l lêl wi l binte ma gatsh." Qâm ir râgil qal laha: "Ya wliya inti ḥa tug'udî¹ tegurri² we tigrugî³ wi tziinnî 'ala shân êh? Iza kân inti ma ntîsh rayḥa tikhfî di s sîra⁴ (sirt il bint) ana fut lik il balad dî b illi fiha w atannî mâshî." Qâmit qâlit lu: "Taiyib, ya fulân, ana baz'al 'ala bintî wi nta za'lân 'ala shân êh?" Qam qal liha: "Nihaytu ana rayḥ agullik 'ala kilme wahde,⁵ wala tgurri 'alôya wala tigrugî 'alôya wala ḥâga; il bint khamas sitte marrât walla saba' marrât ana shuftiha waiya l wêd⁶ we hiya mashya waiyâl, qulti lha: 'ya ṣabiyiti ya bintî irga'î ma tigṭurish⁷ waiya l wêd diḥ;' hiya ma sim'itshe kalâmî; ana, âkhir ma ghlubte minha, khadtiha fi idî u ruḥte fi l khala u darabtiha bi ṭ ṭurya u faḥatti lha birka u lagaḥtiha⁸ fiha bi khulganha, we dannêṭî mâshî u gêt 'ala d dâr; w adin gulti lik 'ala mas'alitha we shûfi nti kêf raḥ ti'milî êh бага." Qâlit lu: "We kêf, ya bû 'ammu, gataltiha u mauwuttiha?" Qal liha: "Adin gataltiha we mauwittiha bi ṭ ṭurya, ya'nî dabaḥtiha, wâhiya râḥit li ḥalha; shûfi kêf a ti'milî бага." Qâlit hiya: "'âd, ya bu 'ammu, u kêf ma zmagshe 'ala bittî!" Qal liha: "Tizmagî ma tizmagîsh 'ala kêfik ya ṣubîye." U ba'dên il mara min za'alha 'ala bintiha ṣauwaṭit u ṣarrakhit; u kan waqtiha ṭ ṭôf maugudîn fi l balad u simî' ṣirikh il waliya; we waqtiha r râgil min za'alu hûwa kan raḥ yiqtil il mara we yidbaḥha 'ashân hiya kânit biṣsauwaṭ u biṣsarakh; u ba'dên lamma ṣauwaṭit gum il ghufara, wi r râgil kan bîdûr 'ala sikkîna lamma hiya garrasitu bi ṣ ṣirikh betalḥa, u f waqte wugûd it ṣauwâfa ṭabbun 'ala r râgil we qafashûh; u râhum dayrîn kitâfu, ya'nî dauwarum idêh wara ktâfu u kattifûh bi ḥable til qinnib (biyi'milûh bi z zift teqûm tilâqîh zêy il ḥadîd), we ramû fi riglêh qêd ḥadîd we gurrûh litnên, wâḥid min 'ala l yimîn u wâḥid min 'ala sh shimâl; we hûwa baqa f wuṣṭuhum ir râgil illi hûwa ṣâḥib il 'amla; wi l mara mrâtu mishyit warâhum we humma wakhelîn ir râgil, u tannuhum lamma waṣṣalûh li l ḥukûma u sallimûh li l bulîṣ betâ' il mudirîya.

¹ tuq'udî.² tiqurri.³ tiqruqî.⁴ is sîra dî.⁵ wahda.⁶ wad.⁷ tiṭturish.⁸ laqaḥtiha.

XXIII¹

Kan fi hikâya 'an hurma fi bilâd ir rîf le inniha kânit 'andiha shabbîṭ baqara; qam ṭalabha shêkh il balad le innu yeshaghghalha 'andu fi l mihrât au fi l gurn sukhra.² Qâmit il mara khâfit 'ala baqaritha, qâlit lu: "Ana ma ghdarsh addihâ lak, di bit'aiyishni u bit'aiyish 'iyâlî, u warâya 'iyâl yutama." Qam shêkh il balad ma smi'she minha u talab minha ir rusûm betâ' il mîrî. Qâlit: "Ma hiltish." Qam khad minha l baqara bi l ghadre 'anha, u ṭalab wâhid gazzâr u khalla g gazzâr dabahha; u kauwim il baqara kwâm, u ṭalab nâs il balad qadde talâtîn arbê'in khamisîn sittîn nâs 'ala qadde miqdâr likwâm; u kulle wâhid minhum khad lu kôm bi t taman wi l kôm bi riyâl, ya'ni qul sittîn kôm bi sittîn riyâl, u khad il fulûs ḍarabhum fi 'ibbu. Qâmit il mara 'aiyaṭit qâlit lu: "Ana 'auza taman il baqara btaḥtî walla baqartî bi nafsîha leinu il baqara btaḥtî tisâwî lha miya u 'ishrîn riyâl." Qal liha: "Ya wliya ma lkîsh 'andî hâga; rûḥi shtiki matrah ma tishtikî." Râhit 'and il mudîr wi shtakit ir râgil illî hûwa shêkh il balad, wi qâlit lu: "Ya ḥadrit il mudîr shêkh il balad (il fulânîya), illî hîya baladî, ṭalab minnî rusûm it tîn; qulti lu: 'ana shabbîṭ 'iyâl itâm wala ma mi'ish fulûs dilwaqti; lamma yigîni.' Qal li: 'ma yimkinshe; ma ghdarsh at'akhhâr 'an fulûs il mîrî.' Qam zalamni we garre baqartî minnî bi l gabre 'amni we ḥaddar il gazzâr, u dabahha we kauwimha kiwâm, sittîn kôm, kulle kôm bi riyâl." Qam qal laha l mudîr: "Ya wliya, ummâl baqartik tisâwî fi t taman kâm?" Qâlit lu: "Ya ḥadrit il mudîr, tisâwî miya u 'ishrîn riyâl." Qam il mudîr ṭalab shêkh il balad we ḥaddar il mara we ḥaddar in nâs illi shtarû l ikwâm min lahm il baqara wi g gazzâr illî dabah il baqara bi nafsû, wi n nâs kulliha magmû'a, we amar bi lamme meshâyikh il bilâd kul-luhum, we ḥaddar qâdî l mudîriya we sa'alu, we qal lu: "Êh il gâyiz, ya ḥadrit il qâdî, illî ni'milu fi r râgil da zêye ma zalam il mara dî fi baqaritha?" Qam il qâdî qal li l mudîr: "Yilzam leinn il gazzâr yi'mil fi r râgil da zêye ma 'amal fi l baqara btaḥt il mara, ya'ni yidbahu g gazzâr we yiqassimu kwâm we yifarraq likwâm 'ala s sittîn nâs illi humma khadu kwâm il baqara, kulle kôm bi riyâlên, yibqû miya we 'ishrîn riyâl, hukme ma ṭalabit il mara taman baqaritha, 'an amr il qâdî we amr il mudîr." Gum il masha'liya kattifu r râgil illi hûwa 'umdit il balad we ramûh fi l ard, we dabahu l gazzâr, u kauwumu kwâm we farraqu 'as sittîn nafs, kulle kôm bi riyâlên; we amar il

¹ This story is told by Lane (*Mod. Egypt.*, chap. iv.).

² Adverbially.

mudîr leinn il gazzâr yakhud râs ir râgil f ugritu zêye ma khad râs il baqara fi dabhîla ugritu. Wi l mara khadit il fulûs taman il baqara min îd il mudîr, we da'it li l qâdî we li l mudîr le innuhum khallaşu lha tarha min ir râgil.

XXIV

Kan fih bint, binte bikr, 'andiha 'ashara tnâshar sana, we laha mirât 'abb, we mirât abûha kânit tamalli mkhalliya l binti di dayra fi l khala wi tdûr tiqashshish laha 'afsh u haţab lagli l khabiz wi t tabikh. Qâmit yôm min zât liyâm il binte mashya laqat tâqa maftûha zêye nuqra fi l ard we laqatha betidwi zêye lôn il faḍḍa; we kânit tinzil il binti b maqţafha, malit il maqţaf bi 'ênu, u shâlitu fôq raşha khaditu wadditu 'ala bêt abûha, iddatu limrât abûha wi qâlit laha: "Ya mrât abûya, khudi." Qâmit il mara shâfit il maqţaf we 'irfit illi fih le innu mâl. Qâlit laha: "Ya bitte gibrî da min ên?" Qâlit laha: "Y umm, gibtu min il khala; laqêt nuqra w ana dayra baqashshish, qumte malêt il maqţaf wi tannî gâya." Qâmit qalit laha: "Ummâl rûhî hâtî kamân nôba lagl aghaddîkî ghadwa hîlwa." Qâmit il bint, maskîna, khadit il maqţaf wi rigî'it tânî lagle tama' mirât abûha fi d dunya l fanya. Qa'adit il bint timla l maqţaf min il maţlab; wala kal lihâsh illa l marra l auwilânîya lagle qismitha we qadar 'umriha we agalha; qam il maţlab inqafal 'alêha wi l binte ḥalakit min il 'aţash we hîya lissa haya. Wi f waqtila kân abûha rauwalî il bêt min barra barra sa'alha (mirâtu) 'ala bintu we qal liha: "Fên il bint, ya (fulâna)?" Qâlit luh: "Il amre mahu kaza kaza wi di d dôr il auwilânî illi gâbitu we shêya'tiha tegib dur tânî." Qam ir râgil zî'il 'ala bintu wi qal lâha: "Ya wliya f ani hitta râhit?" Qalit lu: "Fi l hitta (l fulânîya)." Qam rah yidauwar 'ala bintu fi l hitta illi qalit lu 'alêha l mara; qam simi' hisse bi'aiyat; laqâh hisse bintu, we 'irif taht il arḍe bit'aiyat. Qal liha: "Ya bintî ya (fulâna)." Qâlit lu: "Yâba 'atshâna; isqîni," marratên talâta. Qam faḥat 'alêha tûlên talâta, ma talhâsh, wala smi'sh illa l hisse min bi'id 'ala tûl mesâfa; u ba'dên qal liha: "Ma bi l yadde hîla; ḥa da amr Allâh ḥakam 'alêkî we qismitik ḥakamit 'ala qadde kede we 'ala qadde ma lik 'êsh fi d dunya." We tarak 'awaḍu 'al Allâh. We qal: "Allâh yibrî dimmitik u yisamḥik." U ba'dên bana lha sbîl fuq minha, we kulle yôm yimla moiya li n nâs yishrabû minnu, li r râyih wi g gay.

XXV

Fi daqqe yeduqqûh in nâs 'ala dri'ithum. Iza kân yekun gada' min dôl 'âshiq waḥda bint yikhalli l fîqî walla l mara

yiktib ismiha 'ala drâ'u we yegîb mara ghagarîya we yequl liba : "Duqqî li 'ala drâ'i 'ala l ismi da ;" fe hîya tduqqi lu. Wi l mara min dôl tisrah fi l hawârî min dôl, wi tza'âq wi tqûl : "Nibcîyina¹ zên we naqdmura¹ zên wa nduqqe zên wa ntâhir il banât zên wa nkhutte b il wada' zên ; illi luh raqaba² yiduqq walla yittâhir walla yidmur walla yeshûf bakhtu." We minhum min niswân il ahrâr fi blâd il fallâhîn yeduqqum 'ala daqnuhum talat khuât u nuqfa au talat nuqat fuq qûrithum 'ashân iz zîna lagle tibqa hilwa u ti'gib ir râgil yimkin yihibbiha ziyâda 'ala shân id daqq. Wi l bint il bikr tiduqq 'ala drâ'ha sh shimâl dirs (bi shikle tadwîrit dirs is saqya) u 'ala qûritha ; we waqtiha lamma yibqa d daqqe fi idha tahte khunqitha we tibqa labsa l asâwir il fadda fi idêha, wi s sîgha fi raqabitha wi l hâlaq fi widanha we tilbis liha qamîs iswid we tahte minnu gallâbiya bêdâ tibqa l hâgât di mibcîyinâha leinniha hilwa. Yeduqqumi kemân 'ala sidr il insân 'ala shân il buhâq. Leinne kân fil wâhid haşal lu 'aiya, wi l 'aiyâ dih baqa y'attaşlu ktîr we yikhallîh yishrab moiya min gher qânûn, u baqa yâkul il akl it talat tâqât we ma baqâsh il akle yimrî 'alêh wala yinfâ ; u ba'dên shâwir 'aqlu we qûl ahsan as'al wâhid min in nâs il mitqaddimin fi s sinn ; fe rah sa'al wâhid 'umru yiṭla' sab'ên sana, we qal lu leinnî, ya 'umme fulân, ana haşal 'andî 'aiya kaza kaza ; fi hûwa qal lu : "Yimkin ya buî leinnak kunte yôm min dôl, walla hâga, wiqifte 'ala furn wi ddaffêt 'alêh we stahlêt id dafa, we yimkin aşlak kunte bardân lamma kunte wâqif quddâm il furn ; fe yimkin waqtiha l furne dih yekûn is sabab aşliha mara tekûn haţtit tawâgin samak fi l furn wi nta ma khadtish fi nafsak wala 'têt³ leinne da aşlu yekun samak maḥţûṭ fi l furn, we bi sabab qillit fikritak khallêt riht is samak tigi 'alêk min il furn we hîya lli 'aiytak ; walla yimkin kutte 'atshân u kassilt u ninte bi 'atashak wi nta 'ârif nafsak leinnak 'atshân, we lâkin min tuqle dimâghak ghalab 'alêk in nôm we nimt, fi l 'aiya haşal 'andak bi sabab il 'atash ; fi l ahsan teruh 'ande wâhda ghagarîya tikhallîha⁴ tiduqqi lak 'ala sidrak." We hûwa daqqe zcye ir râgil ma qal lu, u ba'dên khaff.

XXVI

Fih nâs yimshum fi s sikka we yithadditum li waḥduhum we humma yekûnû yimkin beyiftakarû fi 'ibâdit Rabbîna we mash-ghûlîn fih, we yimkin yekûnu labsîn hudûm qudâm mesharmatîn au meraqqa'in au yimshû 'iryânîn ; in nâs yeqûlu 'alêhum dôl magânîn au magâzib au auliya. We amma min 'adt il walî ma

¹ For nibcîyin, nidmur.³ = iftakart.² I.e. 'umre ṭawîl.⁴ § 12 b.

yakhudshe min ḥadde fulûs wala yiqbalshe min ḥadde ḥâga; we iza akhadû ḥâga, fulûs au hidûm, humma yifarraḡûhum li n nâs il masâkîn; we yimkin iza akalum walla shirbum yimkin yakh-lum bi guz'e min il fulûs illi tgi lhum, wi l baqî yifarraḡûh; we lâkin ma ḥaddish yighdar yishufhum biyakhlum êh walla biyishrabû êh wala ḥaddish yighdar yeshufhum biyenâmum wala ma binâmûsh, ya'nî Rabbuna hûwa lli 'âlim buhum. Wi n nâs yerûhû 'anduhum yezûrûhum iza kânun yekûnû ḥayîn. U mba'd in nâs yuḡ'udum quddanhum, wi yekûn il insân 'auz yiftikir fi mas'ala yiftakarha fi 'aqlu min gher ma yeql luhum bi l ḥanak, humma yeḡûlû lu iza kan fiha nafa' yeḡûlû 'alêha; ma fihâsh, yeḡûlû: "Il mas'ala dî ma l hâsh nafa', wi s sikka dî au l mishwâr dîh au l balad dî au l giha dî ma timshîsh fiha."

XXVII

Kan lêla min zât il layâlî kan fiha khatmit Qur'ân 'ala shân farah; wi l farah da kan fili ṭuhûr walad, we kan fih fiqî bêyiqra; wi l fiqî da şôtu kuwaiyis, ya'nî mişşaiyat fi l qirâya, we kânit in nâs malmûma qa'da betisma'u; we kan wâlîd yifizze min nâs¹ illi qa'dîn, we kan yeḡûl: "Ya salâm u sallim! amma şôt il gada' da gamil illi biyiqra." Waḡtiha kân abu l fiqî ḥâdir; qam simi' kilmit ir râgil, u qam 'ala ḥêlu wi kân yeruh dârib kaffi f sidghu. We kân il walad rah şârikh, we kânit in nâs teḡûm 'ala şarkhit il walad, we ḡalit luh: "Lêh, ya râgil, 'ala shân êh? Harâm 'alêk; darabt il walad il kaffi da lêh?" Qal luhum: "Nihaytu nafad is sahm, wi l ḥamdu li llâh ḥaşal khêr 'ala kede." We maḡsûd abu l fiqî darab² il kaffe 'ala kede 'alashân khâyif 'alêh min il 'ên, aḡsan yinḡisid, u f darb il kaff ma ḥaşal lûsh ḥâga illa kull il khêr.

XXVIII

Lamma yi'ya 'aiyil şughaiyar yeḡûm ahlu yeḡûlû: "da yimkin fulân ḥasadu walla fulâna ḥasaditu;" yeḡûmu yeḡîbu shuwaiyit malḡ yîḡaḡṡaḡûha lu; u yimkin yakhdû hittit khalaqa min il khulḡân il qadîma, ḡitta şughaiyara medauwara qadd il qersh, yeḡuşşûha bi l maḡaşş we yakhdûha, ma yikhallûsh ḥadde yeshufhum, we yibakhkharu bha l 'aiyil, ya'nî yewalla'ûha waiya l malḡ fi n nâr waiya hittit shabba zifra min 'and il 'aṭṭâr, wi yedakhkhanûhu 'ashân ir rîḡa lagle ma yeshimmiha il 'aiyil; u tauwu ma bakhkharûh bi r raḡwa yeṭîb.

¹ Contracted from min in nas. Stress is laid on the min.

² = fi darb (nahw. fi kônu darab).

XXIX

Iza kan yekun zîr maugûd fi bêd min biyut wilâd il ‘arab, wi z zîr da masalan malyân moiya walla hâga, we gih iz zîr wîqî‘ min ‘ala l hamûmâla betaltu we ṭabbe fi l ard, teqûm il mara tîz‘al we tinwîhir, we qalbiha yetubbe, wi tqûl: “ya tara rah yigra êh fi l bêd?” U ba‘dên yimkin tequm teqûl fi nafsîha: “ya bitte rayha tîza“alî nafsîk lêh?” Yimkin hatiḥṣal muṣîba walla hâga, wi tkûn aṣliha nazra walla nîfs walla hâga min râgil walla min mara, yekun ḥadde dakhal gûwa bêtik we shâf il farsh wi l maṭraḥ mehaiya’, we yimkin, lamma dakhal, shahaq wala qalshe “ma sha’ allah,” wala hâga, fi l mas‘ala dî ḥaṣalit min kede we lâkin il ḥamdu li llâh illî gat ‘ala kede.

XXX

Iza kân il ‘aiyil ibne talat sinîn walla khamṣa sittî snîn, we ‘auz il insân yî‘mil lu taṣwîra yihraqha ‘ala shân in nazra, yegîb hittit waraqa we yigîb ibra walla dabbûs, we yimsîk il hittit il waraqa bi ‘îdu we yiqusṣuha bi l maqaṣṣ we yîrsimha ‘ala ḥasab rasme taṣwîrit banîfâdam, we yikharraq il waraqa bi l ibra we yequl: “fi ‘ên fulâna u flân u flân u flâna,” we huwa beyikharraq fîha, ya‘nî n nas illi huwa zânin leinnuhum ḥasadû ibnu walla bintu; wi mba‘de ma yikharraq il waraqa khurûm khurûm yegîb ‘ud kabrit we yimsîk il waraqa fi ‘îdu we yiharrarha, ya‘nî yîsaddar il waraqa quddâm wishsh il ‘aiyil we yiwalla‘ha we yidarîha fi l hawa, teqûm il ‘ên terûh min il walad. Ya immatan yakhud qaṭaru, ya‘nî in kan bint yakhud mandilha min ‘ala raṣha iza kânit ‘îriqit fîh we hîya ‘aiyâna, walla iza kan walad yakhud ṭaqîtu illi ‘îriq fîh, we yiwaddu l qaṭar ‘ande wâhid min il fuqaha illi yekun ya‘raf yeqîs il qaṭar wi ykun yî‘raf yiktîb ḥigâbat li l ‘iyâl; we hûwa tauwu ma qâs il qaṭar yeqûm yî‘raf il ‘aiya illi ‘aiyân buh il ‘aiyil we yiftaḥ il kitâb we yî‘mil ḥisâb in nigm we yiktîb il ḥigâb ‘ala ḥasab muqtada nigm il ‘aiyil, we yiktîb fi l ḥigâb âya min âyât il Qur‘ân ish sharîf; we umm il ‘aiyil takhud il ḥigâb min il fiqî bi qabûl minnau bi niya khalṣa, we takhdu tigallidu bi hittit gilde sikhtiyân aḥmar walla ṣfar walla khḍar, zûye ma tkûn, we tdî lu qershe ta‘rîfa walla qershe sāgh ugrîṭ it taglîd; we takhdu ti‘allaqu li l ‘aiyil fi raqabtu bi hittit qîṭân walla shirîṭ wi tfauwitû lu min taḥte bâṭu sh shimâl; we tauwu ma khaff il ‘aiyil ‘ala l ḥigâb terûh il mara tiwaddi r rashwa li l fiqî ‘ala ḥasab shuruṭhum waiya ba‘duhum.

XXXI

Hina f Maṣr iza kân il wâhid yegîb hittit baṭṭikha au raṭlên laḥma yekun shârîhum li 'iyâlu wi yekun dâkhil buhum 'ala l bêt, yeqûm iza kânit mara walla râgil min in nâs illî humma ahle ḥasad we 'ênêhum betâkhud wi betishrah fil l insân, yeqûmû yeqûlû: "ya salâm da fulân da kulle sâ'a beyishtirî hâgât wi yekhushshi bha 'ala bêtû ilbatti lli zôye dih malû 'ala maksab kuwaiyis willa¹ fi khidma kuwaiyisa 'ande gamâ'a frank walla yekun fi ṣrâya betâ'it bashawât turk." We yimkin fi waqte ma humma yuq'udum yikkallimu wi yequrrû wi yzinnu yeqûm il insân yiddi l hâga li mrâtu we hîya tkun gayba shuwaiyit bamyâ walla shwaiyit mulukhîya we tigi tqaṭṭa' il hittitên il laḥma, wi tkun mekharraṭa l baṣaltên we ramya lhum il ḥabbî is samm fi 'arr il ḥalla; we tauwu ma ramit il hittitên fi qalb il ḥalla, we waqtiha tkûn il mara qa'da quddâm il ḥalla, wi tbuṣṣi tlaqi l ḥalla naṭṭit wi nshâlit min fôq il kanûn li waḥdiha wi truh mak-bûba li waḥdiha min ghêr ma hadde yezuqqiha wala ḥadde yigi yammitha, we tauwe ma kkabbî il ḥalla yekûn ir râgil kharag u gih min shughlu, teqûl: "Ya bu (ḥân) ma tiz'alsh, ihna kal-lifna 'al ḥalla 'ashara tnâshar qershe sâgh, we lâkin hîya nafad fiha s sahm u nkabbî li waḥdiha." Yequl liha: "Ya (fulâna) ana kunte dâkhil min bâb il bêt u shâfitnî (fulâna u fulâna) we lâkin il ḥamdu li llâh illî gat 'ala ḥabbî it ṭabîkh wi kkabbî, u nafadit 'ênêhum fiha.

Wi za dakhâl wâhid bi baṭṭikha walla ôye ḥagt in kânit illi ykûn shârîha li l akl wi yekun mara walla râgil shâfûh, we hûwa râkhar shafhum, yiftikir leinne dôl yimkin nâs ḥasûdiyîn wi yeqûl: "ya ritna ma kuntish shuftuhum wala shafûnî; yimkin, ya wad, madâm dôl shâfûk tûqa' minnak il baṭṭikh li waḥdiha tinkisir wala nâkul wala nishrab minha." Wi n ma kkasaritsh il baṭṭikha yimkin yikhâniq mirâtu walla wilâdu; we tauwe ma ḥaṣal il khinâq walla ba'd il insân ma yinfadde min il khinâq wi yerûq yeqûl: "W Allâh ya (fulâna) iz za'al illi ḥaṣal lina dih da min 'ên (fulâna) illi shâfitnî w ana dâkhil bi l baṭṭikha."

XXXII

Wugûd il ḥamâm fi l bêt ḥirze li l ûlâd, ya'ni l bêt illi maugûd fih il ḥamâm ma tkhushshûsh wilâd il gân il ashqiya we da yeqûlû le innu bi sabab tamalli l ḥamâm yizkur Rabbuna we yiwahhid Allâh wi yeqûl: "ya Ra'ûf!" Illî yeqûl "ya

¹ = we illa (i.e. walla).

Ra'ûf" humma l hamâm ir rûmî l abyad we hûwa fi riglêh rîsh, we luh shuwêsha rîsh fi râsu; wi illî yeqûl "Allâh! Allâh!" hûwa l yamani l iswid, şughaiyar 'an ir rûmî wi nhîf fi gismu. We amma l baladî yizkur Allâh râkhar, we lâkin il ginsên dôl yizkurûh ziyâda 'an il baladî; wi l baladî bîd menaqqaţîn nuqaţ nuqaţ, aḥmar 'al abyad. U fîh firâkh baladî minhun dik ismu dik me'ôshar luh fi riglêh 'ashar şawâbî, wi hûwa abyad khâliş fi l lôn; we yeqûlu le inne hûwa râkhar ḥirze fi l bêt, wi l bêt illî yibqa maugûd fîh yibqa murzaq we mus'ad, we lamma yi'uz yiddan yisma' dik il 'arsh we yiddan warâh.

XXXIII

Il kalb il agrab lamma yigî quddam bêt il insân yeqûm il wâhid ma yilzimshe leinnu yidrabu wala yi'zîh; aḥsan bi l aḥsan yihsin 'alêh bi luqmit 'êsh wi yekhallîh yerûh bi l ma'rûf; aḥsan yimkin yekûn il kalbi da yekun wâhid min ikhwanna l gân yiṭla'um fi n nahâr au fi l lêl fi şifat kilâb walla f şifat quṭaţ. Wi za kân il mara min dôl walla r râgil min dôl yeshûf il kalbe dih au il quṭṭa dî wi yerûh yegîb 'aşâya yidrabhum yeqûm il mara au ir râgil yiltibis fi drâ'u walla fi riglu, au il mara yiltibis gismiha kullu, u ba'dên il wâhid minhun yi'ya.

XXXIV

Iza kan wâhid we hûwa beyistiḥamma fi l ḥammâm yikhabbat bi riglêh, walla ḥâga, fi l ard, we yekun waqtiha wâhid min il gân fi l maḥall illî huwa khabbat fîh dih, yeruḥ waqtiha yiltibis ish shakhşi da, u waqtiha, bi sabab ma libsu l gân, yibqa 'aiyân fi gismu, wala ma yefuqshe min il 'aiya btâ'u illa n kan yeruḥ yezûr shêkh min il mashâyikh; we yimkin ma' kutri zyartu fi l mashâyikh, yinşirif minnu l 'aiya; we illa fîh nâs min il fuqaha min in nâs il 'âlimîn, illi yekun 'anduhum ma'rifa ṭaiyib¹ bi l kitâba, humma yighdarum yiktibû lu ḥigâb; we yihmilu li nafsu, we yimkin, bi sabab ḥaml il ḥigâb dih, Rabbîna yakhud bi yaddu we yishfîh we yinşirif minnu r riḥ dih. Wi l ḥarîm rukhrîn iza kân waḥda minhun nayma masal za'alâna min guzha ikminnu miggauwîz 'alêha, au yekun 'aiyil min 'iyalha mât au min ḥadde yekûn yiqrab liha, u f waqtiha ṭeqûm min numha² mafzû'a, we yimkin takhud moiyyit ghasîl wishshiha au ghasîl idêha au riglêha wi truḥ ḥadfâha fi bêt ir râḥa wala tdastarshe, yequm yilbisha r

¹ Adverbially, for ṭaiyiba.

² nômha.

rîh walla l ginn; we lamma yifhamum ahliha leinne dî 'alêha rîh yeqûmu yakhdûha we yizawwarûha l mashâyikh, wi sh shêkh, illi tistiraiyah 'ala zyartu, tamalli tzûru lamma yinşirif minha.

XXXV

Suknit il gân tekûn fi l hammâmât au fi maḥallât biyût il adab au fi maḥallât maḥgûra ma ḥaddish yekun sâkinhum, ya tkun suknithum fi l khala, ya'nî fi l gibâl au fi l maghârât; u minhum min il alumar u minhum min il iswid. Wi za kân il insân yekun nâyim fi bêt maḥgûr me'aggaru, we hûwa r râgil da yimkin yekun 'âzib li waḥdu—we illa n kânit mara tkun 'azba li waḥdiha—we li sabab il bêt da yekûn inḥagar we min ghêr suknit nâs âdamîya yimkin yekûn il gân yiskunûh. We hina n kân ir râgil ma yekunshe 'ârif inn il bêt dih maskûn, yeaggaru we yi'azzil 'izâlû; we yimkin min auwil lêla ma yebât fih, we da bi sabab ma ykunshe waiyâh 'aiyil wala mara, yeqûm lamma yenâm yequm yisma' takhbîṭ fi l bêt we huwa nâyim fi d dâlma; u min khôfu yeqûm min in nôm yiwalla' lamda walla shama; u tauwe ma walla' il lamda yibusse ma yelâqish takhbîṭ wala ḥâga. Wi za ṭafa, we yinâm tânî marra, yimkin yebusse yilâqi t takhbîṭ dâr tânî; yequm yiwalla' il lamda, we yetannu qâ'id 'ala ḥêlu tûl il lâl wala yshûf in nôm bi 'ênu lamma yedûr in nahâr we yiṭla' 'ala khêr. Wi za ma walla'she yimkin yigî lu l wâhid minhum fi şifat kalb, walla f şifat quṭṭ, walla f şifat sab'e walla dub'e walla amab walla ḥâga min il wuḥûsh. We yiqdar yizhar we yigî li bani âdam fi şifat kulle ashya min il ḥiwânat au f şifat bani âdam. We hina tauwu ma zuhur li r râgil au li l mara yequm yihbishu bi idu au bi riglu; yeqûm il wâhid minhum mafzû' min nômu; u waqtiha iza kan yekun yi'raf yiqra, yimkin yequm yitwadda we yişalli rak'itên u yiqra ş Samadîya talat marrât, we âyit il Kursî marra, wi yenâm; we waqtiha iza kan fih sukkân min il gân fi l bêt il maḥgûr yihbaqu kulluhum. We 'amma iza kân wâhid masalan 'auz yekhushshe maḥille bêt il adab walla bêt maḥgûr yeqûl: "A'ûzu bi llâhi min ish shêṭân ir ragîm;" u waqte ma dakhal ithafaz¹ min kulle ḥâga bi sabab le innu ista'âz bi llâh min ish shêṭân u min kulle gân; fe yiṭla' sâgh salîm ma yigra luhshê ḥâga. Wi f shahre Ramadân, ya'nî bi sabab iş şiyâm wi l adân fôq il mawâdin we qirâyt il Qur'ân fi l biyût kulle waqt, we tanniha l qirâya dayra fi l gawâmi'—fe hina bi sabab kulle zâlik, we 'aṭiyit iz zika kamân, yifdalû l gân masgûnîn min auwul ramadân li akhru, li ghâyit il 'îd iz zughaiyar.

XXXVI

Iza kan wâhid mâshî fi l khala li wahdu fi blâd il aryâf nahyit ig Gîza au nahyit lihrâm au gherha, illi fihum nâs ‘arab min qattâ’in it tariq beyiq‘udum tamallî fi l khala ‘ashân yilâqû wâhid yistafradû bu we yimsikûh in kan waiyâh hittit humâra walla hittit humâr walla gahsha walla gamal walla a‘ûd ; iza kan nâs min dôl yilâqu wâhid mi‘âh min il hâgât dî in kan min hiwanât walla min fulûs walla min malbûs, yakhdûha minnu we yiqtilûh, wala yisma‘û minnu kalâm lamma yeql luhum : “ Fi ‘ardukum, sêyibûnî ; madâm khadtû l hâga betahtî,” illa n kân yimkin ‘umru tawîl ; wi n kan ‘umru sughaiyar yeqlû lu : “ Ya râgil ihna nsêyibak izzêy ? Yimkin teruh tiftin li l hukûma au truh tukhbuş li ahâli l balad beta’tak, u ba’dên il hukûma takhud khabar, u humma yigum yakhdûna wi yewaddûna l karakôn we yisaffarûna l baîr il abyad au yewaddûna fi lumân ig Gîza au f lumân Tura. Ahsan bi l ahsan ihna mush lâzim nekhallî lak ghubârîya.” U ba’dên humma yidbahûh we yidfinûh we yirdimu ‘alêh we yefûtûh. Hina tauwe ma fâtûh yuq‘ud yôm talâta arba’a ‘ashara, ‘ala zêye ma yuq‘ud, u ba’dên yiṭla’ ‘afrîṭ, yibqa f ṣîfat humâr au arnab au quṭṭa au kalb au sab’ au dab’ au nîmr au asad au qird au nîsnâs, ya’ni fi kaffit kulle aṣhya ; we iza kan wâhid mâshî li wahdu fi l khala, we hûwa yiṭla’ fi ṣîfat humâr, yeqûm ir râgil yequm yirkabu we yeql fi ‘aqlu : “ ‘ala kulle ḥâl il humâr da yiwaddîni li ḥadd il balad beta’tî ; ” we lâkin ma yi’rafuhshe leinne da ‘afrîṭ ; yequm baqat hûwa wi r râgil râkib fôq minnu yeqûm fi l auwul yibqa ṭûl mitr, u ba’dên yebuş ir râgil yilâqih baqa ṭûlu talatt arba’t imtâr ; u ba’dên ir râgil iza kan yekun mi‘âh sikkîna we yiṭallahâ min gêbu, we yiṭalla’ is silâh min il bêt bêta’ îdu,— we humma min ‘adt il ‘afrîṭ yekhâfu min is silâh we min in nâr,—wi l ‘afrîṭ lumma shâf ir râgil ṭalla’ is silâh min gêbu qam qal li r râgil : “ I’mil ma’rûf ma tidrabiṣh w ana waddîk li ḥadde bêtak.” U ba’dên nin ba’de ma kan ṭûl arba’t imtâr baqa fi ṭul mitre wâhid u waṣṣal ir râgil li ḥadd id dâr beta’tu ; we yiqammaş zêyi l humâr illi yekun ṣaḥîḥ we yeql : “ Ya râgil, lau ma kanshe waiyâk is silah dih ana kunte tauwihtak we kunte diḥikte ‘alêk.”

U ba’dên yekun huwa r râgil da walla wâhid ghêru mâshî fi l khala u mi‘âh barûda mi‘ammara, we yiṭla’ lu l ‘afrîṭ da hûwa nafsu, we yigî lu f ṣîfat dab’ au dîb, wi r râgil yeruh dârib fih il barûda yibqa l ‘afrîṭ mârid, we yibqa ṭûlu ‘ashara tnâshar mitr ; wi za kan wâhid yiqdar yiqra ‘alêh âyât il Kursî walla ṣ Ṣamadiya, tauwe ma qarâha waqtiha l mârid yelimme ṭûlu we

yerûh fi hâlu. Wi l mârid ma yiqdarshe yintiql min maṭraḥu zêye ma kan 'afrîṭ auwul;¹ we tauwu ma yidrab wâhid fih wishsh, walla wishshên, yeqûlu n nâs leinnu yibqa fardit bartûsha qadîma.

XXXVII

Il kalbe lamma yuqaf we yi'auwî quddâm hâra min dól walla quddâm bêt min dól yeqûlu n nâs illi yisma'ûh yeqûlu: "Mâ lak ti'au'au? Ya tara raḥ yigra ḥh?" Wi yeqûlû li nafsuhum: "yimkin ḥadde raḥ yemût hina fi l hâra walla fi l bêt illi hûwa wâqif quddâmu."

XXXVIII

Waqte wilâd il kuttâb ma yiṭla'um we yekûnu 'auzin yerauwalhum biyuthum, sawa n kan fi Maṣr au fi l aryâf, auwul ma yigu khargîn min bâb il kuttâb, yimkin yekûnu wilâd il gân is şugaiyarîn il ashqiya waqfîn mistamniyinhum; lâkin fi şifa tekun makhfiya yekûnum humma shêfin bi 'ênêhum wilâd il kuttâb we humma ṭal'în, wi l wilâd ma yekûnûsh shêfinhum; we hina dól yigum yehibbum yishankalûhum we yeqûmu wilâd il kuttâb yedûsûhum taḥte riglêhum yimauwitûhum.

XXXIX

Iza kan mât waḥid wi ndafan yimkin lêlitha yibqa bâyin 'and ahlu fi l bêt illi hûwa mât fih we yithaiya' luhum, leinne rûhu lissa maugûda fi qalb il bêt. Yeqûmu ahlu yegibum itnêṇ fuqaha au wâhid fiqî yiqra l Qur'ân, u f wuṣṭ it talat layâlî humma yimkin yeshûfûh fi n nôṁ, u mba'd it talat layâlî ma yeshûfushhe la fi z zâhir² wala fi l bâṭin;² u ba'dên il fuqaha yakhdû ugrithum we yerûhû li ḥalhum. We lâkin il fikre dih illi beyiftikirûh in nâs—leinnuhum yeqûlu yekûn maugûd khiyâl fi l bêt—fi l qôl dih yekun min in niswan au min il 'iyâl iz zughaiyarîn; we amma r riggâla yezinnu leinn il fikre dih da'îf. We amma iza kân ir râgil yekun qalbu khaff wi yeqûl: "ana shufte wâhid khiyâl," we yeqûl il qôl da li waḥid min il muqriyîn au il fuqaha au il 'ulema, humma yeqûlû: "il khiyal da ma yekunsh maugûd min il maiyit illi mât; da maugûd min qable ma ymût il maiyit;" we yisbitum leinne huwa dih ish shêṭân beta' wâhid kân itqatal fi l maḥalle min qable sâbiq.³

¹ As he could when he was an afreet before.

² I.e. whether awake or asleep.

³ Only the spirits of those who have met with a violent death are generally believed to roam about the earth. A Bedouin of

XL

Lamma u nâs yeshûfu nigma we hîya nazla min is sama yeqûlû 'alêha leinniha nizlit 'ala shêfân haraqitu; we amma l qôl il masbût leinniha tinzil 'ala z zar'e yimkin tihraq, ya fi gnêna tihraq il fawâkih betâ'itha au is şagar betalhha au tinzil fi l ard u tintifi.

XLI

Il mezâyara fi awân waqt is şêf lamma tqum titla' ba'd id duhr fi 'izz il qaiyâla lamma d dunya tibqa mshahhada wi mewalla'a zêyi n nâr, we tibqâ lak il arde sukhna zêyê sharart in nâr, tibuşsi tlâqi l mezaizara di titla' lak 'ala wishsh il ard titnaţţat, u ba'dên tibuşsi tlaqiha labsa izâr abyad u labsa abyad fi abyad; u fi minhum illi l insân yilaqi lha wilâd qa'din gambiha walla f huđniha walla yekûnum dayrin yil'abum hawalêha wi hîya qa'da; u ba'dên, ya akhî, tibuşsi tlâqiha hatindah li l wâhid bi ismu illi hûwa masmî 'âlêh, wi tqul "ÿa (fulân)!" bi hisse 'âlî qawî; yeqûm il insân yerudde 'alêha 'ala hasab le inniha nadahitu bi smu; u shuwaiya yebuşsi ylâqiha meqanbara we metambila, idêha rakhyâha gambiha, wi tqul lu: "Da n ummak; ma tkhafsh;" yeqûm il wâhid yiqarrab 'alêha yilâqiha 'ammâla¹ titniqil min maţrahha wala timshish 'ala riglêha tilâqiha zêyi t tairâra l manfûkha; wi l wâhid, iza kal lu agal we 'umru tawil, yeqûm yequl fi 'aqlu: "ya wad, da tairiyib we hîy ummak kânit gat fi l khala timil eh? Da lbatte, ya wad, il mezaizara illi n nâs yeqûlu 'alêha di." Wi tibuşsi tlâqi gismu irta'ab wi rta'ash we gittitu kulliha 'aş'aşit. U ba'dên yakhud ba'du u yigrî; wi tauwu ma giri titnaţţat warâh zêyi l kûra. Qûl iza kân hûwa ya'raf yigra ş Şamadiya walla âyit il Kursî, we qul tannu yigra filha we yigrî lamma yedûr we yinfid minha bi qaşabtên talâta; we tauwe ma laqa nafsu bi'id 'anha yeqûl: "il hamdu li llâh Rabb il 'âlamû illi Rabbuna naggânî minha 'ala khêr." Wi za kan wâhid ma nafadshe minha biqûlu u nâs yiqba² lha bizâz hadid, we yibqa lhum shuwak wi t terminisa betâ'ithum zêyi l ibar; wi tauwe ma qarrab 'âlêha linsân we ma yigrîsh minha tequm teđummu 'ala sidriha, wi tibuşsi tlâqi sh shuwak dakhalt min sidru tîl'it min dahru, u ba'dên yûqa' yemût.

Gîza told me he met in the desert the form of an English soldier who fell while climbing one of the Pyramids. The eyes, he said, were "mewalla'in zêyi n nâr."

¹ § 145.

² Yibqa by transposition.

XLII

Fikr in nâs lamma wâhid yidrab wâhid bi slâh, ya'nî bi sêf au bi sikkîna, we yiqtilu yeqûm ir rîh betâ' il maqtûl yizhar fi s silâh we yikhabbat fih yeqûl: "qatalnî (fulân)"; wi n kân is silâh fi bêtû yeqûm tûl il lâl yikhabbat fih yeqille nôm ishâb il bêt; yeqûmû yishshakkû li l qâtil illî hûwa r râgil betalhum wi yeqûlû lu: "Is silâh betâ'ak da tûl il lâl ma ykhallînâsh nenâm; hatqille numna lêh? Ma tshil silâhak min hina, ahsan yigî wâhid dêf 'andina wi yenâm fi l lâl fi qalb il bêt, ya'nî yeqûm fi l lâl we huwa nâyim yisma' takhbît is silâh we yimkin il 'afrit yequl le inne fulân qatalnî; fi l ahsan bi l ahsan timna' silâhak min 'andina, ahsan id dêf lamna yisma' kalâm ir rîh yeruh yikhbir il hukûma. Nihaytu shuf lak tarîqa, ya tirmî s silâh da fi l bîr ya fi l bahr; il maqsûd shuf lak tarîqa timshî 'alêha êye tariqt in kânit, ya immatan tegîb barûda wi t'ammarna wi tidrabha fih yequm yitla' ir rîh hittit bartûsha, wi l bartûsha ya nwalla' biha furn, ya nirmîha fi l khala, wala haddo wala mahdûd yequl 'alêna hâga wi n'ish salâtin fi nafsina tûl zamanna."

VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES ON THE SYNTAX ¹

A

Aṭlas <i>satin</i>	asâr <i>trace, relies</i>
agal <i>term, span of life</i>	aşl <i>origin</i>
ag-har <i>half blind, purblind</i>	a'ûd <i>small camel</i>
aggar <i>let on hire</i>	a'wag <i>crooked</i>
agrab <i>naughty</i>	âkhiz <i>to blame</i>
agrann <i>inasmuch as, seeing that;</i> <i>just at the moment that</i>	akhḍar <i>green</i>
agrûd <i>having no hair on the</i> <i>face</i>	akhrag, ikhrag <i>bring out</i>
ahl (ahâli) <i>people</i>	amâna <i>security; amant Allâh</i> <i>= bi llâh</i>
ahlan u sahlân <i>welcome</i>	amîr (umara) <i>of a good family</i>
adab <i>good manners; bêt il adab</i> <i>closet</i>	amr <i>command</i>
Adâliya <i>a town in Asia Minor</i>	amlas <i>smooth, polished</i>
arnab <i>hare, rabbit</i>	ânîs <i>entertain</i>
aẓinn = keinn	awân <i>time, season</i>
azraṭ <i>worse</i>	âya <i>verse of the Koran</i>
asad <i>lion</i>	âyis <i>to risk</i>
	ay na'am <i>certainly, yes</i>

I

Ibra <i>needle</i>	ittakal 'ala <i>trust in</i>
it'akḥkar <i>be late, behind; stand</i> <i>back (= it'âkhir)</i>	itgabbar <i>play the tyrant</i>
ittakka <i>lean on, press</i>	ithaiya' <i>get ready; appear</i>
	ithaddit <i>converse</i>

¹ The vocabulary also contains many of the words which occur in § 583. Words already given in the vocabularies to the exercises on the Accidence are excluded, as also many rendered familiar by the examples.

itdastar <i>ask permission, say</i>	istama' <i>listen to</i>
"dastûr" (daštûr)	istawa <i>be ripe, cooked</i>
itsaraf <i>be spent; depart</i>	istigâb <i>hear (a prayer)</i>
it'ashsha <i>dine</i>	istiraiyah <i>to rest, repose</i>
itfadd <i>be ended</i>	istiqâm <i>take up one's abode</i>
itqâbil <i>meet</i>	issaqqa <i>be soaked</i>
itqaddim <i>be advanced</i>	issâwa <i>agree together</i>
itkabbib <i>be made round as a ball, in balls</i>	iskandarâni <i>Alexandrian</i>
itlaff <i>be wrapped up</i>	iswalli <i>of Assuan</i>
itmashsha <i>take a walk</i>	iswira <i>bracelet, wristband</i>
itnaṭaq <i>be pronounced</i>	iṣṭabah bi <i>meet in the morning</i>
itnaṭṭat <i>jump, skip</i>	issafla <i>be strained</i>
itnaqal <i>remove one's self, be removed</i>	ishtaghal <i>work</i>
itwadda <i>perform one's ablutions</i>	ishshauwim <i>consider of ill omen</i>
iṭṭallab <i>ask for</i>	ishshakka <i>complain of</i>
ilhâr <i>be bewildered, confused</i>	ifti'âla <i>forgery, invention</i>
iddaffa <i>warm one's self</i>	iktasab <i>gain, earn</i>
iddaffar <i>be plaited</i>	ikhtâr, ikhîâr <i>choose</i>
idrâf <i>kind of pumpkin</i>	ikhtasha <i>be shy</i>
irta'ab <i>take fright</i>	iltaqa <i>find, meet</i>
irta'ash <i>tremble</i>	iltabis <i>be clothed; be possessed of (a spirit)</i>
izâr <i>cloak, shawl</i>	intaṭa <i>be extinguished</i>
izzaiyar <i>put on the izâr</i>	intaqal = itnaqal
izmint <i>cement</i>	intaṣarash <i>fall prone, on one's face</i>
izn <i>permission</i>	ingada' (= liter. inḡaga') <i>lie on one's side</i>
ista'giz <i>ask permission</i>	inhagar <i>be deserted, haunted</i>
istaghfar <i>ask pardon</i>	inḡasad <i>be envied, have the evil eye cast on one</i>
istaghla <i>consider expensive</i>	indâf <i>be ahhed</i>
istâhil <i>deserve</i>	inḡalam <i>be wronged, tyrannized over</i>
istahlas 'ala <i>look after, see to</i>	inḡaraf <i>go away</i>
istahla <i>find sweet, pleasant</i>	inshâl <i>be carried, put, away</i>
istarda <i>consent</i>	infadd <i>be finished</i>
ista'zin <i>ask permission</i>	inwaha <i>be frightened</i>
ista'âz <i>fly to for refuge (= 'âz)</i>	iyâk <i>perchance</i>
ista'raf bi <i>make acquaintance of</i>	
istafrad <i>be left alone</i>	
istaqrab <i>consider near</i>	

U

Uṣûl *regulations, custom, rule*| ummâl *of course, then*

B

Bauwâba *gate*
 bâṭ, bêyit *pass the night*
 bâṭ *arm-pit*
 bâṭin *inner, hidden*
 baṭṭikh *water-melons*
 baghl, baghla (bighâl) *mule*
 bâḥḥârî *sailor*
 baḥr; il b. il abyad *the White Nile*
 badan *body*
 badla *suit of clothes*
 bara *set free*
 baraka *blessing, good fortune*
 baram *go round, whirl*
 barûda, barûda *gun*
 bartûsha *old slipper, shoe*
 barr *shore, bank, country*
 barq *lightning*
 basat (baṣat) *to please, spread*
 basît *simple*
 baṣal *onions*
 bashshar *give good news*
 bâ' *sell*
 ba'at *send*
 ba'îr *camel*
 bakht *luck*
 bakhkh *squirt, spit out*
 bakhkhar *sprinkle with incense*
 balâṭa *slab*

bala' *to swallow*
 bâligh *mature*
 ball *to wet*
 bamya, the esculent *hibiscus*¹
 bân *appear*
 banzahêr, benzoar *stone; a thing of great value or beauty*
 bannûra *a crystal vase or bottle*
 bêt *house; sheath*
 bedingân *egg-plant, aubergine*
 bêyâ' *seller*
 bîr *well*
 birâm (ibrima) *earthen pot*
 birka *lake, marsh, pit*
 bizz *breast*
 bishi' *ugly*
 bîkr *virgin; hinte bîkr a girl*
 buhâq *fumes*
 burg *tower*
 burqu' *veil*
 burnus *white woollen hooded cloak*
 bûz *muzzle, snout*
 buqq *mouth*
 bulâd *steel*
 bulûgh *maturity*
 bunduqî (dahab) *24 carat (as the Venetian sequin)*

T

Tâgin *pan*
 tâh *go astray*
 taham *accuse*
 tahaf *present, give as a gift*
 tadwîra *circle, circumference*
 tasqîya *broth*
 taṣwîra *picture*
 tashrîfa *reception, levee*

ta'mîra *loud; pipeful*
 taqribî *approximative*
 takhmîn *guessing, idea*
 tall *hill, heap*
 taman *price, value*
 tammim *to complete*
 tanbil *sit idly*
 termisa *point; teat*

¹ See Lane's "Modern Egyptians," ch. v.

ti'ib *get tired*
 til *linen*
 tilla *twisted rope*
 turba (turab), ṭurba *grave*

tuql *weight*
 tumna *the eighth part of the qaddāḥ*

T

Taiyâr *current*
 taiyâra *kite*
 tauwâf *watchman, patrol*
 tauwil (bâlu) *be patient*
 ṭabīb *physician*
 ṭabb *beat (of the pulse or heart)*
 ṭabbil *beat a drum*
 ṭabliya *board, table*
 tâṭâ *bend down*
 târ *revenge*
 ṭarablis *a silk girdle or sash*
 ṭarah *get ripe*
 ṭarsha *romiting*
 ṭarîqa *manner*
 ṭashṭash *to fizz*
 ta'm *flavour*
 ṭafash *run away*
 ṭaffa *extinguish (fire)*
 tâqa *rinulow, hole*
 ṭaqiya *cap*
 ṭaqṭaq *crackle, cause to crackle*
 ṭaqq *burst*

ṭaqm *suit of clothes, harness*
 tâl *to reach*
 talab *to demand*
 ṭalâq *divorce*
 ṭama' *greed*
 ṭâmi' *coretous*
 tâwi' *obey*
 ṭêr *birds*
 ṭisht *basin*
 ṭês ; bahre ṭês *exceedingly*
 ṭin *Nile soil ; land*
 tôf *patrol*
 ṭubṭâb ; 'aṭ ṭubṭâb *just as wanted, à propos*
 ṭubgi *gummer*
 ṭuhûr *circumcision*
 Tura *name of a village (the site of a convict prison)*
 ṭurya *pickaxe*
 ṭûl ; ṭul ma *as long as ; 'ala ṭûl straight away*
 ṭumu' *coret*
 ṭuwâla *sofa, mattress*

G

Gabr *force, compulsion*
 gada' (gidân) *brave fine young fellow, gaillard*
 garr *pull, draw*
 garrab *test, try*
 garras *inform of, disgrace*
 gazzâr (zz) *butcher*
 gazar *carrots*
 gâ' *be hungry*
 galas *sit*
 gallis *cause to sit*

gama' *collect, add*
 gamâ'a *party, people*
 gamîl *beautiful*
 gân *ginn, geni*
 gawâz *marriage*
 gâyiz *allowed, permissible*
 gêsh *army*
 gibs *gypsum*
 giha *direction*
 gidîla *tress, plaît, twist*
 giri *run*

girîd *palm branches*
 Gîza (ig) *name of a village (the
 site of a convict prison)*
 gisîm *bulky*
 gild *skin, hide, leather*

gins, *kind, variety*
 gûhara *jewel*
 guhr *hole*
 gurra *track, footprints, spor*
 gurn *mortar : barn*

GH

Ghaiyar *to change*
 ghâb *be absent*
 ghatta 'ala *cover*
 ghagarî *gipsy*
 ghadda *give lunch to*
 ghadr *perfidy*
 ghadwa *lunch*
 gharîb *strange ; a stranger*
 gharram *to fine*
 gharqân *drowned*
 ghazâl *gazelle*
 ghazlî *of spun silk*
 ghasîl *washing*
 ghafal, ghifil *to dose*

ghafir *watchman*
 ghala *boil*
 ghalab *conquer*
 ghanî *rich*
 ghâya *enl ; li ghâya up to*
 ghêt *field*
 ghîrîm *be fined, pay a fine*
 ghilib, ghulub *be conquered, be
 wearied*
 ghina *wealth*
 ghubarîya(=asûr) *trace, vestige*
 ghurâb *crow*
 ghurba *strange land*
 ghurbâl *large siere*

H

Hauwin *make easy*
 hâb *fear*
 habash *run against, fly at*
 habaq *flee*
 habb *fly at*
 hâg *be excited*
 ha da *see !*
 harab, hirib *run away*
 haram *the pyramid, pyramids*

hazz *shake*
 hâş *be noisy, excited*
 halas *talk idly*
 hals *idle talk*
 hamm *to interest, concern*
 hanna *make happy*
 hilik, halak *perish*
 Hind (il) *India*
 hôn *mortar*

H

Haiya *give long life*
 hauwid *turn a corner*
 hauwish *collect, hoard*
 habash *Abyssinians*
 habba *grain, little bit*
 haţab *fuel*
 hadaf *throw*

haddâdi *of a blacksmith*
 haddit *converse*
 haddûta *tale, story*
 hâra (hawâri) *set of streets,
 quarter*
 harat *to plough*
 haraş *to guard*

ḥaram (il) (*sacred shrine of*)*Mecca*ḥarâm *wrong, sin*ḥarîr *silk*ḥarb *war, battle*ḥarrâr *put, set, hold up*ḥarf *edge*ḥazzam *bind in a bundle*ḥasab 'ala *look after*ḥasad *to envy*ḥass *to feel*ḥâsh *prevent*ḥafaz *keep, protect*ḥâfi *barefoot*ḥâfir *hoof*ḥaqq *right, what is due ; fi ḥaqqî
about, against, me*ḥakîm *doctor*ḥâl *state, condition ; 'ala kulle
ḥâl anyhow, however it may
be*ḥâla *state, position*ḥalab *to milk*ḥalaq (ḥulqân) *rings*ḥalâl *lawful*ḥalâwa *sweets ; pourboire*ḥalfa *a prickly reed-like weed*ḥama *defend*ḥamad *praise*ḥamâr *red colour*ḥamal *bear, carry*ḥaml *carrying*ḥammâla (of zîr) *stand*ḥanṭûr *victoria (carriage)*ḥannin *cause to pity*ḥâya ; bi l ḥâya *alive*hêt *wall*hês ; min hêsu kân *however it
may be*hêl ; qa'ad 'ala hêlu *sit up*ḥigâb *charm, amulet*Ḥigâz *Hijaz ; pilgrimage*ḥîrz *protection*hiss *sound, voice*ḥisâb *calculation*ḥisba *account*ḥîla *trick, resource ; ma ḥiltûsh
ḥâga he has no means, no-
thing*ḥilw *sweet*ḥiwân *animal*ḥudn *embrace*ḥusûm (ḥusûmât) *hot summer
days*ḥurr (iḥrâr) *free*ḥurma *woman*

D

Dauwar (d) *cause to turn, turn*dauwib *cause to melt, &c.*dâb *melt ; be worn out*dabaḥ *to slaughter*dabbar *contrive, arrange*dâr (d) *turn*daraga *step, degree ; moment*dârig *current, colloquial*darra *winnor, scatter*dâs *tread, run ('ala over)*dashsh *grind*da'a li *bless*da'wa *affair, lawsuit*dafa *heat*daqn *chin ; beard*dakhâl *enter*dâkhil *inside*dakhkhan *emit smoke*dafan *bury*daffis *bury*daqq *grind ; play (a musical in-
strument) ; tattoo*dân (yidûm) *last, continue ;
(yidim) cause to last, per-
petuate*damm *blood*

dawâya *inkstand*
 dâya *midwife*
 dîb *wolf*
 dibla *a plain finger-ring*
 diri *know*
 diqîq *flour*
 dimâgh *head, brains*

dimîr *a jacket (such as is worn
 by suffragis and carasses)*
 dim'a (dumû') *a tear*
 dimma *conscience*
 dôr *story of a house*
 dura *maize*
 durbêsh *dry clods*
 dûn *low, inferior*

D

Daiyif *entertain*
 dab' *hyena, lion*
 da'if *weak*
 dâf *add, entertain*
 dalma *darkness*
 damar *foretell the future*
 damin *collect, gather*
 dawa *shine*
 dêf *guest*

dîrs *cog-wheel*
 difîra *plait, tress*
 dîqit il khulq *impetuosity*
 dûnn *amongst*
 duhr *noon*
 dufr *nail (of the finger or toe)*
 dûlma *vegetables stuffed with
 mince-meat*

R

Ra'ûf *merciful*
 rauwah *go away*
 rabat il qôl *agree*
 rabb *lord, master*
 rabba *educate, bring up*
 ratl *pound (weight)*
 ragab (for raqab) *observe*
 ir Ragîm *the Stoned (Satan)*
 raggab (Upper Egyptian) =
 raqab
 ragha *chatter (lit. foam at the
 mouth)*
 râha *rest; bêt ir râha closet*
 raghab *wish for*
 raham *have compassion on*
 rahâya *hand-mill*
 rahîm *merciful*
 rahma *mercy*
 rahmân *compassionate*
 radam *cover up with earth, &c.*
 radî *bad*

radd *reply*
 radda *bran*
 razaq *provide for*
 rasam *draw, delineate*
 râs *head, head-piece*
 rashwa *bribe, reward*
 ra'ad *to thunder*
 raqaba *neck*
 râq *be clear; get better (in health)*
 raqq *grow thin*
 raqqa' *to patch*
 raqwa *spell, charm*
 rak'a *bending of the knee in
 prayer, prostration*
 rakkib *fix, set up*
 rakha *relax, let fall*
 ra'y *opinion; 'ala ra'y accord-
 ing to*
 righîf *loaf*
 rîh *wind; spirit*

ridi *to consent*
 risi *come to a decision*
 rismâl *capital*
 rîsha *feather*
 rîf *country, village*
 rîq *salwa*; ghaiyar rîqu 'ala
 breakfast on

rikâb *stirrup*
 riyâl *dollar, 20 piastres*
 ruţân *lingo, foreign tongue*
 rukûba *a mount*
 rukhâm *marble*
 rûmî *Greek*
 rummân *pomegranates*

Z

Zauwid *increase*
 zabûn *customer*
 zâd *increase (neut.)*
 zatûna *bracelet*
 zâd *provisions for a journey*
 zaghrûta *shrill cry of joy*
 zarawîya (= ballâşî) *a large*
 earthen pot
 zar' *sowing; cultivated land*
 za'al *anger*
 zaffa *bridal procession*
 zaqq *push*
 zalabânî *seller of zalabya (a kind*
 of fritter)

zammâr *one who plays on a*
 reed
 zann *grumble, scold*
 zawâtî *belonging to grandees*
 zên = ʔaiyib (dialect)
 zifir *greasy*
 zift *pitch*
 zikâ *alms*
 zimiq *get angry*
 zimîl *comrade*
 zîna *ornament*
 ziyâda *surplus, more*
 ziyâra (ziyâra) *visit*
 zukhma *a strap*

Z

Zauwar *take to visit*
 zabat *control*
 zâbiţ *officer*
 zabţiya *principal police-office*
 zaghaţ *to swallow*
 zahar *appear*
 zâr *to visit*

zâr (zikr) *repeating the name of*
 God (see Lane's "Mod.
 Egypt," ch. xxiv.)
 zalat *pebbles*
 zann *think, suppose*
 zûr *forgery, perjury*

S

Sa'al *ask*
 sabagh *to dye*
 sabbâgh *dyer*
 sabat *prove, hold true*
 sabba' *be seven days old*

sab' *lion*
 satr *veiling (one's sins); pardon*
 sâda *plain, without sugar*
 sadaq *tell the truth*
 sagan *imprison*

sahm arrow
sâr proceed
sarah rove, travel; go to one's work
sa'ad, sa'ad 'ala make prosperous
sa'âda prosperity; Excellency
sa'id, si'id prosperous
safariya trip, expedition, campaign
safaq take a bribe
saffar conduct on a journey
sâq drive
saqa to water, irrigate
saqsaq soak
saqqa soak (bread in broth)
sâkin (sukkân) dwelling, haunting, spirit
salata, şalata salad
salaq boil
salâm u sallim! dear me!
salâma safety
salâmât greetings
salgam a kind of turnip
sallim deliver; make safe
sama sky, heaven
samara fruit, result
samn to poison
samma to name
sammar nail, fasten down
samn melted butter

sâwa to equal
sawârî cavalry
sêf sword
sidgh cheek
siġha jewellery
sihr sorcery
sidêrî waistcoat
sidr breast
sidq truth
sîra tale
sirrî secret
sirmâh profligate
si'i (yis'a) go, take oneself to
si'id become prosperous
sikit be silent
sikin inhabit
sikkîna knife
sikhtiyân morocco binding
silâh weapon, arms
simâkh (il widn) orifice (of the ear)
simu poison
siwa a cooking
su'al question
subû' seventh day
sûr wall
sur' reins; 'ala âkhir sur' at full gallop
sukhra, şukhra corrée
sukna habitation
sultâniya basin, bowl

S

Saiyâd, şeyâd fisherman
şauwat to shriek
şabah be in the morning, &c.
 (§ 561)
şabahîya following morning
şabar, şubur be patient, wait
şabiya girl
şabbah wish good-morning
şath, şutûh roof, terrace
şahd great heat

şâhî awake
şâhib friend
şahî be proper, befit
şahha wake
şaddar bring out, put in front
şarîra determination, mind
şarakh, şarrakh to shriek
şarr to wrap
şarkha a cry, scream
şafâr yellow colour

ṣaffa *straw, filter*
 ṣâliḥ *pious*
 ṣalla *pray*
 ṣâm *to fast*
 Ṣamadiya *name of a chapter of*
 the Koran
 ṣan'a *profession*
 ṣanf *class, kind*
 ṣêd *shooting, fishing*
 ṣêf *summer*
 ṣirâya *palace*

ṣirîkh *screeching*
 ṣi'îdî *native of Upper Egypt*
 ṣi(ṣa)niya *tray*
 ṣifa *quality*
 ṣiyâm *a fast*
 ṣubḥ *morning*
 ṣubḥiya *morning time, early*
 morning
 ṣughr *smallness, youth*
 ṣuḥba *bouquet*
 ṣûra *face*

SH

Sha' *to wish*
 sha'am *be of ill omen*
 shê(ai)ya' *send*
 shê(ai)yil *cause to carry*
 shabab *image, resemblance*
 shabb *young, young man*
 shabba *alum*
 shaṭâra *cleverness, skill*
 shaṭaf *wash, rinse*
 shâtîr *clever*
 shuṭfa *flint-lock*
 shahaq *sigh*
 shahrî *monthly*
 shadd *pull*
 shara *buy*
 sharaṭ *make a condition*
 sharah *make impression on,*
 affect
 sharâra *spark*
 sharaf *honour*
 sharba *draught of water, &c.*
 shart *condition*
 sharrab *give to drink*
 sharr *evil*
 sharraf *to honour*
 sharq *East*
 sharmaṭ *tear to pieces*
 shâsh *muslin*
 sha'r *hair*
 shafa *heal*
 shaqî *rascal*

shaqq *to split*
 shaqq *crack, crevice*
 shakar *speak well of*
 shakkar *thank*
 shakwa *complaint*
 shakḥs (ṣakḥs) *person*
 shâl *shawl*
 shâmî *Syrian*
 sham'a *a candle*
 shamla *band*
 shammi *to smell*
 shankal (shankil) *trip up*
 shâwir *consult*
 shê *thing*
 shehâda *testimony*
 shêl *lifting up; carrying away*
 shibi' *be satisfied, satiated*
 shirîṭ *ribbon; wick*
 shirik *partner*
 shirwâl *loose trousers*
 shîsh *an iron spike*
 shi'îr *barley*
 shi'îrî *of the shape or form of*
 barley
 shifa *health*
 shikl *form*
 shinîsha *a hole through a wall*
 (similar to a ṭâqa)
 shôka *fork*
 shuwêsha *small tuft of hair*

'aiya <i>make ill</i>	'aš'aš <i>become rigid</i>
'aiyaṭ <i>weep</i>	'ashshish <i>to nest</i>
'aiyid <i>to feast</i> (tr.)	'āfa <i>give health and strength to</i>
'aiyil <i>child</i>	'afraṭ <i>madden, frighten</i>
'aiyin ¹ <i>appoint</i>	'afriṭ <i>devil, sprite</i>
'au'au, 'auwa, <i>to bark</i>	'afsh <i>stuff, baggage</i>
'auwaḍ <i>compensate</i>	'afya <i>health, strength</i>
'auwaq <i>be long, delay</i>	'aql <i>reason, head, intelligence</i>
'abba <i>fill</i>	'afw <i>pardon</i>
'aṭiya <i>giving, gift</i>	'āl <i>excellent</i>
'aṭṭār <i>druggist</i>	'ālam <i>world</i>
'agab <i>please, suit</i>	'aliq <i>forage</i>
'agan <i>knead</i>	'ālim <i>learned</i>
'ād <i>to return</i>	'alqa <i>a beating</i>
'ād (in Upper Egypt) = baqa ²	'allim <i>teach; mark</i>
'ads <i>lentils</i>	'amal <i>make, do; make as if, pretend</i>
'aris <i>bridegroom</i>	'āmīr ('ummār) <i>inhabiting, frequenting; 'āmīr il bet name given to the serpent guardian of the house where he has fixed his abode</i>
'arbid <i>search</i>	'amla <i>act, deed</i>
'ard <i>honour; fi 'ardak! mercy!</i>	'ammî <i>ignorant</i>
'arr <i>to disgrace</i>	'ân <i>raise</i>
'arsh <i>throne</i>	'awaḍ <i>a recompense, compensation</i>
'arūša <i>bride; a metal or wooden ornament worn by women over the nose, supporting the veil</i>	'ēb <i>vice, shame</i>
'āz <i>seek refuge from</i>	'ēsh <i>breast; living, life</i>
'azaq <i>to till</i>	'ēla <i>family</i>
'āzib <i>unmarried, widower</i>	'ēn <i>eye</i>
'azīz <i>dear</i>	'ibāda <i>worship</i>
'azzib <i>torture, punish</i>	'ibāra <i>phrase; matter</i>
'azzil <i>remove</i> (neut.)	'ibb <i>breast-pöcket</i>
'azm <i>determination, energy</i>	'itir <i>'ala stumble on</i>
'asal <i>honey</i>	'itish <i>be thirsty</i>
'as'is <i>grope after</i>	'id <i>festival</i>
'āš <i>soil, bespatter</i>	'igl <i>calf</i>
'ašar <i>squeeze, press</i>	'iriq <i>to sweat</i>
'ašba ('azba) <i>black silk kerchief</i> (worn by women round the head)	
'ašr <i>the time of afternoon prayer</i>	

¹ The lower classes often say 'annin for 'aiyin.

² In its use as an adverb it is sometimes heard together with baqa ('ād бага).

'irsa weasel

'irq vein; 'urûq il figl radish tops

'izâl effects, furniture

'izz height, fulness, depth

'isha the time of evening prayer

'ishiq fall in love with

'ilim know

'inaba a grape

'ûd stick. (See § 301.)

'uzûma invitation; banquet

'ôm swimming; unfordable
(water)

'uzr excuse

'usmalli Ottoman

'ufâr dust

'uqba end; recompense

F

Fatan tell tales, denounce

fatta broth, bread soaked in
milk

fattah emerge (of the sun)

Fattâh Opener (God)

fahat dig

fahar dig

fahî calf, young of a buffalo, &c.
(larger than the 'igl)

faddân are

faddad to silver, inlay with silver

fâdî empty, disengaged

farag chance, occasion

farah joy

faraş mare

farash spread out; furnish, stuff
(chairs, &c.)

faram cut small, mince

farrat (fi) get rid of, "chuck"

farragh distribute; empty

farrâsh sweeper; a general servant

farrag distribute, divide

farsh carpets, bedding

farqa explode

faza' spring up; startle; threaten

fazz jump up

fusqîya fountain

faşal to bargain

fassa slice

fassaş to shell, cut into slices

fâq recover consciousness

fâqas to hatch

fâkir mindful

fakkar remind

fakharânî maker of pottery

fâkhûra pottery

falaq to split

fânî transient

fantaş deck out

fantaşîya a show, parade

fiţir pastry

figl radishes

fihim understand

fidil remain

fikr thought, idea

fikra thought, idea

fiqî, fiqî schoolmaster (in a kut-
tâb), reciter of the Koran

filfil pepper

futûr breakfast

fursha brush

furn oven

fusduq, fuzduq pistachio nuts

fukhkhâr earthenware

fûl beans

full jasmine

Q

Qaişala mid-day heat

qabad to cash

qabûl, qubûl acceptance

qabbil to kiss

qatal kill; strike (in dialect of
Upper Egypt)

qatar *that on which perspiration has fallen*
 qatar *run after, go with*
 qaṭam *cut with teeth*
 qaṭṭâ' it ṭarîq *highway robber*
 qaḥṭ *famine, hunger*
 qâd *to light, kindle*
 qadam *foot*
 qadar *appointed period, destiny*
 qadaḥ *a dry measure (small fraction of the ardabb)*
 qadr *worth, power*
 qadd *about, nearly*
 qaddim *present, offer*
 qada *do, accomplish*
 qaras *to sting, pinch*
 qarâfa *cemetery*
 qaraq *talk scandal, tell tales*
 qarr *confess, tell tales*
 qarrâya *lamp (in form of a bowl)*
 qarrab *approach*
 qar' *vegetable marrows*
 qarash *crunch*
 qarqash *crunch, munch*
 qarn *horn*
 qarnabîṭ *cauliflower*
 qazân *boiler, cauldron*
 qâs *to measure*
 qassim *divide into parts*
 qaṣab *sugar cane; gold thread*
 qaṣaba *a land measure*
 qaṣad *intend*

qashsh *straw, stubble*
 qashshish, qashqish *pick up, gather, glean*
 qafash *seize*
 qall *be deficient, be little; lessen (tr.)*
 qallib *turn upside down, stir*
 qammaṣ *to skip*
 qanâya *small canal, stream*
 qânûn *code of laws, rule*
 qandil *cup or glass for holding oil, used as a lamp*
 qâd *fetter, shackle*
 qibil *accept*
 qîṭân *cotton cord*
 qidir *be able*
 qidra *earthen pot*
 qîrât *24th part of a fadlân*
 qirib *be near; be related*
 qirba *water-skin*
 qirtâṣ *cone-shaped paper bag*
 qird *monkey*
 qisma *portion, fate*
 qishṭa *cream*
 qishr *rind, bark, shell*
 qiyâma *day of resurrection*
 qûṭa *kind of tomatoes*
 quḍûm *arrival*
 qûra *forehead*
 qurma *log*
 qulla *earthen water-bottle*
 qumâr *gambling*
 qun' *contentment*

K

Kauwim *heap up; cut up into pieces*
 kabâb *pieces of mutton or lamb (roasted on skewers)*
 kabb *pour, upset*
 kattif *tie the hands behind the back*
 karaf *smell out, sniff*
 karakôn *police-station*

karawêta *soja*
 karsh *hurrying*
 karkaba *noise*
 kasbân *gainer*
 kasr (in dahab kasr) = khâm *raw*
 kassil *be lazy*
 kashaf *uncover*
 kâfa *to reward*

kafan *shroud*
 kaff *palm of the hand*
 kaffa *suffice*
 kallif *cost ; expend*
 kêf ; 'ala kêfak *as you like* .
 kêla *a dry measure, the twelfth part of an arlabb*
 kamân, kemân *also, more, again*
 kitâb *book ; marriage contract*
 kitâba *writing*
 kitf *shoulder ; haṭṭe kitf hurry away*
 kidib *tell a lie*
 kidb *a lie ; false*

kirsh *belly, paunch*
 kîs *bag, purse*
 kifâya *sufficiency*
 kilma *word*
 kôm *lump, piece ; mound*
 kubbêl *brougham*
 kubr *greatness ; old age*
 kuttâb *primary school*
 kuhl *a black pigment for the eyes*
 kursî *seat, throne ; âyit il Kursî name of the 256th verse of the 2nd chapter of the Koran*
 kûz *mug*
 kuffîya *shawl worn round the head*

KH

Khabaṭ *strike, knock*
 khabar *news*
 khabaz *bake*
 khabiz *baking*
 khabaṣ *tell lies, slander*
 khabbat *knock frequently*
 khatma *a recitation of the Koran, Koran reciting*
 khaṭab *betroth*
 khaṭaf *snatch*
 khaṭba *match-maker*
 khaṭṭ *make lines, rows*
 khaṭṭ (khuṭṭ) *line, furrow*
 khaṭṭaṭ *make lines, furrows, ridges*
 khaṭwa *step*
 khaḍd *cheek*
 kharag *go out*
 kharag (yikhrig) *distil*
 kharazân *cane*
 kharaq *to drill, pierce*
 kharr *leak, fall in drops*
 kharraṭ *cut into slices*
 kharraḡ *perforate with holes*
 khazîna *treasury*

khass *grow thin, shrink*
 khaṣrân *losing ; lost*
 khâf *to fear*
 khaff *be light ; get well*
 khala *desert, open space*
 khâlî *free from*
 khalîfa *caliph, chief*
 khallaṣ *finish, satisfy, "do for," "do"*
 khallif *beget*
 khamrân *drunk*
 khân *bazaar*
 khâyin *treacherous*
 khêr *goodness ; good*
 khêra *choosing, choice*
 khibra *experience ; ahl il khibra expert*
 khilâf *difference ; bi khilâf contrarily*
 khiyâl *shallow*
 khôd *shallow, fordable*
 khuluṣ *be finished*
 khulkhâl *anklet*
 khunḡa *wrist*

L

Labakh *acacia Egyptiaca*
 lâh (il fagr) *to darn*
 lazaq *to stick (act.)*
 laff *go round; put round, wrap up*
 laqa, lâqa *find*
 laqah *throw*
 lamm *collect*
 lâlâti *nightly*
 libba *a kind of necklace (see Lane's "Mod. Egypt." Appendix A)*

libda *felt cap*
 lihîq *reach, succeed, manage to*
 liziq *to stick (neut.)*
 lizim *be necessary*
 lissa *still, not yet*
 lubya *haricot beans*
 luqma *bit, mouthful*
 lumân *courtier prison, penal servitude*

M

Maiyidi, mêyidi *old coin = one para or fadḍa (= half a mite)*
 maugûd *found, present*
 mablagh *sum, amount*
 maṭar, naṭar *rain*
 maṭlab *buried treasure*
 mâgûr *earthen basin*
 maghâra *cave, cavern*
 magzûb *lunatic, fanatic*
 mahr *dower*
 maḥill, maḥall *place*
 maḥgûr *deserted, haunted*
 maḥrama *a cloth of coarse muslin embroidered in silk or gold threads*
 mahzûziya *enjoyment*
 madfa' *gun, cannon*
 madwid *manjer*
 madyafa *guests' apartment*
 mara (yimri) *'ala agree with (of food)*
 mârid *an evil jinnêe of a powerful class*
 martabân *an earthen pot*
 margah *to swing*
 marghûba *desire, fancy*
 marḥaba! *welcome!*

marmar *alabaster; shâsh marmar muslin of a moiré pattern*
 masa *be evening; evening*
 masâgh *jewellery*
 masâfa *distance*
 masal *example, proverb; for example*
 masalan *for example*
 maṣrûf (pl. maṣârif) *expenses*
 mashsha *cause to go; go*
 mashhad *funeral*
 ma'rifa *knowledge*
 ma'rûf *kindness, politeness*
 ma'na, mi'na *sense, meaning*
 maṭaf *basket (made of palm leaves)*
 maqdûr *appointed, fated*
 maqra'a *rawd*
 ma'kûl *eaten, edible*
 makrûsh *hurried, out of breath*
 maksab *profit*
 makfi *upset, upside down*
 maklûb *mad (dog)*
 makhṣûs *special, private*
 mâlih *salt (adj.)*
 malbûs *dress, garment*

mallin <i>millième</i> (about a farthing)	melabbis <i>bonbons</i>
malmûm <i>collected together</i>	menaqqat <i>spotted</i>
malyân <i>full</i>	mewahwig <i>burning, on fire</i>
ma'mûr <i>official representative</i>	mithazzim <i>girded</i>
mamrûd <i>ill</i>	mitl <i>like, as</i>
manâb <i>portion, share</i>	mityassar <i>a good many</i>
manâkhîr <i>nose</i>	mihla <i>delay, respite</i>
mâni' <i>hindrance, obstacle</i>	mihrât <i>plough</i>
manfa'a <i>advantage</i>	mistaufi <i>large, enormous</i>
manfûkh <i>blown, filled out by the wind</i>	missaiyat <i>of repute</i>
mankhul <i>sieve</i>	miskôf <i>Russian</i>
medauwar <i>round</i>	mi'akhza <i>blame</i>
mezaiyara <i>a demoness</i>	miqdâr <i>quantity</i>
mesâfir <i>travelling, traveller</i>	milâya <i>sheet, shawl</i>
mesâhhad <i>burning hot (of the sun)</i>	milîh <i>nice, good</i>
mesha'li <i>executioner</i>	mutî' <i>obedient</i>
meshakhlaqa, <i>kind of necklace</i>	mudir <i>governor, director</i>
me'aknin <i>wretched</i>	mudiriya <i>province</i>
me'allim <i>teacher, foreman</i>	murzaq <i>provided for, blest</i>
meḥadḥad <i>silver-plated</i>	muṣiba <i>affliction</i>
meqaula <i>contract</i>	mu'takaf (nahw.) <i>secret, hidden</i>
mequnbar <i>huddled up</i>	mufrad <i>alone, single</i>
mekabbib <i>in balls</i>	muqtaḍa (nahw.) <i>necessity, requirement</i>
	muqrî <i>real (man)</i>
	mulûkhîya <i>a species of mallow</i>

N

Nauwar <i>to light, throw light on</i>	nadâma <i>repentance</i>
nabash <i>dig; bury</i>	naẓar <i>sight; evil eye</i>
nabbîr <i>sprout</i>	naẓra <i>look; evil eye</i>
nabbih 'ala <i>give instructions to</i>	naṣab <i>to set up</i>
natt <i>leap</i>	nafad <i>escape; enter, pierce, pass</i>
naga <i>save</i>	nafas <i>breath</i>
nagaf <i>chandeliers, lanterns</i>	nafa' <i>be of use; use, profit</i>
naggis <i>consider unclean</i>	nafakh <i>inflate</i>
nahab <i>to plunder</i>	nâfiq <i>deceive, be a hypocrite</i>
nahâs <i>copper, copper vessel</i>	nafs <i>evil eye, envy</i>
nahya <i>direction, side</i>	naffad <i>pass (tr.) through</i>
nâda <i>call out</i>	nâqîs <i>wanting, less</i>
	naqb <i>hole</i>
	naqqat <i>mark with spots</i>

nâkif *tease, worry*
 nakhal *sift*
 naml *ants*
 nawa *intend*
 nâyib *portion, lot*
 nitfa *piece, bit*
 nigis *unclean*
 nihâya *enul*
 nisa *women*
 nishâs *monkey*
 nişib, naşib *portion, share*

nishâra *sawdust, shavings*
 nifs *envy, spite*
 nîlî *of the Nile*
 nimr *tiger*
 nîya *intention; nîya khalṣa*
 good faith
 nûr *light*
 nuqra *hole*
 nuql *dried fruits and nuts*
 (mekassarât)
 mukhasîya *spur, goad*

W

Wâtî *low*
 wagad *to find*
 wahsh *wild animal*
 wahl, wahla *mul*
 wada' *sea shells*
 wadda' *take leave of*
 waraq *paper; leaves*
 wazîfa *duty*
 wassa' *widen, make room*
 waṣṣa *to charge, order*
 waṣṣal *cause to arrive, conduct*
 waṣl *receipt*

washsh *glide (as a serpent)*
 wa'âya *earthen bowl*
 walî *saint*
 wiliya *lady, old woman*
 walla' *to light, burn*
 widn *ear*
 wisikh *dirty*
 wişil *arrive*
 wishsh *face, surface, shot*
 wilifa *companion, mate*
 wil'a *lire coal*
 wuṣṭ *in the centre of, amidst*

Y

Yâbis *dry*
 yatim *orphan*
 yadd = id (§ 24, note)

yamanî *of Yemen*
 yamin, yamma, *side*
 yâwir *aide-de-camp*

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THE END

